

A COMPLETE COMPARISON OF THE FOUR GOSPELS

All Four Gospels With Parallel Passages Side-By-Side With Explanations And
Harmonization

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Preface

I am truly thankful for an opportunity to do this work and put together a synopsis of the four Gospels! I have wanted to do this for many years. My hope is that people will use this synopsis as a reference tool in order to learn the Gospels better by having them laid out in a way that allows them to compare them to each other, and to have great explanations on hand to combat accusations of contradictions and to give people assurance that the Gospels are reliable and trustworthy.

I am so thankful for my friends and family members who have supported me in all my endeavors. Their words of encouragement and their believing in me has truly been a wonderful blessing that has helped me to push myself to stay the course in big projects as this one.

John Litteral

Introduction

This synopsis of the four Gospels is designed to allow the reader to easily locate any Gospel passage and to see those other parallel passages lined up side-by-side in order to, at a glance, observe what each Gospel writer wrote concerning the same parable, event, teaching of Christ, etc. There are many detailed explanations provided here for most of the parallel passages in order to clarify all the various details given by the different Gospel writers.

The explanations provided in this work come from great theologians from many centuries throughout the history of the Church, such as St. Augustine, St. Thomas Aquinas, John Maldonatus, Cornelius a Lapide, John McEvilly, etc. And throughout the synopsis there are notes added along with parallel passages that provide them in an interwoven form so that the reader can see how those passages would look chronologically combined together. Since the Gospel writers wrote about the Good News of Jesus Christ, and many of their stories parallel each other, some providing details that the others might have left out, or in their own uniqueness articulated the same story differently than the others, this allows you to compare them and to also see how they harmonize with each other by way of the explanations provided.

As for the Scripture comparisons, I have only lined up those passages that are talking about the same thing and event, but I have not lined up passages that are similar but are an entirely different event. There are numerous times, especially among the teachings of Christ, where words and teachings have been repeated multiple times, but they are not the same events. Some synopsis comparisons that have been done by others will line up all the similar passages, but I have chosen only to line up those that are the same. The reason why I did that was so that there will be no confusion for the reader when seeking harmonization. I wanted the parallel passages to not be cluttered up with similar but distinct passages, and for the explanatory notes to match up with the Scripture comparison.

As for the theologians whose explanations have been used in this synopsis, St. Augustine is one that has been extremely valuable. His work called "The Harmony of the Gospels" is a massive harmonization that goes to great lengths to compare and to clarify every possible discrepancy in the Gospels. His work is so massive, yet the available translations of it are not user friendly, which is probably a deterrent for many people to benefit from it due to it being a navigating nightmare. But hopefully the treasure of his harmonization can be appreciated by the casual reader in this work, since I have labored to provide quite a bit of it in a Bible 'chapter and verse' format. Another great theologian that I made use of is John McEvilly. His Bible commentaries are such a treasure. His commentaries on the Gospels have provided for many of the explanations in this synopsis because he dealt greatly with harmonization. He always interpreted Gospel passages by comparing what all the other Gospel writers said. Bishop McEvilly always consulted earlier commentators and pointed out what they said and weighed out the best points. Cornelius a Lapide is another one that I gleaned from for explanations because he also dealt with harmonization, and like McEvilly, he would often provide good points from other commentators. John Maldonatus is another that did the same, though I used less of his direct quotes because Lapide and McEvilly often consulted his commentaries and provided a more developed explanation because they consulted him. I also used some of the works of St. Thomas Aquinas, who dealt with harmonization in his commentaries. I consulted his commentaries on the Gospel of Matthew and John, as well as his most wonderful commentary called the Catena Aurea. Condensed portions of St. Augustine's Harmony of the Gospels is found throughout the Catena Aurea, in which I have gleaned from. Note, that all the explanations are concerned only with harmonization between the Gospels and not to be relied upon for interpretation and doctrine of the text.

The portions of interwoven passages that I provided are taken from a second century harmonization called the Diatessaron, written by an early Christian named Tatian. The Diatessaron, (which I termed "Weaved Together" in this synopsis), aimed to weave all four Gospels together in chronological order. This has provided for an extra bit of clarification on the Gospel passages in this synopsis because it allows the reader to see how the Gospel passages flow together. This synopsis is not intended to lay out the Gospels in chronological order, but to deal with each section of the Gospels and their comparisons, though within the explanations I did provide occasions where the commentators discussed chronology. None of the four Gospels are in perfect chronological order, yet many commentators feel that St. Matthew's Gospel provides the closest chronological order. Though the Diatessaron was designed to put the Gospels in chronological order, my use of it was only to give each section an option to see how the parallel passages flow together. Note, that the Diatessaron has its own imperfections. Even though it is a

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wonderful work, it has some errors in its chronology. That being said, there are some instances where it won't exactly match up with this synopsis, but I have kept it very close, and even chose not to use the Diatessaron in some sections, either because the Diatessaron made a much different order, or because it (Diatessaron) chose only to use the words of one Gospel writer for an event instead of blending them.

The way this synopsis is laid out is all four Gospels are in their own personal order, such as the section on the Gospel of St. Matthew starts from the very beginning with every single passage in order, all the way to the very last verse. Mark, Luke, and John are the same way. They are all in the order that they are found in the New Testament, Matthew, Mark, Luke, and John. In the Gospel of St. Matthew, his Gospel is the primary focus, and his passages are all in the order of his Gospel, with all the parallel passages from the other Gospels lined up side-by-side with his (Matthew). Underneath each set of verses are the explanations from expositors with their last name in bold and underlined. And those sections from the Diatessaron are underneath the explanations, referred to as "Weaved Together." Like Matthew, Mark's Gospel is the primary focus in his section, with all parallel passages lined up side-by-side and explanations, and so on with Luke and John. One reason why I have laid this synopsis out in this way is so that each Gospel gets its own focus and is compared to the other Gospels while being the primary focus. Another reason why I have chosen this layout is so that it makes a handier reference tool for someone who is searching for a particular verse or passage in the Gospels, and all they have to do is follow the familiar ordering and layout of the "chapter and verse" that has been established for the Bible, rather than trying to locate a specific verse in a layout that is only unique to the book.

As for the areas in the Gospels where it may look like the writers are at variance, there are different reasons, which one will find explained thoroughly and individually in the explanations in this synopsis. One might hear many accusations saying that the Gospels are full of contradictions, or one may read the Gospels and assume that themselves. For many of the accusations, there are often a simple explanation that will bring harmonization clarity and satisfaction to the reader, but there are some other areas where a simple explanation is not enough, and a more serious breakdown and well informed expositor is required. Sometimes it takes a well informed and educated expositor who understands Jewish and Roman history and culture to clarify passages for those whose perception is based upon their own modern culture, such as for calendar calculations and various festivals and so on. Also you have the fact that the New Testament was originally written in Greek, and possibly Matthew was written in Aramaic, so anytime you translate from one language to another there are some things that don't always carry over well into English, and it helps to have those things pointed out to make a passage clearer to the reader. Also there are places in the Gospels where it appears that many of the words are similar, but the details of time and place don't match up. There are possible reasons for this. Sometimes it's a result of certain teachings being taught more than once at different places and times. Obviously the Lord had to repeat things over for His disciples and He did not limit Himself only to saying things once. Another reason why one will find similar words said but place and times don't match up is because some of the Gospel writers did not concern themselves much with chronology. It is common for some people to tell a story about something or someone, and while in the progress of telling they recall something that comes to mind that may not concern the time and place of where they are at that point in the story but they feel it important enough to not leave it out of the story so they tell it as they recall it. Also there are times where one will find the same event being told by more than one Gospel writer and the details vary. There are different reasons for this. One reason is they (Matthew, Mark, Luke, and John) are all witnesses of the Gospel, Matthew and John being Apostles who were with Christ and actually saw and heard firsthand most of what they wrote about, while Mark and Luke wrote based upon what was carefully handed down to them by the Apostles and other eyewitnesses, so that being said, they being witnesses, they laid out details of events that naturally took upon their own way of articulation. Any group of witnesses of any event will often tell the same story and vary in their details, while all of them saying what is true to what happened, but one may leave out something that the other chose to say, or one may expand and emphasize on something that one chose to briefly mention and only chose to summarize. When someone chooses to summarize an event while another expands and gives fine details, there may appear at first glance to be discrepancies between the stories. The one witness who summarizes may mention only one person doing something when the other witness who gives fine details may mention that one person who may have had someone else or others with them. Not that the one witness summarizing failed to be accurate by mentioning only one person, but only chose to mention one person out of brevity, while the other witness may choose a much fuller set of details. These are natural occurrences in any testimonies that have more than one witness. Some people choose to relay only the main points of interest, while some people go through every detail. And when it comes to the Gospel

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writers, they each had a group of people in mind as readers, whether Jews or Gentiles, which influenced what points of interest they felt compelled to emphasize or summarize.

One will notice that Matthew, Mark, and Luke have many parallels among them, which is why they are often referred to as the synoptic Gospels. Yet the Gospel of St. John has many parts that are not found in the other three Gospels. John, who wrote many years after the other Gospel writers, probably was aware of those other Gospels and what they contained, which gave him an opportunity to write about many things that the others didn't mention. St. John seems to fill in many of the gaps, and one will notice in this synopsis that there are portions of John's Gospel that have no parallels with the other Gospels, and they contain only the words of John's Gospel. But there are also plenty of places where his Gospel does parallel and allow the reader to compare St. John's words with the other Gospels.

As for the translation of the Scripture text, I have used a revision of the Douay-Rheims Bible of 1609 called the New Douay-Rheims Bible (NDRB), a revision that I published earlier this year. It is a revision that stays very close to the original Douay-Rheims Bible, but with modern spelling of names and places, and words such as thee, thou, thine, etc. all put into their modern rendering.

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BEGINNING WORDS FROM ST. AUGUSTINE FROM HIS HARMONY ON THE GOSPELS

Now, those four evangelists whose names have gained the most remarkable circulation over the whole world, and whose number has been fixed as four...by their number as by a kind of mystical sign, indicated the advancing extension of the Church of Christ,—are believed to have written in the order which follows: first Matthew, then Mark, thirdly Luke, lastly John. Hence, too, it would appear that these had one order determined among them with regard to the matters of their personal knowledge and their preaching of the gospel, but a different order in reference to the task of giving the written narrative. As far, indeed, as concerns the acquisition of their own knowledge and the charge of preaching, those unquestionably came first in order who were actually followers of the Lord when He was present in the flesh, and who heard Him speak and saw Him act; and with a commission received from His lips they were dispatched to preach the gospel. But as respects the task of composing that record of the gospel which is to be accepted as ordained by divine authority, there were only two, belonging to the number of those whom the Lord chose before the Passover, that obtained places,—namely, the first place and the last. For the first place in order was held by Matthew, and the last by John. And thus the remaining two, who did not belong to the number referred to, but who at the same time had become followers of the Christ who spoke in these others, were supported on either side by the same, like sons who were to be embraced, and who in this way were set in the midst between these twain.

Of these four, it is true, only Matthew is reckoned to have written in the Hebrew language; the others in Greek. And however they may appear to have kept each of them a certain order of narration proper to himself, this certainly is not to be taken as if each individual writer chose to write in ignorance of what his predecessor had done, or left out as matters about which there was no information things which another nevertheless is discovered to have recorded. But the fact is, that just as they received each of them the gift of inspiration, they abstained from adding to their several labors any superfluous conjoint compositions. For Matthew is understood to have taken it in hand to construct the record of the incarnation of the Lord according to the royal lineage, and to give an account of most part of His deeds and words as they stood in relation to this present life of men. Mark follows him closely, and looks like his attendant and epitomizer. For in his narrative he gives nothing in concert with John apart from the others: by himself separately, he has little to record; in conjunction with Luke, as distinguished from the rest, he has still less; but in concord with Matthew, he has a very large number of passages. Much, too, he narrates in words almost numerically and identically the same as those used by Matthew, where the agreement is either with that evangelist alone, or with him in connection with the rest. On the other hand, Luke appears to have occupied himself rather with the priestly lineage and character of the Lord. For although in his own way he carries the descent back to David, what he has followed is not the royal pedigree, but the line of those who were not kings. That genealogy, too, he has brought to a point in Nathan the son of David, (Luke 3:31) which person likewise was no king. It is not thus, however, with Matthew. For in tracing the lineage along through Solomon the king, (Mt 1:6) he has pursued with strict regularity the succession of the other kings; and in enumerating these, he has also conserved that mystical number of which we shall speak hereafter....

Whereas, then, Matthew had in view the kingly character, and Luke the priestly, they have at the same time both set forth pre-eminently the humanity of Christ: for it was according to His humanity that Christ was made both King and Priest. To Him, too, God gave the throne of His father David, in order that of His kingdom there should be none end. (Luke 1:32) And this was done with the purpose that there might be a mediator between God and men, the man Christ Jesus, (1 Tim 2:5) to make intercession for us. Luke, on the other hand, had no one connected with him to act as his summarist in the way that Mark was attached to Matthew. And it may be that this is not without a certain solemn significance. For it is the right of kings not to miss the obedient following of attendants; and hence the evangelist, who had taken it in hand to give an account of the kingly character of Christ, had a person attached to him as his associate who was in some fashion to follow in his steps. But inasmuch as it was the priest's want to enter all alone into the holy of holies, in accordance with that principle, Luke, whose object contemplated the priestly office of Christ, did not have any one to come after him as a confederate, who was meant in some way to serve as an epitomizer of his narrative.

These three evangelists, however, were for the most part engaged with those things which Christ did through the vehicle of the flesh of man, and after the temporal fashion. But John, on the other hand, had in view that true divinity of the Lord in which He is the Father's equal, and directed his efforts above all to the setting forth of the divine nature in his Gospel in such a way as he believed to be adequate to men's needs and notions. Therefore he is borne to

loftier heights, in which he leaves the other three far behind him; so that, while in them you see men who have their conversation in a certain manner with the man Christ on earth, in him you perceive one who has passed beyond the cloud in which the whole earth is wrapped, and who has reached the liquid heaven from which, with clearest and steadiest mental eye, he is able to look upon God the Word, who was in the beginning with God, and by whom all things were made.(John 1:1,5) And there, too, he can recognize Him who was made flesh in order that He might dwell amongst us;(John 1:4) that Word of whom we say, that He assumed the flesh, not that He was changed into the flesh. For had not this assumption of the flesh been effected in such a manner as at the same time to conserve the unchangeable Divinity, Such a word as this could never have been spoken,—namely, “I and the Father are one.”(John 10:30) For surely the Father and the flesh are not one. And the same John is also the only one who has recorded that witness which the Lord gave concerning Himself, when He said: “He that hath seen me, hath seen the Father also;” and, “I am in the Father, and the Father is in me;”(John 14:9-10) “that they may be one, even as we are one;”(John 5:19) and, “Whatsoever the Father doeth, these same things doeth the Son likewise.”(John 13:23) And whatever other statements there may be to the same effect, calculated to betoken, to those who are possessed of right understanding, that divinity of Christ in which He is the Father’s equal, of all these we might almost say that we are indebted for their introduction into the Gospel narrative to John alone. For he is like one who has drunk in the secret of His divinity more richly and somehow more familiarly than others, as if he drew it from the very bosom of his Lord on which it was his wont to recline when He sat at meat.

...We have undertaken in this work to demonstrate the errors or the rashness of those who deem themselves able to prefer charges, the subtlety of which is at least sufficiently observable, against those four different books of the gospel which have been written by these four several evangelists. And in order to carry out this design to a successful conclusion, we must prove that the writers in question do not stand in any antagonism to each other. For those adversaries are in the habit of adducing this as the palmary allegation in all their vain objections, namely, that the evangelists are not in harmony with each other.

Whereas, in a discourse of no small length and of imperative importance, which we have finished within the compass of one book, we have refuted the folly of those who think that the disciples who have given us these Gospel histories deserve only to be disparagingly handled, for the express reason that no writings are produced by us with the claim of being compositions which have proceeded immediately from the hand of that Christ whom they refuse indeed to worship as God, but whom, nevertheless, they do not hesitate to pronounce worthy to be honored as a man far surpassing all other men in wisdom; and as, further, we have confuted those who strive to make Him out to have written in a strain suiting their perverted inclinations, but not in terms calculated, by their perusal and acceptance, to set men right, or to turn them from their perverse ways, let us now look into the accounts which the four evangelists have given us of Christ, with the view of seeing how self-consistent they are, and how truly in harmony with each other. And let us do so in the hope that no offense, even of the smallest order may be felt in this line of things in the Christian faith by those who exhibit more curiosity than capacity, in so far as they think that a study of the evangelical books, conducted not in the way of a merely cursory perusal, but in the form of a more than ordinarily careful investigation, has disclosed to them certain matters of an inapposite and contradictory nature, and in so far as their notion is, that these things are to be held up as objections in the spirit of contention, rather than pondered in the spirit of consideration.

THE GOSPEL OF ST. MATTHEW

SYNOPSIS WITH EXPLANATIONS

Prefaces

Matt 1:1 Mark 1:1 Luke 1:1-4

Matt 1

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mark 1

1 THE beginning of the Gospel of Jesus Christ the son of God.

Luke 1

1 BECAUSE many have gone about to compile a narration of the things that have been accomplished among us: 2 according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word: 3 it seems good also unto me having diligently attained to all things from the beginning, to write to you in order, good Theophilus, 4 that you may know the verity of those words whereof you have been instructed.

The Genealogy of Christ

Matt 1:2-17 Luke 3:23-38

Matthew 1

2 Abraham begat Isaac, and Isaac begat Jacob. And Jacob begat Judah and his brethren. 3 And Judah begat Perez and Zerah of Tamar. And Perez begat Hezron. And Hezron begat Ram. 4 And Ram begat Amminadab. And Amminadab begat Nahshon. And Nahshon begat Salmon. 5 And Salmon begat Boaz of Rahab. And Boaz begat Obed of Ruth. And Obed begat Jesse. 6 And Jesse begat David the King. And David the King begat Solomon of her that was the wife of Uriah. 7 And Solomon begat Rehoboam. And Rehoboam begat Abijah. And Abijah begat Asaph. 8 And Asaph begat Jehoshaphat. And Jehoshaphat begat Joram. And Joram begat Uzziah. 9 And Uzziah begat Jotham. And Jotham begat Ahaz. And Ahaz begat Hezekiah. 10 And Hezekiah begat Manasseh. And Manasseh begat Amos. And Amos begat Josiah. 11 And Josiah begat Jechoniah and his brethren in the Transmigration of Babylon. 12 And after the Transmigration of Babylon, Jechoniah begat Shealtiel. And Shealtiel begat Zerubbabel. 13 And Zerubbabel begat Abiud. And Abiud begat Eliakim. And Eliakim begat Azor. 14 And Azor begat Zadok. And Zadok begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob. 16 And Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called Christ. 17 Therefore all the generations from Abraham unto David, fourteen generations. And from David to the transmigration of Babylon, fourteen generations. And from the transmigration of Babylon unto Christ, fourteen generations.

Luke 3

23 And Jesus himself was beginning to be about thirty years old: as it was thought, the son of Joseph, who was of Heli, 24 who was of Matthat, who was of Levi, who was of Melchi, who was of Jannai, who was of Joseph, 25 Who was of Mathathias, who was of Amos, who was of Naum, who was of Esli, who was of Naggai. 26 Who was of Maath, who was of Mathathias, who was of Semein, who was of Joseph, who was of Joda, 27 Who was of Joanan, who was of Rhesa, who was of Zerubbabel, who was of Shealtiel, who was of Neri, 28 Who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Er, 29 Who was of Joshua, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi, 30 Who was of Simeon, who was of Judah, who was of Joseph, who was of Jonam, who was of Eliakim, 31 Who was of Melea, who was of Menna, who was of Mattatha, who was of Nathan, who was of David, 32 Who was of Jesse, who was of Obed, who was of Boaz, who was of Sala, who was of Nahshon, 33 Who was of Amminadab, who was of Arni, who was of Hezron, who was of Perez, who was of Judah, 34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Terah, who was of Nahor, 35 Who was of Serug, who was of Reu, who was of Peleg, who was of Eber, who was of Shelah, 36 Who was of Cainan, who was of Arphaxad, who was of Shem, who was of Noah, who was of Lamech, 37 Who was of Methuselah, who was of Enoch, who was of Jared, who was of Mahalaleel, who was of Cainan, 38 Who was of Enos, who was of Seth, who was of Adam, who was of God.

Lapide St. Matthew gives the genealogy of the Blessed Virgin through her mother St. Anne, while St. Luke gives it through her father Heli, or Joachim, so that Christ may be shown to be descended of the seed of David in both ways. There is no other better way than this of reconciling the genealogies given by SS. Matthew and Luke. Moreover, it is the common opinion of St. Augustine, Denis the Carthusian, Cajetan, Jansenius, and other doctors whom Suarez quotes (*pt. iii., quæst. xxvii. a. 1, disp. 3, sect. 2*) that St. Luke traces the genealogy of Christ through Heli, or Joachim, the father of the Blessed Virgin. Hence it must follow that St. Matthew's genealogy is traced through St. Anne, and that she was the daughter of Mathan; for otherwise all her ancestors, whom St. Matthew recounts, belong only to Joseph, and not to the Blessed Virgin and Christ. St. Matthew then traces Christ's descent through His father Joseph. St. Luke through His mother, the Blessed Virgin; both lines are united in David, but after him separate through his two sons Solomon and Nathan. And again these two lines of Nathan and of Solomon unite in St. Anne, the daughter of Mathan, and sister of Jacob, Joseph's father. (*Cornelius a Lapide Commentary on Luke 3*)

Joseph and the Angel.

Matt 1:18-24

18 And the generation of Christ was in this wise. When his mother Mary was espoused to Joseph, before they came together, she was found to be with child by the Holy Ghost. 19 Whereupon Joseph, for that he was a just man, and would not put her to open shame: was minded secretly to dismiss her. 20 But as he was thus thinking, behold the angel of our Lord appeared to him in sleep saying: Joseph son of David, fear not to take Mary your wife, for that which is born in her, is of the Holy Ghost. 21 And she shall bring forth a son: and you shall call his name Jesus. For he shall save his people from their sins. 22 And all this was done that it might be fulfilled which our Lord spoke by the Prophet saying, 23 *Behold a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us*. 24 And Joseph rising up from sleep, did as the angel of our Lord commanded him, and took his wife.

MATTHEW

The Virgin Birth

Matt 1:25 Luke 2:6-7

Matthew 1

25 And he knew her not until she brought forth her firstborn son: and called his name Jesus.

Luke 2

6 And it came to pass, when they were there, her days had fully come that she should be delivered. 7 And she brought forth her first begotten son, and swaddled him in clothes, and laid down in a manger: because there was no place for them in the inn.

McEvilly "Her days were accomplished" that is, fully nine months — the natural period of gestation — commencing with the conception of our Lord, on the 25th of March, and His birth, on the 25th of December, which, "the authority of the Church keeps, taking up the tradition of the ancients on the subject" (St. Augustin de Trinitate, Lib. iv. c. 5).

The Magi and the Flight into Egypt.

Matt 2:1-20

1 WHEN Jesus therefore was born in Bethlehem of Judah in the days of Herod the king, behold, there came sages from the east to Jerusalem, 2 saying, where is he that is born King of the Jews? For we have seen his star in the east, and have come to adore him. 3 And Herod the king hearing this, was troubled, and all Jerusalem with him. 4 And assembling together all the high priests and the scribes of the people, he inquired of them where Christ should be born. 5 But they said to him, In Bethlehem of Judah. For so it is written by the prophet: 6 *And you Bethlehem the land of Judah, are not the least among the princes of Judah: for out of you shall come forth the Captain that shall rule my people Israel.* 7 Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them. 8 And sending them into Bethlehem, said, Go, and inquire diligently of the child: and when you shall find him, make report to me, that I also may come and adore him. 9 Who having heard the king, went their way: and behold the star which they had seen in the east, went before them, until it came and stood over, where the child was. 10 And seeing the star, they rejoiced with exceedingly great joy. 11 And entering into the house, they found the child with Mary his mother, and falling down adored him: and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. 12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country. 13 And after they were departed, behold an angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell you. For it will come to pass that Herod will seek the child to destroy him. 14 Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: 15 that it might be fulfilled which was spoken of our Lord by the prophet, saying, *Out of Egypt have I called my son.* 16 Then Herod perceiving that he was deluded by the sages, was exceedingly angry: and sending murdered all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the sages. 17 Then was fulfilled that which was spoken by Jeremiah the prophet saying, 18 *A voice in Rama was heard, crying out much wailing: Rachel bewailing her children, would not be comforted, because they are not.* 19 But when Herod was dead, behold an angel of our Lord appeared in sleep to Joseph in Egypt, 20 saying, Arise, and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child.

McEvilly As regards the time of their visit, there is a diversity of opinion. The commonly received opinion in the Church, as indicated in her arrangement of the festivals of the Epiphany and Purification, would seem to be, that they came shortly after our Lord's birth, before the Purification and Presentation in the Temple. This opinion is well founded on the words of St. Matthew in this verse, which clearly convey, that the Magi made their appearance at Jerusalem very soon after our Lord's birth. "When Jesus was born, behold," etc. Others, however, fix the date of the arrival of the Magi after the Purification, and these differently assign different periods after it, more or less remote, according to the meaning attached by them to v. 16, and to the term of "two years and under" fixed on by Herod. The advocates of this opinion are chiefly influenced by the narrative of St. Luke (ii. 39) who states that our Lord and His parents returned to Nazareth immediately after His presentation, which took place, "according to the law of the Lord." This narrative they cannot reconcile in the supposition that the visit of the Magi took place before the presentation, with that of St. Matthew (v. 13), who states that our Lord and His parents set out for Egypt by divine admonition, immediately after the visit of the Magi. Hence, as our Lord could not be presented in the Temple at the appointed time, "according to the law of the Lord" (Luke ii. 39), if He left previously for Egypt, as St. Matthew says He did immediately after the departure of the Magi (v. 13), they conclude, that the visit of the Magi must be after the Purification and presentation in the Temple. The interval is more or less prolonged by the several advocates of the latter opinion. We need not however, depart from the commonly received opinion, which fixes the date of the visit of the Magi, before the presentation; and the apparent discrepancy in the narratives of both Evangelists may be reconciled, by supposing that after the visit of the Magi, our Lord was presented in the Temple; and having proceeded thence, to Nazareth, Joseph was there admonished in sleep, and proceeded at once from Nazareth to Egypt (see v. 13, Commentary on). The supposition that the visit of the Magi occurred, on the occasion of one of the annual visits Joseph and Mary were wont to make to Jerusalem, is utterly gratuitous. The sacred text says, they visited Jerusalem (Luke ii. 41). There is no mention of their having visited Bethlehem, which was out of the way, on their visit to Jerusalem. The difficulty founded on the term of two years fixed upon by Herod will be explained.

MATTHEW

The Childhood of Jesus at Nazareth

Matt 2:21-23 Luke 2:39-40

Matthew 2

21 Who arose, and took the child and his mother, and came into the land of Israel. 22 But hearing that Archelaus reigned in Judea for Herod his father, he feared to go there: and being warned in sleep retired into the quarters of Galilee. 23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

Luke 2

39 And after they had wholly done all things according to the law of our Lord, they returned into Galilee into their city Nazareth. 40 And the child grew, and waxed strong: full of wisdom and the grace of God was in him.

McEvilly St. Luke passes over the flight into Egypt, the visit of the Magi, probably, because St. Matthew had already fully described these occurrences. Some say, they proceeded from Judea to Egypt, as it was to Judea Joseph afterwards was about returning from his exile. Others say, from Nazareth. Others, from Bethlehem, whether they went directly from the Temple, with the view of returning to Nazareth. Nothing certain is known regarding it.

John the Baptist Preaches Penance

Matt 3:1-6 Mark 1:2-6 Luke 3:1-6 John 1:19-23

Matthew 3

1 AND in those days came John the Baptist preaching in the desert of Judea, 2 and saying, Do penance: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying, *A voice of one crying in the desert, prepare the way of our Lord, make straight his paths.* 4 And the same John had his garment of camel's hair and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Judea, and all the country about Jordan: 6 and were baptized of him in Jordan, confessing their sins.

Mark 1

2 As it is written in Isaiah the prophet, *Behold I send mine angel before your face, who shall prepare your way before you.* 3 *A voice of one crying in the desert, Prepare the way of our Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went forth to him all the country of Judea, and all they of Jerusalem: and were baptized by him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey.

Luke 3

1 AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the country Trachonitis, and Lysanias tetrarch of Abilene, 2 under the high priests Annas and Caiaphas: the word of our Lord was made upon John the son of Zachariah, in the desert. 3 And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins: as it is written in the book of the sayings of Isaiah the prophet: 4 *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths,* 5 *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* 6 *and all flesh shall see the Salvation of God.*

John 1

19 And this is John's testimony, when the Jews sent from Jerusalem priests and Levites to him, that they should ask him, Who are you? 20 And he confessed, and did not deny and he confessed, That I am not Christ. 21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No. 22 They said therefore unto him, Who are you, that we may give an answer to them that sent us? What do you say of yourself? 23 He said, *I am the voice of one crying in the desert, make straight the way of our Lord,* as Isaiah the prophet said.

St. Augustine Matthew proceeds in these terms: In those days came John the Baptist, preaching in the wilderness of Judæa. Matt. iii. 1. Mark has not used the phrase "In those days," because he has given no recital of any series of events at the head of his Gospel immediately before this narrative, so that he might be understood to speak in reference to the dates of such events under the terms, "In those days." Mark i. 4. Luke, on the

MATTHEW

other hand, with greater precision has defined those times of the preaching or baptism of John, by means of the notes of the temporal power. For he says: Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. Luke iii. 1–3. We ought not, however, to understand that what was actually meant by Matthew when He said, “In those days,” was simply the space of days literally limited to the specified period of these powers. On the contrary, it is apparent that he intended the note of time which was conveyed in the phrase “In those days,” to be taken to refer to a much longer period. For he first gives us the account of the return of Christ from Egypt after the death of Herod,—an incident, indeed, which took place at the time of His infancy or childhood, and with which, consequently, Luke’s statement of what befell Him in the temple when He was twelve years of age is quite consistent. Luke ii. 42–50. Then, immediately after this narrative of the recall of the infant or boy out of Egypt, Matthew continues thus in due order: “Now, in those days came John the Baptist.” And thus under that phrase he certainly covers not merely the days of His childhood, but all the days intervening between His nativity and this period at which John began to preach and to baptize. At this period, moreover, Christ is found already to have attained to man’s estate;

Concerning the Words Ascribed to John by All the Four Evangelists

Matthew makes up his account of John in the following manner:—Now in those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that is spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Matt. iii. 1–3. Mark also and Luke agree in presenting this testimony of Isaiah as one referring to John. Mark i. 3; Luke iii. 4. Luke, indeed, has likewise recorded some other words from the same prophet, which follow those already cited, when he gives his narrative of John the Baptist. The evangelist John, again, mentions that John the Baptist did also personally advance this same testimony of Isaiah regarding himself. John i. 23. And, to a similar effect, Matthew here has given us certain words of John which are unrecorded by the other evangelists. For he speaks of him as “preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand;” which words of John have been omitted by the others. In what follows, however, in immediate connection with that passage in Matthew’s Gospel,—namely, the sentence, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight,”—the position is ambiguous; and it does not clearly appear whether this is something recited by Matthew in his own person, or rather a continuance of the words spoken by John himself, so as to lead us to understand the whole passage to be the reproduction of John’s own utterance, in this way: “Repent ye, for the kingdom of heaven is at hand; for this is He that was spoken of by the prophet Isaiah,” and so on. For it ought to create no difficulty against this latter view, that he does not say, “For I am He that was spoken of by the prophet Isaiah,” but employs the phraseology, “For this is He that was spoken of.” For that, indeed, is a mode of speech a man sitting at the receipt of custom,” Matt. ix. 9. instead of “He found me.” John, too, says, “This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true,” John xxi. 24. instead of “I am,” etc., or, “My testimony is true.” a man sitting at the receipt of custom,” Matt. ix. 9. instead of “He found me.” John, too, says, “This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true,” John xxi. 24. instead of “I am,” etc., or, “My testimony is true.”

Matthew has the words, “I indeed baptize you with water unto repentance;” whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all which is omitted by Matthew. So, when Luke tells us what reply the Baptist made to the people when they were musing in their hearts concerning Him, and thinking whether He were the Christ, he gives us simply the words, “I indeed baptize you with water,” and does not add the phrase, “unto repentance.”

Which Evangelists words are most accurate?

If now the question is asked, as to which of the words we are to suppose the most likely to have been the precise words used by John the Baptist, whether those recorded as spoken by him in Matthew’s Gospel, or those in Luke’s, or those which Mark has introduced, among the few sentences which he mentions to have been uttered by him, while he omits notice of all the rest, it will not be deemed worthwhile creating any difficulty for oneself in a matter of that kind, by anyone who wisely understands that the real requisite in order to get at the knowledge of the truth is just to make sure of the things really meant, whatever may be the precise words in which they happen to be expressed. For although one writer may retain a certain order in the words, and another present a different one, there is surely no real contradiction in that. Nor, again, need there be any antagonism between the two, although one may state what another omits. For it is evident that the evangelists have set forth these matters just in accordance with the recollection each retained of them, and just according as their several predilections prompted them to employ greater brevity or richer detail on certain points, while giving, nevertheless, the same account of the subjects themselves.

Weaved Together John 1:19 And this is the witness of John when the Jews sent to him from Jerusalem priests and Levites to ask him, Who are you? John 1:20 And he acknowledged, and denied not; and he confessed that he was not the Messiah. John 1:21 And they asked him again, What then? Are you Elijah? And he said, I am not he. Are you a prophet? He said, No. John 1:22 They said unto him, Then who are you? That we may answer them that sent us. What do you say of yourself? John 1:23 And he said, I am the voice that cries in the desert, Repair ye the way of the Lord, as said Isaiah the prophet. John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John’s raiment was camel’s hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the, Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins.

MATTHEW

John Criticizes the Pharisees and Sadducees

Matt 3:7-12 Mark 1:7-8 Luke 3:7-18 John 1:24-34

Matthew 3

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You vipers brood, who has showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father, for I tell you that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the roots of the trees. Every tree therefore that does not yield good fruit, shall be cut down, and cast into the fire. 11 I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

Mark 1

7 And he preached, saying, There comes a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose. 8 I have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3

7 He said therefore to the multitudes that went forth to be baptized of him, You vipers broods, who has showed you to flee from the wrath to come? 8 Yield therefore fruits worthy of penance, and do not begin to say, We have Abraham as our father. For I tell you, that God is able of these stones to raise up children to Abraham. 9 And now the axe is put to the root of the trees. Every tree therefore that yields not good fruit, shall be cut down and cast into fire. 10 And the multitudes asked him saying what shall we do then? 11 And he answering, said unto them: He that has two coats, let him give to him that has not: and he that has food let him do likewise. 12 And the publicans also came to be baptized, and said to him, Master, what shall we do? 13 But he said to them, Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither calumniate any man: and be content with your stipends. 15 And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: 16 John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire. 17 Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people.

John 1

24 And they that were sent were of the Pharisees. 25 And they asked him, and said to him, Why then do you baptize, if you be not Christ, nor Elijah, nor the Prophet? 26 John answered them, saying, I baptize in water: but there has stood in the midst of you whom you know not. 27 The same is he that shall come after me that is made before me: whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethany beyond Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and he said, Behold the Lamb of God, behold him that takes away the sin of the world. 30 This is he of whom I said, After me there comes a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore I came baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

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Weaved Together John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins. Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming to be baptized, he said unto them, You children of vipers, who has led you to flee from the wrath to come? Matthew 3:8 Do now the fruits which are worthy of repentance; Matthew 3:9 and think and say not within yourselves, We have a father, even Abraham; for I say unto you, that God is able to raise up of these stones children unto Abraham. Matthew 3:10 Behold, the axe has been laid at the roots of the trees, and so every tree that bears not good fruit shall be taken and cast into the fire. Luke 3:10 And the multitudes were asking him and saying, What shall we do? Luke 3:11 He answered and said unto them, He that has two tunics shall give to him that has not; and he that has food shall do likewise. Luke 3:12 And the publicans also came to be baptized, and they said unto him, Teacher, what shall we do? Luke 3:13 He said unto them, Seek not more than what you are commanded to seek. Luke 3:14 And the servants of the guard asked him and said, And we also, what shall we do? He said unto them, Do not violence to any man, nor wrong him; and let your allowances satisfy you. And when the people were conjecturing about John, and all of them thinking in their hearts whether he were haply the Messiah, Luke 3:16 John answered and said unto them, I baptize you with water; there comes one after me who is stronger than I, the latchets of whose shoes I am not worthy to loosen; he will baptize you with the Holy Spirit and fire: who takes the fan in his hand to cleanse his threshing-floors, and the wheat he gathers into his garners, while the straw he shall burn in fire which can not be put out. Luke 3:18 And other things he taught and preached among the people.

The Baptism of Jesus

Matt. 3:13-17 Mark 1:9-11 Luke 3:21-22 John 1:32-34

Matthew 3

13 Then came Jesus from Galilee to Jordan, unto John, to be baptized of him. 14 But John tried to deter him, saying, I ought to be baptized by you, and you come to me? 15 And Jesus answering, said to him, Suffer me for this time, for so it becomes us to fulfill all justice. Then he suffered him. 16 And Jesus being baptized, forthwith came out of the water: and lo the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17 And behold a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Mark 1

9 And it came to pass: in those days came Jesus from Nazareth of Galilee: and was baptized by John in Jordan. 10 And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. 11 And a voice was made from heaven, You are my beloved Son, in you I am well pleased.

Luke 3

21 And it came to pass when all the people were baptized, Jesus also being baptized and praying, heaven was opened: 22 and the Holy Ghost descended in corporeal shape as a dove upon him: and a voice from heaven was made: You are my beloved Son in you I am well pleased.

John 1

32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

St. Augustine Matthew then continues his narrative in the following terms: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him." The others also attest the fact that Jesus came to John. The three also mention that He was baptized. But they omit all mention of one circumstance recorded by Matthew, namely, that John addressed the Lord, or that the Lord made answer to John. Matt. iii. 13-15; Mark i. 9; Luke iii. 21; John i. 32-34. These words Mark and Luke give in the same way; in the words of the voice that came from Heaven, their expression varies though the sense is the same. For both the words as Matthew gives them, "This is my beloved Son," and as the other two, "Thou art my beloved Son," express the same sense in the speaker; (and the heavenly voice, no doubt, uttered one of these,) but one shows an intention of addressing the testimony thus borne to the Son to those who stood by; the other of addressing it to Himself, as if speaking to Christ He had said, "This is my Son." Not that Christ was taught what He knew before, but they who stood by heard it, for

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whose sake the voice came. Again, when one says, "in whom I am well-pleased;" another, "in thee it hath pleased me," if you ask which of these was actually pronounced by that voice; take which you will, only remembering that those who have not related the same words as were spoken have related the same sense. That God is well-pleased with His Son is signified in the first; that the Father is by the Son pleased with men is conveyed in the second form, "in thee it hath well-pleased me." Or you may understand this to have been the one meaning of all the Evangelists, In Thee have I put My good pleasure, i.e. to fulfill all My purpose. Again, the account of the dove given in the Gospel according to John does not mention the time at which the incident happened, but contains a statement of the words of John the Baptist as reporting what he saw. In this section, the question rises as to how it is said, "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Spirit." John i. 33. For if he came to know Him only at the time when he saw the dove descending upon Him, the inquiry is raised as to how he could have said to Him, as He came to be baptized, "I ought rather to be baptized of Thee." Matt. iii. 14. For the Baptist addressed Him thus before the dove descended. From this, however, it is evident that, although he did know Him [in a certain sense] before this time,—for he even leaped in his mother's womb when Mary visited Elisabeth, Luke i. 41. —there was yet something which was not known to him up to this time, and which he learned by the descending of the dove,—namely, the fact that He baptized in the Holy Spirit by a certain divine power proper to Himself; so that no man who received this baptism from God, even although he baptized some, should be able to say that that which he imparted was his own, or that the Holy Spirit was given by him.

Weaved Together Matt 3:13 Then came Jesus from Galilee to the Jordan to John, to be baptized of him. Luke 3:23a And Jesus was about thirty years old, and it was supposed that he was the son of Joseph. John 1:29-31 And John saw Jesus coming unto him, and said, This is the Lamb of God, that taketh on itself the burden of the sins of the world! This is he concerning whom I said, There cometh after me a man who was before me, because he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I to baptize with water. Matt 3:14-15 And John was hindering him and saying, I have need of being baptized by thee, and comest thou to me? Jesus answered him and said, Suffer this now: thus it is our duty to fulfil all righteousness. Then he suffered him. Luke 3:21b And when all the people were baptized, Jesus also was baptized. Matt 3:16b And immediately he went up out of the water, and heaven opened, to him, Luke 3:22a and the Holy Spirit descended upon him in the similitude of the body of a dove; Matt 3:17and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. John 1:32-34And John bare witness and said, I beheld the Spirit descend from heaven like a dove; and it abode upon him. But I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt behold the Spirit descending and lighting upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and borne witness that this is the Son of God.

MATTHEW

The Temptation

Matt 4:1-11 Mark 1:12-13 Luke 4:1-13

Matthew 4

1 THEN Jesus was led of the Spirit into the desert, to be tempted of the Devil. 2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter approached and said to him, If you be the Son of God, command that these stones be made bread. 4 Who answered and said, It is written, *Not in bread alone does man live, but in every word that proceeds from the mouth of God.* 5 Then the Devil took him up into the holy city, and set him upon the pinnacle of the temple, 6 and said to him, If you be the Son of God, cast yourself down, for it is written. *That he will give his angels charge of you, in their hands shall they hold you up, lest perhaps you knock your foot against a stone.* 7 Jesus said to him again, It is written, *You shall not tempt the Lord your God.* 8 Again the Devil took him up into a very high mountain: and he showed him all the Kingdoms of the world, and the glory of them, 9 and said to him, All these will I give you, if falling down you will adore me. 10 Then Jesus said to him, Begone Satan: for it is written, *The Lord your God shall you adore, him only shall you serve.* 11 Then the Devil left him: and behold angels came, and ministered to him.

Mark 1

12 And forthwith the Spirit drove him out into the desert. 13 And he was in the desert forty days and forty nights: and was tempted by Satan, and he was with beasts and the angels ministered to him.

Luke 4

1 AND Jesus full of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, 2 forty days, and was tempted of the Devil. And he did eat nothing in those days: and when they were ended, he was hungered. 3 And the Devil said to him, If you be the Son of God, say to this stone that it be made bread. 4 And Jesus made answer unto him, It is written, *That not in bread alone shall man live, but in every word of God.* 5 And the Devil brought him into a high mountain, and showed him all the kingdoms of the whole world in a moment of time: 6 and he said to him, To you will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them: 7 you therefore if you will adore before me, they shall all be yours. 8 And Jesus answering, said to him, It is written, *You shall adore the Lord your God and him only shall you serve.* 9 And he brought him into Jerusalem, and set him upon the pinnacle of the temple: and he said to him, If you be the Son of God, cast yourself from here downward. 10 For it is written, that *He has given his angels charge over you, that they preserve you:* 11 and that *in their hands they shall bear you up, lest perhaps you knock your foot against a stone.* 12 And Jesus answering said to him, It is said, *You shall not tempt the Lord your God.* 13 And all the temptation being ended, the Devil departed from him until a time.

St. Augustine This whole narrative is given also in a similar manner by Luke, although not in the same order. And this makes it uncertain which of the two latter temptations took place first: whether it was that the kingdoms of the world were shown Him first, and then that He Himself was taken up to the pinnacle of the temple thereafter; or whether it was that this latter act occurred first, and that the other scene followed it. It is, however, a matter of no real consequence, provided it be clear that all these incidents did take place. And as Luke sets forth the same events and ideas in different words, attention need not ever be called to the fact that no loss results thereby to truth. Mark, again, does indeed attest the fact that He was tempted of the devil in the wilderness for forty days and forty nights; but he gives no statement of what was said to Him, or of the replies He made. At the same time, he does not fail to notice the circumstance which is omitted by Luke, namely, that the angels ministered unto Him. (Mark 1:12-13; Lk 4:1-13) John, however, has left out this whole passage. (*St. Augustine Harmony of the Gospels* 2.16)

Weaved Together Luke 4:1a And Jesus returned from the Jordan, filled with the Holy Spirit. Mark 1:12-13b And immediately the Spirit took him out into the wilderness, to be tried of the devil; and he was with the beasts. Matt 4:2a And he fasted forty days and forty nights. Luke 4:2b And he ate nothing in those days, and at the end of them he hungered. Matt 4:2b-7 And the tempter came and said unto him, If thou art the Son of God, speak, and these stones shall become bread. Luke 4:5-7 He answered and said, It is written, Not by bread alone shall man live, but by every word that proceedeth out of the mouth of God. Then the devil brought him to the holy city, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: And they shall take thee on their arms, So that thy foot shall not stumble against a stone. 49 Jesus said unto him, And it is written also, Thou shalt not tempt the Lord thy God. And the devil took him up to a high mountain, and shewed him all the kingdoms of the earth, and their glory, in the least time; and the devil said unto him, To thee will I give all this dominion, and its glory, which is delivered to me that I may give it to whomsoever I will. If then thou wilt worship before me, all of it shall be thine. Matt 4:10 Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve. Luke 4:13 And when the devil had completed all his temptations, he departed from him for a season. Matt 4:11b And behold, the angels drew near and ministered unto him.

MATTHEW

Imprisonment of John the Baptist Recalled

Matt 4:12a Mark 1:14a John 3:24

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God

John 3

24 For John was not yet cast into prison.

St. Remigius But this should be considered with more care that John says that the Lord went into Galilee, before John the Baptist was thrown into prison. According to John's Gospel after the water turned into wine, and his going down to Capernaum, and after his going up to Jerusalem, he returned to Judaea and baptized, and John was not yet cast into prison. But here it is after John's imprisonment that He retires into Galilee, and with this Mark agrees. But we need not suppose any contradiction here. John speaks of the Lord's first coming into Galilee, which was before the imprisonment of John. He speaks in another place of His second coming into Galilee [John 4:3], and the other Evangelists mention only this second coming into Galilee which was after John's imprisonment. (*St. Remigius com. On Mt.*)

The Second Journey into Galilee After John's Imprisonment

Matt 4:12 Mark 1:14 Luke 4:14 John 4:1-3

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him.

John 4

1 WHEN Jesus therefore understood that the Pharisees heard that Jesus makes more Disciples, and baptizes, then John, 2 howbeit Jesus did not baptize, but his Disciples, 3 He left Judea, and went again into Galilee.

Aquinas Then when he says, and went again to Galilee, he shows where he was going. He says, again, because above (2:12) he had mentioned another time when Christ went to Galilee: when he went to Capernaum after the miracle at the wedding. Since the other three evangelists did not mention this first trip, the Evangelist says again to let us know that the other evangelists had mentioned none of the matters he mentions up to this point, and that he is now beginning to give his account contemporaneous with theirs. (*St. Thomas Aquinas Com. John.*)

Lapide This was the second departure of Christ from Judea into Galilee. The first is related in John 1:43, and is the same which is referred to by St. Mark 1:14, St. Luke 4:14, and St. John 4:3, 43. (*Cornelius a Lapide Com. On Mt.*)

MATTHEW

Jesus in Capernaum

Matt 4:13-17 Mark 1:14-15 Luke 4:14-15 John 4:43-45

Matthew 4

13 and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was said by Isaiah the prophet, 15 *Land of Zebulun land of Naphtali, the way of the sea beyond Jordan of Galilee, of the Gentiles: 16 the people that sat in darkness, has seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, Do penance, for the kingdom of heaven is at hand.

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent and believe the Gospel.

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him. 15 And he taught in their synagogues, and was magnified of all.

John 4

43 And after the two days he departed there: and went into Galilee. 44 For Jesus himself gave testimony that a prophet has not honor in his own country. 45 Therefore when he came into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

St. Augustine John relates in his Gospel the calling of Peter, Andrew, and Nathanael, and the miracle of Cana, before Jesus' departure into Galilee; all these things the other Evangelists have omitted, carrying on the thread of their narrative with Jesus' return into Galilee. We must understand then that some days intervened, during which the things took place concerning the calling of the disciples which John relates. (*St. Augustine Harmony of the Gospels 2.*)

Weaved Together Matthew 4:17a And from that time began Jesus to proclaim the gospel of the kingdom of God, and to say, Repent ye, and believe in the gospel. Mark 1:15 The time is fulfilled, and the kingdom of heaven has come near.

MATTHEW

The Second Call of Four Disciples Out of the Boat, and They Follow Him.

Matt 4:18-22 Mark 1:16-20 Luke 5:1-11 John 1:35-51

Matthew 4

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19 And he said to them, Come after me, and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from there, he saw other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22 And they forthwith left their nets and father and followed him.

Mark 1

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishers. 17 And Jesus said to them, Come after me and I will make you to become fishers of men. 18 And immediately leaving their nets, they followed him. 19 And being gone there a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

Luke 5

1 AND it came to pass, when the multitudes pressed upon him to hear the word of God, and he stood beside the lake of Gennesaret. 2 And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets. 3 And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. 4 And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught. 5 And Simon answering, said to him, Master, laboring all the night, we have taken nothing: but in your word I will let loose the net. 6 And when they had done this, they enclosed a very great multitude of fishes, and their net was broken. 7 And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8 Which when Simon Peter did see, he fell down at Jesus knees, saying, Go forth from me, because I am a sinful man, O Lord. 9 For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. 10 In like manner also James and John, the sons of Zebedee, who were Simon's fellows. And Jesus said to Simon, Fear not: from this time now, you shall be taking men. 11 And having brought their ships to land, leaving all things, they followed him.

John 1

35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he said, Behold the Lamb of God. 37 And the two disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, said to them, What do you seek? Who said to him, Rabbi (which is called by interpretation, Master) where do you dwell? 39 He said to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He found first his brother Simon, and said to him, We have found the Messiah, which is being interpreted, Christ. 42 And he brought him to Jesus. And Jesus looking upon him, said, You are Simon the son of Jonah: you shall be called Cephas, which is interpreted, Peter. 43 On the next day he would go forth into Galilee, and he found Philip. And Jesus said to him, Follow me. 44 And Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip found Nathaniel, and said to him, Him whom Moses in the law and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathaniel said to him, From Nazareth can there be any good? Philip said to him, Come and see. 47 Jesus saw Nathaniel coming to him, and he said of him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathaniel said to him, How do you know me? Jesus answered and said to him, Before that Philip did call you, when you was under the fig tree, I saw you. 49 Nathaniel answered him, and said, Rabbi, you are the Son of God, you are the king of Israel. 50 Jesus answered, and said to him, Because I said unto you, I saw you under the fig tree, you believe: greater than these things shall you see. 51 And he said to him, Amen, Amen I say to you, You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

McEvilly It is disputed whether the vocation recorded here, as also in Mark (i. 16-20), be the same, as that recorded in Luke (v. 1-11). Some expositors, with St. Augustine, Maldonatus, etc., say it is not. These maintain, that there were three calls of Peter, etc. The first (John i. 42), when there is question of a call to the knowledge and faith of Christ. The second (Luke v. 1-11), a call to familiar intercourse with our Lord. The third, the call to the Apostleship referred to here and Mark (i. 16-20). Maldonatus maintains, that, although on the occasion recorded by St. Luke, the Apostles "leaving all things, followed Him," and attached themselves to Him as His friends and disciples, and had been present at His miracles at Cana and Judea (John ii.

MATTHEW

2,11, 23; John iii. 22; iv. 2 ; Acts i. 21, 22) ; still, they were not called to the Apostleship, except on the occasion referred to here by St. Matthew, who expressly says, "He called them" With this call, they faithfully corresponded, never again leaving Him nor resuming their former occupation as a profession, save only for recreation and diversion, to banish the grief caused by His death (John xxi. 3). It is, however, more generally held, and seems more likely, that however, Matthew here and Luke (v. 1-11) may differ in detailing circumstances; they both refer to the same event. They both, agree in detailing one fact, viz., that " leaving all things, the Apostles followed Him" (Matthew iv. 20-22 ; Luke v. 11); and it is by no means likely that, having once followed Him, they again putting their hand to the plough, looking back, rendered themselves unfit for the kingdom of God. The difference in the detailed account of circumstances given by Matthew and Luke in reference to the same event may be easily reconciled, if it be borne in mind, that it is usual with St. Luke to detail events more fully and circumstantially, while he refers to the order of events, only in a general way. Whereas, Matthew is more particular in detailing the order of events than the circumstances; and in the history of the Gospel, it is observable, that one Evangelist describes certain circumstances often omitted by the other, even when speaking of the same thing, and, vice versa; so that, by connecting both, we generally have a full and detailed account of the events they record. And, in reference to this call of the Apostles, one Evangelist in describing it, does not deny what the other records. When St. Luke says, "they followed Him" after the miraculous draught of fishes (v. 11), he does not say that this happened at the same instant. Hence, he does not contradict St. Matthew's narrative regarding the short interval between the call of the brothers, Simon and Andrew, and John and James, and the successive order in which they were called, " and going on thence " (v. 21). The miraculous draught of fishes recorded by St. Luke as preceding, and leading to, the call of the Apostles (c. v.), St. Matthew only omits, but does not deny. (*Bishop John McEvilly*)

St. Thomas Aquinas About the calling of Peter and Andrew: for here it says that they were called near the Jordan, because they were John's disciples; but in Matthew (4:18) it says that Christ called them by the Sea of Galilee. The answer to this is that there was a triple calling of the apostles. The first was a call to knowledge or friendship and faith; and this is the one recorded here. The second consisted in the prediction of their office: "From now on you will be catching men" (Lk 5:10). The third call was to their apostleship, which is mentioned by Matthew (4:18). This was the perfect call because after this they were not to return to their own pursuits. (*St. Thomas Aquinas Com. On John.*)

St. Augustine concerning John 1:42 Mark 3:16 The same Mark continues as follows: "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If thou wilt, thou canst make me clean;" and so on, down to where it is said, "And they cried out, saying, Thou art the Son of God: and He straightway charged them that they should not make Him known." (Mark 1:40-3:12) Luke 4:41 also records something similar to the last passage which we have here adduced. But nothing emerges involving any discrepancy. Mark proceeds thus: "And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach; and He gave them power to heal sicknesses, and to cast out devils. And Simon He surnamed Peter;" and so on, down to where it is said, "And he departed, and began to publish in Decapolis how great things Jesus had done: and all men did marvel." (Mark 3:13-5:20) I am aware that I have spoken already of the names of the disciples when following the order of Matthew's narrative. Here, therefore, I repeat the caution, that no one should suppose Simon to have received the name Peter on this occasion for the first time, or fancy that Mark is here in any antagonism with John, who reports that disciple to have been addressed long before in these terms: "Thou shalt be called Cephas, which is, by interpretation, A stone." (John 1:42) For John has there recorded the very words in which the Lord gave him that name. Mark, on the other hand, has introduced the matter in the form of a recapitulation in this passage, when he says, "And Simon He surnamed Peter." For, as it was his intention to enumerate the names of the twelve apostles here, and it was necessary for him thus to mention Peter, he decided briefly to intimate the fact that the said name was not borne by that disciple all along, but was given him by the Lord, not, however, at the time with which Mark was immediately dealing, but on the occasion in connection with which John has introduced the very words employed by the Lord. The other matters embraced within this paragraph, present nothing inconsistent with any of the other Gospels, and they have also been discussed previously. (*St. Augustine Harmony of the Gospels 4.3*)

Mission of Preaching and Miracles

Matt 4:23-24 Mark 1:39 Luke 4:44

Matthew 4

23 And Jesus went round about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom: and healing every malady and every infirmity in the people. 24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them:

Mark 1

39 And he was preaching in their synagogues, and in all Galilee: and casting out devils.

Luke 4

44 And he was preaching in the synagogues of Galilee.

St. Augustine But by this preaching, which, he says, "He continued in all Galilee," is also meant the sermon of the Lord delivered on the mount, which Matthew mentions, and Mark has entirely passed over, without giving anything like it, except that he has repeated some sentences not in continuous order, but in scattered places, spoken by the Lord at other times. (*St. Augustine Harmony on the Gospels 2.19*)

MATTHEW

The Sermon on the Mount

Matt 4:24-5:2 Mark 3:7-12 Luke 6:17-19

Matthew 4-5

24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them: 25 and much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan. 1 AND seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him, 2 and opening his mouth he taught them, saying,

Mark 3

7 But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Judea followed him, 8 and from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spoke to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11 And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, 12 You are the Son of God. And he vehemently charged them that they should not disclose him.

Luke 6

17 And descending with them he stood in a plain place, and the multitude of his disciples, and a very great company of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, 18 which came to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits were cured. 19 And all the multitude sought to touch him, because virtue went forth from him, and healed all.

St. Thomas Aquinas But here there is a question: for this sermon relates many of the same things found in Luke 6. But discrepancies seem to exist here and there, as is evident in the text. And so Augustine gives two solutions. One is that this sermon is a different sermon from the other one: for, firstly, He went up into the mountain, and He gave this sermon to His disciples: and afterwards, coming down, He found the crowd gathered, to which He preached the same thing, and He recapitulated many things: and of this it is related in Lk 6. Or it can be explained otherwise, that there was one mountain, and it had a level spot on its side: a higher peak was rising above that level spot. Hence, the Lord went up into the mountain, meaning that he went up into a level spot of that mountain. And, firstly, He went up higher, and called together the disciples, and there He chose the twelve Apostles, just as it is related in Luke: and afterwards, coming down, He found the crowd gathered together, and when His disciples came He sat down, and gave this sermon to the crowds and disciples. And this seems to be more true: because Matthew relates in the end of the sermon (chap. 7, 28) that "the people were in admiration at his doctrine." (*Aquinas, St. Thomas Commentary on the Gospel of St. Matthew (p. 141). Dolorosa Press*)

Lapide Observe, Matthew wished to commence with the preaching of Christ, and to deliver the sum of it at the beginning of his Gospel, which he did by giving an account of this discourse, although it was actually preached some considerable time after. For many events preceded it, which he relates subsequently. The sequence of the history was as follows:—After Christ had restored the hand of a certain man which was withered, on the Sabbath day (Matt. xii. 15), He fled from the anger of the Scribes, and betook Himself to the Sea of Galilee. Here a vast multitude of people flocked to Him, and after He had healed many who were sick, He went up into a mountain, where He remained the whole night in prayer. In the morning He appointed the twelve Apostles (Luke vi. 12). When He had done this He came down from the top of the mountain to a lower level, and there He delivered the sermon which follows, partly to His disciples and partly to the whole multitude. That the people were present at it is plain from chap. vii. 28. Moreover, that this is the same sermon of which S. Luke gives an account in his sixth chapter is clear, because the general thread of each is the same, and because they have the same commencement and the same conclusion. For although Matthew has eight Beatitudes and Luke only four, yet in the eight of the former are comprised the four of the latter; and in S. Luke's four S. Matthew's eight are contained. Moreover, Matthew puts off the vocation of the Apostles, which preceded the sermon, to the tenth chapter; for not as yet has he related his own calling by Christ, which he gives in chap. ix. But it is certain that Matthew as well as the other Apostles was present at the sermon. This sermon was delivered about the middle of May, and the choosing of the Apostles had taken place on the morning of the same day, in Christ's thirty-second year, and the second year of His ministry.

Weaved Together Mark 3:7 And he went towards the sea: and there followed him much people from Galilee that he might pray, Mark 3:8 and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; and great multitudes came unto him, which had heard what he did. Mark 3:9 And he spoke to his disciples to bring him the boat because of the multitudes, that they might not throng him. Mark 3:10 And he healed many, so that they were almost falling on him on account of their seeking to get near him. And those that had plagues and unclean spirits, Mark 3:11 as soon as they beheld him, would fall, and cry out, and say, You are the Son of God. Mark 3:12 And he rebuked them much, that they should not make him known. Luke 6:18 And those that were under the constraint of unclean spirits were healed. Luke 6:19 And all of the crowd were seeking to come near him; because power went out from him, and he healed them all. Matthew 5:1a And when Jesus saw the multitudes, he went up to the mountain. Luke 6:13b And he called his disciples, and chose from them twelve; and they are those whom he named apostles: Luke 6:14 Simon, whom he named Cephas, and Andrew his brother, and James and John, and Philip and Bartholomew, Luke 6:15 and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, Luke 6:16 and Judas the son of James, and Judas the Iscariot, being he that had betrayed him. Luke 6:17a And Jesus went down with them and stood in the plain, and the company of his disciples, and the great multitude of people. Mark 3:14 And these twelve he chose to be with him, and that he might send them to preach, and to have power to heal the sick and to cast out devils.

MATTHEW

The Beatitudes

Matt 5:3-12 Luke 6:20-23

Matthew 5

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are the meek: for they shall possess the land. 5 Blessed are they that mourn: for they shall be comforted. 6 Blessed are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they that suffer persecution for justice: for theirs is the kingdom of heaven. 11 Blessed are you when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake: 12 be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets, that were before you.

Luke 6

20 And he lifting up his eyes upon his Disciples, said, Blessed are you poor: for yours is the kingdom of God. 21 Blessed are you that now are hungered: because you shall be filled. Blessed are you that now weep: because you shall laugh. 22 Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the Son of man's sake. 23 Be glad in that day and rejoice: for behold, your reward is much in heaven, for according to these things did their fathers to the prophets.

Ambrose St. Matthew mentions eight beatitudes, St. Luke only four; but St. Luke only gives an abridgment in this place of the discourse, which St. Matthew gives more at length.

Lapide For although Matthew has eight Beatitudes and Luke only four, yet in the eight of the former are comprised the four of the latter; and in St. Luke's four St. Matthew's eight are contained.

Weaved Together Matthew 5:3 Blessed are the poor in spirit: for the kingdom of heaven is theirs. 28 Matthew 5:4 Blessed are the sorrowful: for they shall be comforted. 29 Matthew 5:5 Blessed are the humble: for they shall inherit the earth. Matthew 5:6 Blessed are they that hunger and thirst after righteousness: for they shall be satisfied. Matthew 5:7 Blessed are the merciful: for on them shall be mercy. Matthew 5:8 Blessed are the pure in their hearts: for they shall see God. Matthew 5:9 Blessed are the peacemakers: for they shall be called the sons of God. Matthew 5:10 Blessed are they that were persecuted for righteousness' sake: for the kingdom of heaven is theirs. Luke 6:22a Blessed are you when men shall hate you, and separate you from them, and persecute you, and reproach you, Matthew 5:11b and shall speak against you with all evil talk, for my sake, falsely. Matthew 5:12 Then rejoice and be glad, for your reward is great in heaven: for so persecuted they the prophets before you.

The Salt of the Earth

Matt 5:13-14 Mark 9:49-50 Luke 14:34-35

Matthew 5

13 You are the salt of the earth. 14 But if the salt loses his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 14 But if the salt loses his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men.

Mark 9

49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

Luke 14

34 Salt is good. But if the salt loses its virtue, wherewith shall it be seasoned? 35 It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that has ears to hear, let him hear.

St. Augustine "Have salt in yourselves, and have peace one with another." (Mark 9:40-50) These words Mark represents to have been spoken by the Lord in the connection immediately following what He said in forbidding the man to be interdicted who was casting out devils in His name, and yet was not following Him along with the disciples. In this section, too, he introduces some matters which are not found in any of the other evangelists, but also some which occur in Matthew as well, and some which we come across in like manner both in Matthew and in Luke. Those other evangelists, however, bring in these matters in different connections, and in another order of facts, and not at this particular point when the statement was made to Christ about the man who did not follow Him along with the disciples, and yet was casting out devils in His name. My opinion, therefore, is, that the Lord did really utter sayings in this connection, according to Mark's attestation, of which he also delivered Himself on other occasions, and this for the simple reason, that they were sufficiently pertinent to this expression of His mind which he gave here, when He forbade the placing of any interdict upon the working of miracles in His name, even although that should be done by a man who did not follow Him along with His disciples. (*St. Augustine Harmony of the Gospels 4.6*)

MATTHEW

The Light of the World

Matt 5:15-16 Mark 4:21 Luke 8:16

Matthew 5

15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Mark 4

21 And he said to them, Can a candle to be put under a bushel, or under a bed and not to be put upon the candlestick?

Luke 8

16 And no man lighting a candle, does cover it with a vessel, or put it under a bed: but sets it upon a candlestick, that they that enter in, may see the light.

Weaved Together 5:15 Neither do they light a lamp and place it under a bushel, but on the lamp-stand, and it gives light to all who are in the house. Matthew 5:16 So shall your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Mark 4:22 There is nothing secret that shall not be revealed, or hidden that shall not be known.

The Old Law and the New

Matt 5:17-20 Luke 16:16-17

Matthew 5

17 So let your light shine before men: that they may see your good works, and glorify your Father which is in heaven. 18 Do not think that I am come to break the Law or the Prophets. I am not come to break: but to fulfill. 19 For assuredly I say unto you, until heaven and earth pass, one iota or one tittle shall not pass of the Law: until all be fulfilled. 20 He therefore that shall break one of these least commandments, and shall so teach men: shall be called the least in the kingdom of heaven. But he that shall do and teach: he shall be called great in the kingdom of heaven.

Luke 16

16 The law and the prophets, unto John, from that time the kingdom of God is evangelized, and everyone does force toward it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fall.

MATTHEW

Against anger

Matt 5:21-26

21 For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. 22 You have heard that it was said to them of old, *You shall not kill*. And whoso kills, shall be in danger of judgment. 23 But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council. And whosoever shall say, You fool: shall be guilty of the hell of fire. 24 If therefore you offer your gift at the altar, and there you remember that your brother has ought against you: 25 leave there your offering before the altar, and go first to be reconciled to your brother: and then coming you shall offer your gift. 26 Be at agreement with your adversary betimes while you are in the way with him: lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

John McEvilly The example of Luke 12:57-59 does not seem to have reference to the same thing or occasion spoken of Matthew 5:25. (*John McEvilly Com. Lk.*)

On Adultery and Divorce

Matt 5:27-32 Mark 9:43-48 Luke 16:18

Matthew 5

27 Amen I say to you, you shall not go out from there until you repay the last farthing. 28 You have heard that it was said to them of old, You shall not commit adultery. 29 But I say to you, that whosoever shall see a woman to lust after her, has already committed adultery with her in his heart. 30 And if your right eye scandalizes you, pluck it out, and cast it from you, for it is expedient for you that one of your limbs perish, rather than your whole body be cast into hell. 31 And if your right hand scandalizes you, cut it off, and cast it from you: for it is expedient for you that one of your limbs perish, rather than that your whole body go into hell. 32 It was said also; Whosoever shall dismiss his wife, let him give her a bill of divorcement.

Mark 9

43 And if your hand scandalize you, cut it off, it is good for you to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dies not, and the fire quenches not. 45 And if your foot scandalize you, chop it off, it is good for you to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 where their worm dies not, and the fire quenches not. 47 And if your eye scandalize you, cast it out, it is good for you with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 where their worm dies not, and the fire quenches not.

Luke 16

18 Every one that dismisses his wife, and marries another, commits adultery; and he that marries her that is dismissed from her husband, commits adultery.

St. Augustine Mark introduces some matters which are not found in any of the other evangelists, but also some which occur in Matthew as well, and some which we come across in like manner both in Matthew and in Luke. Those other evangelists, however, bring in these matters in different connections, and in another order of facts, and not at this particular point when the statement was made to Christ about the man who did not follow Him along with the disciples, and yet was casting out devils in His name. My opinion, therefore, is, that the Lord did really utter sayings in this connection, according to Mark's attestation, of which he also delivered Himself on other occasions, and this for the simple reason, that they were sufficiently pertinent to this expression of His mind which he gave here, when He forbade the placing of any interdict upon the working of miracles in His name, even although that should be done by a man who did not follow Him along with His disciples. (*St. Augustine Harmony of the Gospels 4.6*)

MATTHEW

Concerning oaths

Matt 5:33-37

33 But I say to you, whosoever shall dismiss his wife, excepting the cause of fornication, makes her to commit adultery: and he that shall marry her that is dismissed, commits adultery. 34 Again you have heard that it was said to them of old, You shall not commit perjury: but you shall perform your oaths to our Lord. 35 But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the footstool of his feet: neither by Jerusalem, because it is the city of the great King. 36 Neither shall you swear by your head, because you cannot make one hair white or black. 37 Let your talk be, yes, yes: no, no: and that which is over and above these, is of evil.

The New Law of Talion

Matt 5:38-42 Luke 6:29-30

Matthew 5

38 You have heard that it was said, An eye for an eye, and a tooth for a tooth. 39 But I say to you not to resist evil: but if one strikes you on your right cheek, turn to him also the other: 40 and to him that will contend with you in judgment, and take away your coat, let go your cloak also unto him. 41 And whosoever will force you one mile, go with him other two. 42 He that asks of you, give to him: and to him that would borrow of you, turn not away.

Luke 6

29 And he that strikes you on the cheek, offer also the other. And from him that takes away from you your robe, prohibit not your coat also. 30 And to everyone that asks you, give: and of him that takes away the things that are yours, ask not again.

John McEvilly In St. Luke (6: 29), the order is different from Matthew 5:40, for Luke says, "and him that takes away from thee thy cloak, forbid not to take thy coat also." This is the more natural construction; as the cloak, which is the outer garment, is taken off first. The sense is the same in both constructions, the meaning being, if he take away one garment, be prepared to give him the other. The words of St. Luke may mean, if he take away the cheaper garment, give him the more costly one. According to St. Matthew, if he takes away the inner, give him the outer, or more necessary garment.

Weaved Together Matthew 5:38 You have heard that it was said, Eye for eye, and tooth for tooth: Matthew 5:39 but I say unto you, Stand not in opposition to the evil; but whosoever smites you on your right cheek, turn to him also the other. Matthew 5:40 And he that would sue you, and take your tunic, leave to him also your wrapper. Matthew 5:41 And whosoever compels you one mile, go with him two. Matthew 5:42 And he that asks you, give unto him: Luke 6:30b and he that would borrow of you, prevent him not. And prosecute not him that takes your substance.

MATTHEW

The Love of Enemies

Matt 5:43-48 Luke 6:27-36

Matthew 5

43 You have heard that it was said, You shall love your neighbor, and hate your enemy. 44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: 45 that you may be the children of your Father which is in heaven, who makes his sun to rise upon good and bad, and rains upon just and unjust. 46 For if you love them that love you, what reward shall you have? Do not also the publicans this? 47 And if you salute your brethren only, what do you more? Do not also the heathen do this? 48 Be perfect therefore, as also your heavenly Father is perfect.

Luke 6

27 But to you I say that do hear, love your enemies, do good to them that hate you. 28 Bless them that curse you, and pray for them that calumniate you. 29 And he that strikes you on the cheek, offer also the other. And from him that takes away from you your robe, prohibit not your coat also. 30 And to everyone that asks you, give: and of him that takes away the things that are yours, ask not again. 31 And according as you desire that men do to you, do you also to them in like manner. 32 And if you love them that love you, what thanks is to you? For sinners also love those that love them. 33 And if you do good to them that do you good, what thanks is to you? For sinners also do this. 34 And if you lend to them of whom you hope to receive, what thanks is to you? For sinners also lend unto sinners, for to receive as much. 35 But love your enemies: do good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sons of the Highest, because himself is beneficial upon the unkind and the evil. 36 Be therefore merciful as also your Father is merciful.

Weaved Together Matthew 5:43 You have heard that it was said, Love your neighbor and hate your enemy: Matthew 5:44 but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you; Matthew 5:45 that you may be sons of your heavenly Father, who makes his sun to rise on the good and the evil, and sends down his rain on the righteous and the unrighteous. Matthew 5:46 If you love them that love you, what reward shall you have? Luke 6:32b for the publicans and sinners also love those that love them. Luke 6:33 And if you do a kindness to those who treat you well, where is your superiority? For sinners also do likewise. Luke 6:34 And if you lend to him of whom you hope for a reward, where is your superiority? For the sinners also lend to sinners, seeking recompense from them. Luke 6:35 But love your enemies, and do good to them, and lend, and cut not off the hope of any man; that your reward may be great, and you may be the children of the Highest: for he is lenient towards the wicked and the ungrateful. Luke 6:36 Be merciful, even as your Father also is merciful. Matthew 5:47 And if you inquire for the good of your brethren only, what more have ye done than others? is not this the conduct of the publicans also? Matthew 5:48 Be now perfect, even as your Father which is in heaven is perfect.

On Almsgiving and Prayer

Matt 6:1-6

1 TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your Father which is in heaven. 2 Therefore when you do an alms-deed, sound not a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored of men: Amen I say to you, they have received their reward. 3 But when you do an alms deed, let not your left hand know what your right hand does: 4 that your alms-deed may be in secret, and your Father which sees in secret, will repay you. 5 And when you pray, you shall not be as the hypocrites that love to stand and pray in the synagogues and corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. 6 But you when you shall pray, enter into your chamber, and having shut the door, pray to your Father in secret: and your Father which sees in secret, will repay you.

MATTHEW

The Our Father (Lord's Prayer)

Matt 6:7-13 Luke 11:1-4

Matthew 6

7 And when you are praying, speak not much, as the heathen. For they think that in their much speaking they may be heard. 8 Be not therefore like to them, for your Father knows what is needful for you before you ask him. 9 Thus therefore shall you pray. Our Father which is in heaven, sanctified be your name. 10 Let your kingdom come. Your will be done, as in heaven, in earth also. 11 Give us today our supersubstantial bread. 12 And forgive us our debts, as we also forgive our debtors. 13 And lead us not into temptation. But deliver us from evil. Amen.

Luke 11

1 AND it came to pass, when he was in a certain place praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his disciples. 2 And he said to them, When you pray, say, *Father, sanctified be your Name. Your kingdom come. 3 Our daily bread give us this day. 4 And forgive us our sins, for because ourselves also do forgive every one that is in debt to us. And lead us not into temptation.*

Lapide St. Matthew adds this prayer to the Sermon on the Mount, whilst St. Luke places it at a later period. Either, therefore, Christ taught His disciples this prayer on two separate occasions, or St. Matthew added it to the Sermon on the Mount, in order to make that sermon a complete summary of evangelical doctrine. Here we may observe that St. Matthew makes this prayer consist of seven petitions, but St. Luke of five. The latter evangelist unites two, because they are contained in the others. Hence, because St. Luke omits the last petition, "deliver us from evil.... This supersubstantial, or daily bread, is a parallel expression to the Hebrew דבר יום דבאר יום, "the thing, or matter of a day." S. Jerome's reason for translating εὑσυστόν literally, by supersubstantial, was to indicate that in this petition we ask above all for heavenly bread, such as we receive in the Eucharist.

Weaved Together Matthew 6:7 And whenever ye pray, be not babblers, as the heathen; for they think that by the abundance of their words they shall be heard. Matthew 6:8 Then be not ye now like them: for your Father knows your request before ye ask him. Luke 11:1b One of his disciples said unto him, Our Lord, teach us to pray, as John taught his disciples. Luke 11:2a Jesus said unto them, Thus now pray ye now: Matthew 6:9 Our Father which art in heaven, Hallowed be your name. Matthew 6:10 Your kingdom come. Your will be done, as in heaven, so on earth. Matthew 6:11 Give us the food of today. Matthew 6:12 And forgive us our trespasses, as we forgave those that trespassed against us. Matthew 6:13 And bring us not into temptations, but deliver us from the evil one. For yours is the kingdom, and the power, and the glory, for ever and ever.

On Forgiving

Matt 6:14-15 Mark 1:25-26

Matthew 6

14 For if you will forgive men their offenses, your heavenly Father will forgive you also your offenses. 15 But if you will not forgive men, neither will your Father forgive you your offenses.

Mark 11

25 And when you shall stand to pray, forgive if you have aught against any man: that also your Father which is in heaven, may forgive you your sins. 26 If so be that you will not forgive, neither will your Father that is in heaven, forgive you your sins.

St. Augustine Mark introduces some matters which are not found in any of the other evangelists, but also some which occur in Matthew as well, and some which we come across in like manner both in Matthew and in Luke. Those other evangelists, however, bring in these matters in different connections, and in another order of facts, and not at this particular point when the statement was made to Christ about the man who did not follow Him along with the disciples, and yet was casting out devils in His name. My opinion, therefore, is, that the Lord did really utter sayings in this connection, according to Mark's attestation, of which he also delivered Himself on other occasions, and this for the simple reason, that they were sufficiently pertinent to this expression of His mind which he gave here, when He forbade the placing of any interdict upon the working of miracles in His name, even although that should be done by a man who did not follow Him along with His disciples. (*St. Augustine Harmony of the Gospels 4.6*)

MATTHEW

Fasting

Matt 6:16-18

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. 17 But you when you do fast, anoint your head, and wash your face: 18 that you appear not to men to fast, but to your Father which is in secret: and your Father which sees in secret, will repay you.

True Riches

Matt 6:19-21 Luke 12:33-34

Matthew 6

19 Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. 20 But heap up to yourselves treasures in heaven: where neither the rust nor moth does corrupt, and where thieves do not dig through nor steal. 21 For where your treasure is, there is your heart also.

Luke 12

33 Sell the things that you possess, and give alms. Make to you purses that wear not, treasure that wastes not in heaven: where the thief approaches not, neither does the moth corrupt. 34 For where your treasure is, there will your heart be also.

Weaved Together Luke 12:32 Be not agitated, little flock; for your Father has delighted to give you the kingdom. 43 Luke 12:33a Sell your possessions, and give in alms; take to yourselves purses that wax not old. Matthew 6:19 Lay not up treasure on earth, where moth and worm corrupt, and where thieves break through and steal: Matthew 6:20 but lay up for yourselves treasure in heaven, where moth and worm do not corrupt, nor thieves break through nor steal: Matthew 6:21 for where your treasure is, there also will your heart be.

The Sound Eye

Matt 6:22-23 Luke 11:33-36

Matthew 6

22 The candle of your body is your eye. If your eye be simple, your whole body shall be lightsome. 23 But if your eye be naught: your whole body shall be darksome. If then the light that is in you be darkness: the darkness itself how great shall it be?

Luke 11

33 No man lights a candle, and puts it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light. 34 The candle of your body, is your eye. If your eye be simple, your whole body shall be lightsome: but if it be naught, your body also shall be darksome. 35 See therefore that the light which is in you be not darkness. 36 If then your whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten you.

Weaved Together Matthew 6:22 The lamp of the body is the eye: if then your eye now be sound, your whole body also shall be light. Matthew 6:23 But if your eye be evil, all your body shall be dark. And if the light which is in you is darkness, how great is your darkness! Luke 11:35 Be watchful that the light which is in you be not darkness. Luke 11:36 Because that, if your whole body is light, and have no part dark, it shall all be light, as the lamp gives light to you with its flame.

MATTHEW

On Serving Two Masters

Matt 6:24 Luke 16:13

Matthew 6

24 No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and have contempt for the other. You cannot serve God and mammon.

Luke 16

13 No servant can serve two masters, for either he shall hate the one, and love the other: or cleave to one, and have contempt for the other. You cannot serve God and mammon.

On Anxiety

Matt 6:25-34 Luke 12:22-32

Matthew 6

25 Therefore I say to you, be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? 26 Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly Father feeds them. Are not you much more of price than they? 27 And which of you by caring, can add to his stature one cubit? 28 And for raiment why are you careful? Consider the lilies of the field how they grow: they labor not, neither do they spin. 29 But I say to you, that neither Solomon in all his glory was arrayed as one of these. 30 And if the grass of the field, which today is, and tomorrow is cast into the oven, God does so clothe: how much more you, O you of very small faith? 31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32 For all these things the heathen do seek after. For your Father knows that you need all these things. 33 Seek therefore first the kingdom of God, and the justice of him: and all these things shall be given you besides. 34 Be not careful therefore for tomorrow. For tomorrow shall be careful for itself, sufficient for the day is the evil thereof.

Luke 12

22 And he said to his Disciples, Therefore I say to you, Be not careful for your life, what you shall eat: nor for your body what you shall do on. 23 The life is more than the meat, and the body is more than the raiment. 24 Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feeds them. How much more are you of greater price than they? 25 And which of you by caring can add to his stature one cubit? 26 If then you be not able to do so much as the least thing, for the rest why are you careful? 27 Consider the lilies how they grow: they labor not, neither do they spin. But I say to you, neither Solomon in all his glory was arrayed as one of these. 28 And if the grass that today is in the field, and tomorrow is cast into the oven, God so clothes: how much more you, O you of little faith! 29 And you, do not seek what you shall eat, or what you shall drink: and be not lifted up on high. 30 For all these things the nations of the world do seek, but your Father knows that you have need of these things. 31 But seek first the kingdom of God, and all these things shall be given you besides. 32 Fear not little flock, for it has pleased your Father to give you a kingdom.

Weaved Together Matthew 6:25 You cannot serve God and possessions. And because of this I say unto you, Be not anxious for yourselves, what you shall eat and what you shall drink; neither for your bodies, what you shall put on. Is not the life better than the food, and the body than the raiment? Matthew 6:26 Consider the birds of the heaven, which sow not, nor reap, nor store in barns; and yet your Father which is in heaven feeds them. Are you not better than they? Matthew 6:27 Who of you when he tries is able to add to his stature one cubit? Luke 12:26 If then you are not able for a small thing, why are you anxious about the rest? Matthew 6:28 Consider the wild lily, how it grows, although it toils not, nor spins; Matthew 6:29 and I say unto you that Solomon in the greatness of his glory was not clothed like one of them. Matthew 6:30 And if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more shall be unto you, O you of little faith! Matthew 6:31 Be not anxious, so as to say, What shall we eat? Or, What shall we drink? Or, With what shall we be clothed? Luke 12:29b Neither let your minds be perplexed in this: Matthew 6:32 all these things the nations of the world seek; and your Father which is in heaven knows your need of all these things. Matthew 6:33 Seek ye first the kingdom of God, and his righteousness and all these shall come to you as something additional for you. Matthew 6:34 Be not anxious for the morrow; for the morrow shall be anxious for what belongs to it. Sufficient unto the day is its evil.

MATTHEW

Avoiding Judgments

Matt 7:1-5 Mark 4:24-25 Luke 6:37-42

Matthew 7

1 JUDGE not, that you be not judged. 2 For in what judgment you judge, you shall be judged: and in what measure you measured, it shall be measured to you again. 3 And why see the mote that is in your brother's eye: and the beam that is in your own eye you see not? 4 Or how you say to your brother, Let me cast out the mote of your eye: and behold a beam is in your own eye? 5 Hypocrite, cast out first the beam out of your own eye, and then shall you see to cast out the mote out of your brother's eye.

Mark 4

24 And he said unto them, See what you hear. In what measure you measure, it shall be measured to you again, and more shall be given to you. 25 For he that has, to him shall be given: and he that has not, that also which he has shall be taken away from him.

Luke 6

37 Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven. 38 Give, and there shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do measure, it shall be measured to you again. 39 And he said to them a similitude also: Can the blind lead the blind? Do not both fall into the ditch? 40 The disciple is not above his master: but everyone shall be perfect, if he be as his master. 41 And why see the mote in your brother's eye: but the beam that is in your own eye you consider not? 42 Or how can you say to your brother, Brother, let me cast out the mote out of your eye: yourself not seeing the beam in your own eye? Hypocrite, cast first the beam out of your own eye, and then shall you see clearly to take forth the mote out of your brother's eye.

Maldonatus It has been said that we should not look critically for a connection in the sayings of the Evangelists, for they did not care to record events in the order in which they occurred or were spoken of by Christ. This must be especially observed in regard to those assemblies in which they do not relate all the sayings of Christ, nor the order in which He spoke them, but are content to give the heads of His teaching. If we may offer a conjecture from the resemblance of the argument, it is probable that the contents of this chapter were not delivered in a general assembly of the people, but in the private address to the Apostles mentioned by S. Matthew (v.), and they are to be taken with verse 48 of that chapter. In this way verse agrees with verse, and word with word; and, moreover, S. Luke (vi. 36, 37) so connects them... And with what measure you mete. S. Luke (vi. 38) seems to say that we shall have meted to us, not the same measure as we have given to others, but a greater. Each statement is true.

Weaved Together Matthew 7:1 Judge not, that you be not judged: Luke 6:37b condemn not, that you be not condemned: Luke 6:38 forgive, and it shall be forgiven you: release, and you shall be released: give, that you may be given unto; with good measure, abundant, full, they shall thrust into your bosoms. Mark 4:24b With what measure ye measure it shall be measured to you. See to it what ye hear: with what measure ye measure it shall be measured to you; and you shall be given more. Mark 4:25 I say unto those that hear, He that has shall be given unto; and he that has not, that which he regards as his shall be taken from him. Luke 6:39 And he spoke unto them a parable, Can a blind man haply guide a blind man? shall they not both fall into a hollow? Luke 6:40 A disciple is not better than his master; every perfect man shall be as his master. Luke 6:41 Why do you look at the mote which is in the eye of your brother, but considerest not the column that is in your own eye? Luke 6:42 Or how can you say to your brother, Brother, I will take out the mote from your eye; and the column which is in your eye you see not? You hypocrite, take out first the column from your eye; and then shall you see to take out the mote from the eye of your brother.

On Profaning the Holy

Matt 7:6

6 Give not that which is holy to dogs: neither cast your pearls before swine, lest perhaps they tread them with their feet, and turning, all to tear you.

MATTHEW

Power of Prayer

Matt 7:7-11 Luke 11:9-13

Matthew 7

7 Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. 8 For everyone that asks, receives: and that seeks, finds: and to him that knocks, it shall be opened. 9 Or what man is there of you, whom if his child shall ask for bread, will he reach him a stone? 10 Or if he shall ask him for fish, will he reach him a serpent? 11 If you then being naughty, know how to give good gifts to your children: how much more will your Father which is in heaven give good things to them that ask him?

Luke 11

9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 10 For every one that asks, receives: and he that seeks, finds: and to him that knocks, it shall be opened. 11 And which of you if he asks his father for bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? 12 Or if he asks for an egg, will he reach him a scorpion? 13 If you then being naught, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him?

Lapide Luke 11:12—*Or if he shall ask an egg.* This verse is omitted by St. Matthew.

St. Remigius And be it known that where Matthew 7:11 says, "He shall give good things," Luke has, "shall give his Holy Spirit." [Luke 11:13] But this ought not to seem contrary, because all the good things which man receives from God, are given by the grace of the Holy Spirit.

The Golden Rule

Matt 7:12 Luke 6:31

Matthew 7

12 All things therefore whatsoever you will that men do to you do you also to them. For this is the Law and the Prophets.

Luke 6

31 And according as you desire that men do to you, you do also to them in like manner.

McEvilly The connection of this verse is traced by Maldonatus to 5:42. Besides being easily connected and aptly fitted together in sense, St. Luke, who probably observed the order and connection in which our Redeemer spoke, connects them immediately (6:31).

Obstacles of Virtue

Matt 7:13-14 Luke 13:23-24

Matthew 7

13 Enter by the narrow gate: because broad is the gate, and large is the way that leads to perdition, and many there be that enter by it. 14 How narrow is the gate, and strait is the way that leads to life: and few there are that find it!

Luke 13

23 And a certain man said to him, Lord, be they few that are saved? But he said to them, 24 Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able.

Lapide Matt 7:13 has *Enter ye in at the strait gate*, Whereas S. Luke has (13: 24), *Strive to enter in at the strait gate*, where for *strive*, the Greek has *ἀγωνίζεσθε*. (Com Mt.) Luke 13:23.says,Then said one unto Him, Lord, are there few that be saved? Christ answered in the affirmative that few should be saved, as S. Luke signifies and S. Matt. plainly states, 7:14. (Com Lk.)

MATTHEW

People are to be Judged By Their Deeds

Matt 7:15-20 Luke 6:43-45

Matthew 7

15 Take great heed of false prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. 16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree yields good fruits, and the evil tree yields evil fruits. 18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits. 19 Every tree that yields not good fruit, shall be cut down, and shall be cast into fire. 20 Therefore by their fruits you shall know them.

Luke 6

43 For there is no good tree that yields evil fruits: nor evil tree that yields good fruit. 44 For every tree is known by his fruit. For neither do they gather figs of thorns: neither of a bush do they gather the grape. 45 The good man of the good treasure of his heart brings forth good and the evil man of the ill treasure brings forth evil; for of the abundance of the heart the mouth speaks.

McEvilly Matthew 7:16 says, Do men gather figs of thorns, etc., In Luke (6: 44) it is, "figs from thorns, and grapes from a bramble lush." The meaning is the same. Matthew 7:17. A further illustration. These words are read in St. Luke (vi. 42) immediately after the words, "Thou hypocrite, first cast the beam out of thine own eye," etc., as in verse 5 of this. The intermediate words, written by St. Matthew here, were probably used by our Redeemer, as St. Luke is more brief in his narrative; and the causal particle "for" used by St. Luke, "for there is no good tree" etc. (verse 43), shows that he connects this parable of the good and bad tree with hypocrites, and St. Matthew here does the same. For, there are no greater hypocrites than the "false prophets," in connection with whom St. Matthew here introduces the illustration.

Weaved Together Matthew 7:15 Beware of false prophets, which come to you in sheep's clothing, while within they are ravening wolves. Matthew 7:16a But by their fruits you shall know them. Luke 6:44 For every tree is known by its fruit. For figs are not gathered of thorns, neither are grapes plucked of briers. Matthew 7:17 Even so every good tree brings forth good fruit, but the evil tree brings forth evil fruit. Matthew 7:18 The good tree cannot bring forth evil fruit, neither can the evil tree bring forth good fruit. Luke 6:45 The good man from the good treasures that are in his heart brings forth good things; and the evil man from the evil treasures that are in his heart brings forth evil things: and from the overflowings of the heart the lips speak. Matthew 7:19 Every tree that bears not good fruit is cut down and cast into the fire. Matthew 7:20 Therefore by their fruits you shall know them.

Not Every One who "Says Lord, Lord" shall Enter into the Kingdom

Matt 7:21-23 Luke 6:46

Matthew 7

21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of my Father which is in heaven, he shall enter into the kingdom of heaven. 22 Many shall say to me in that day, Lord, Lord, have not we prophesied in your name, and in your name cast out devils, and in your name wrought many miracles? 23 And then I will confess unto them, that I never knew you; depart from me you that work iniquity.

Luke 6

46 And why do you call me, Lord, Lord: and do not the things which I say?

McEvilly The words are used in the second person by St. Luke 6:48, "why do you call," etc. It may be that our Lord used these words on two different occasions, and in the way recorded by both Evangelists. St. Matthew records what He said of the false prophets in particular; St. Luke, of His hearers in general.

MATTHEW

The House Built upon the Rock

Matt 7:24-27 Luke 6:47-49

Matthew 7

24 Everyone therefore that hears these my words of mine, and does them; shall be likened to a wise man that built his house upon a rock, 25 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. 26 And everyone that hears these words of mine, and does them not, shall be like a foolish man that built his house upon the sand, 27 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

Luke 6

47 Every one that comes to me, and hears my words, and does them: I will show you to whom he is like. 48 He is like to a man building a house that dug deep, and laid the foundation upon a rock. And when an flood rose, the river beat against that house, and it could not move it: for it was founded upon a rock. 49 But he that hears, and does not: is like to a man building his house upon the earth without a foundation: against which the river did beat: and incontinent it fell, and the ruin of that house was great.

St. Augustine Now this long discourse of our Lord, Luke begins in the same way as Matthew; for each says, Blessed are the poor. Then many things which follow in the narration of each are like, and finally the conclusion of the discourse is found to be altogether the same, I mean with respect to the men who build upon the rock and the sand. It might then easily be supposed that Luke has inserted the same discourse of our Lord, and yet has left out some sentences which Matthew has kept, and likewise put in others which Matthew has not; were it not that Matthew says the discourse was spoken by our Lord on the mountain, but Luke on the plain by our Lord standing. It is not however thought likely from this that these two discourses are separated by a long course of time, because both before and after both have related some things like or the same. It may however have happened that our Lord was at first on a higher part of the mountain with His disciples alone, and that then he descended with them from the mount, that is, from the summit of the mountain to the flat place, that is, to some level ground, which was on the side of the mountain, and was able to hold large multitudes, and that there He stood until the crowds were gathered together to Him, and afterwards when He sat down His disciples came nearer, and to them, and the rest of the multitude who were present, He held the same discourse.

Weaved Together Luke 6:47 Every man that comes unto me, and hears my sayings, and does them, I will show you to what he is like: Luke 6:48 he is like the wise man which built a house, and dug and went deep, and laid the foundations on a rock: Matthew 7:25 and the rain came down, and the rivers overflowed, and the winds blew, and shook that house, and it fell not: for its foundation was laid on rocks. Matthew 7:26 And every one that hears these my words, and does them not, is like the foolish man which built his house on sand, without foundation: Matthew 7:27 and the rain descended, and the rivers overflowed, and the winds blew, and smote upon that house, and it fell: and the fall of it was great.

The Crowd is Awed by His Teaching

Matt 7:28-29

28 And it came to pass, when Jesus had fully ended these words, the multitude were in admiration upon his doctrine. 29 For he was teaching them as having power, and not as their scribes and Pharisees.

St. Augustine From that which is here said, He seems to have left the crowd of disciples - those out of whom He chose twelve, whom He called Apostles - but Matthew omits to mention it. For to His disciples only, Jesus seems to have held this Sermon, which Matthew recounts, Luke omits. That after descending into a plain He held another like discourse, which Luke records, and Matthew omits. Still it may be supposed, that, as was said above, He delivered on and the same Sermon to the Apostles, and the rest of the multitude present, which has been recorded by Matthew and Luke, in different words, but with the same truth of substance; and this explains what is here said of the multitude wondering.

MATTHEW

A Leper

Matt 8:1-4 Mark 1:40-45 Luke 5:12-16

Matthew 8

1 AND when he came down from the mountain, great multitudes followed him: 2 and behold a leper came and adored him saying, Lord, if you will, you can make me clean. 3 And Jesus stretching forth his hand, touched him, saying; I will, you be made clean. And forthwith, his leprosy was made clean. 4 And Jesus said to him, See you tell nobody: but go, show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

Mark 1

40 And a leper came to him beseeching him: and kneeling down said to him, If you will you can make me clean. 41 And Jesus having compassion on him, stretched forth his hand: and touching him, he said unto him, I will, be made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth. 44 And he said to him, See that you tell nobody: but go, show yourself to the high priest, and offer for your cleansing the things that Moses commanded, for a testimony to them. 45 But he being gone forth, began to publish, and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

Luke 5

12 And it came to pass, when he was in one of the cities, and behold a man full of leprosy, and seeing Jesus, and falling on his face, besought him, saying, Lord, if you will, you can make me clean. 13 And stretching forth the hand, he touched him, saying, I will: you be made clean. And immediately the leprosy departed from him. 14 And he commanded him, that he should tell nobody, but, Go, show yourself to the priest, and offer your cleansing as Moses commanded, for a testimony to them. 15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16 And he retired into the desert, and prayed.

Lapide This same miracle is related by S. Mark (i. 40), and by Luke (v. 12). From a comparison of these it would seem to follow that the miracle was not performed immediately upon our Lord's descent, at the very foot of the mountain, for Luke says that *it came to pass in one of the cities*. And both Mark and Luke speak of other miracles as previously performed. But S. Matthew's narrative appears to be the most chronological, according to which it may be said that this miracle was the first which Christ wrought after His descent. So S. Jerome, Jansen, and others. As to what S. Luke says, that, *it took place in one of the cities*, we must understand, *near the city*. (*Cornelius a Lapide Com. Mt.*)

McEvilly St. Luke (6) and St. Mark (1) describe this miraculous cure of a leper in almost the same words employed here by St. Matthew. Hence, commentators agree that the three Evangelists refer to the same occurrence; the order of time and place, circumstantially detailed here by St. Matthew, is the one commonly adopted. The two other Evangelists do not so minutely describe the order of events, as St. Matthew does. (*John McEvilly Com. Mt.*)

Weaved Together Luke 5:12 And when Jesus came to a certain village, there drew near to him a leper, and fell at his feet, and besought him, and said unto him, If you will, you are able to cleanse me. Mark 1:41 And Jesus had mercy upon him, and stretched forth his hand, and touched him, and said, I will cleanse you. Mark 1:42 And immediately his leprosy departed from him, and he was cleansed. Mark 1:43 And he sternly charged him, and sent him out, and said unto him, Mark 1:44 See that you tell not any man: but go and show yourself to the priests, and offer an offering for your cleansing as Moses commanded for their testimony. Mark 1:45a But he, when he went out, began to publish much, and spread abroad the news, so that Jesus could not enter into any of the cities openly, for the extent to which the report of him spread, but he remained without in a desert place. Luke 5:15 And much people came unto him from one place and another, to hear his word, and that they might be healed of their pains. Luke 5:16 And he used to withdraw from them into the desert, and pray.

MATTHEW

The Centurion Pleads for his Servant

Matt 8:5-13 Luke 7:1-10

Matthew 8

5 And when he entered into Capernaum, there came to him a centurion, beseeching him, 6 and saying, Lord my boy lies at home sick of the palsy, and is sore tormented. 7 And Jesus said to him, I will come, and cure him. 8 And the centurion making answer, said, Lord I am not worthy that you should enter under my roof: but only say the word, and my boy shall be healed. 9 For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goes: and to another, come, and he comes: and to my servant, do this, and he does it. 10 And Jesus hearing this, marveled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. 11 And I say to you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: 12 but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said to the centurion, Go: and as you have believed, be it done to you. And the boy was healed in the same hour.

Luke 7

1 AND when he had fully said all his words into the ears of the people, he entered into Capernaum. 2 And the servant of a certain centurion on being sick, was ready to die: who was dear unto him. 3 And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. 4 But they coming to Jesus, besought him earnestly, saying to him, That he is worthy that you should do this for him. 5 For he loves our nation: and he has built a synagogue for us. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent his friends unto him, saying, Lord, trouble not yourself, for I am not worthy that you should enter under my roof. 7 For the which cause neither did I think myself worthy to come to you: but say the word, and my servant shall be made whole. 8 For I also am a man subject to authority, having under me soldiers: and I say to this, Go, and he goes: and to another, Come and he comes: and to my servant, Do this, and he does it. 9 Which Jesus hearing, marveled: and turning to the multitudes that followed him he said, Amen, I say to you, neither in Israel have I found so great faith. 10 And they that were sent, being returned home, and found the servant that had been sick, was whole.

Lapide There is an antilogy here; for Luke 7:1 relates the same miracle differently. He does not say that the centurion himself came to Christ but sent to Him, first Jews, then his friends, to ask the favor of Him that He would heal His servant. Wherefore in St. Luke we must supply from S. Matthew, that after his friends, the centurion himself, last of all, came to Christ, either for the sake of doing Him honor, or because of the urgency of the disease, and the imminent peril of death. This is the opinion of S. Chrysostom (Hom. 26), Theophylact, and Euthymius. Or you may suppose that the centurion is here said to have come to Christ, and besought and answered Him, not personally, but by his friends. This is the opinion of St. Augustine and Bede.

Aquinas Some think, as Chrysostom reports, that this official in the Gospel of John 4:46-54 is the same as the centurion mentioned by Matthew (8:5). This is not so, for they differ in four ways. First, because the illness was not the same in each. The centurion was concerned with a paralytic, "My servant is lying paralyzed at home" (Mt 8:6); while this official's son is suffering from a fever, yesterday at the seventh hour the fever left him. Secondly, those who are sick are not the same. In the first case, it was a servant, "my servant"; but now we have a son, as it says, whose son. Thirdly, what is requested is different. For when Christ wanted to go to the home of the centurion, the centurion discouraged him, and said: "Lord, I am not worthy to have you come under my roof; but only say the word and my servant will be healed" (Mt 8:8). But this official asked Christ to come to his house, Lord, come down before my child dies. Fourthly, the places are different. For the first healing took place at Capernaum, while this one is at Cana in Galilee. So this official is not the same as the centurion, but was from the household of Herod the Tetrarch, or some kind of a herald, or an official of the Emperor. (*St. Thomas Aquinas Commentary on John*)

Weaved Together Matthew 8:5 And when Jesus entered Capernaum, the servant of one of the chiefs was in an evil case, and he was precious to him, and he was at the point of death. Luke 7:3 And he heard of Jesus, and came to him with the elders of the Jews; and he besought him, and said, My Lord, my boy is laid in the house paralyzed, and he is suffering grievous torment. Luke 7:4b And the elders urgently requested of him, and said, He is worthy that this should be done unto him: Luke 7:5 for he loves our people, and he also built the synagogue, for us. Matthew 8:7 Jesus said unto him, I will come and heal him. Matthew 8:8 That chief answered and said, My Lord, I am not worthy that my roof should shade you; but it suffices that you speak a word, and my lad shall be healed. Luke 7:8 And I also am a man in obedience to authority, having under my hand soldiers: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant that he do this, and he does it. Luke 7:9a And when Jesus heard that, he marveled at him, and turned and said unto the multitude that were coming with him, Matthew 8:10b Verily I say unto you, I have not found in Israel the like of this faith. Matthew 8:11 I say unto you, that many shall come from the east and the west, and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven: Matthew 8:12 but the children of the kingdom shall be cast forth into the outer darkness: and there shall be weeping and gnashing of teeth. Matthew 8:13 And Jesus said to that chief, Go your way; as you have believed, so shall it be unto you. Luke 7:10 And his lad was healed in that hour. And that chief returned to the house and found that sick servant healed.

MATTHEW

Jesus Cures Peter's Mother-in-law and Many Others

Matt 8:14-17 Mark 1:29-34 Luke 4:38-41

Matthew 8

14 And when Jesus came into Peter's house, he saw his wife's mother lying, and was in a fit of a fever: 15 and he touched her hand, and the fever left her, and she arose, and ministered to him. 16 And when evening came, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease he cured: 17 that it might be fulfilled which was spoken by Isaiah the prophet saying, *He took our infirmities, and bore our diseases.*

Mark 1

29 And immediately going forth out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near, he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening after sunset, they brought to him all that were ill at ease, and that had devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with divers diseases: and he cast out many devils, and he suffered not them to speak that they knew him.

Luke 4

38 And Jesus rising up out of the synagogue, entered into Simon's house. And Simon's wife's mother was held with a great fever: and they besought him for her. 39 And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. 40 And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon everyone, cured them. 41 And devils went out from many, crying and saying, That you are the Son of God. And rebuking them, he suffered them not to speak, that they knew he was Christ.

Lapide We have here an inverted order of the narrative, for this miracle, and the other works of Christ which Matthew proceeds to relate, as far as the end of chap. 9 took place before the healing of the leper and the centurion's servant, before, indeed, the Sermon on the Mount, as may be gathered from Mark 1:23 and 29, Luke 4:32 and 38, and, indeed, from St. Matthew himself. For the Sermon on the Mount was delivered in the hearing of the Twelve Apostles, and therefore of St. Matthew himself. Yet he relates his vocation subsequently to this, in 9:9. The reason is, that Matthew wished to give, at the commencement of Christ's preaching, a summary of His doctrine, and then to relate in order His miracles, both those which He wrought before His sermon, and those which He wrought afterwards, in confirmation of His doctrine. The true order of the narrative is, then, as follows, as may be learnt by comparing Mark and Luke. After Christ had called Peter and Andrew from their fishing to follow Him, as Matthew relates (4:18), He entered into Capernaum. There He preached in the synagogue, and healed the demoniac. From there He proceeded to Peter's house, and healed his mother-in-law. This miracle, therefore, and the others which follow to the end of chap. 9 ought, according to chronological sequence, to be inserted in chap. 4 immediately after ver. 22., which belonged to Peter and Andrew, as we find in St. Mark 1:29. This house, was at Bethsaida, the native place of Peter. (See John 1: 44.) Bethsaida was close to Capernaum, about half-an-hour's journey. Or it may be that this was Peter's wife's mother's house, and that she lived in Capernaum itself, and that Peter was wont to call in there. For Mark and Luke seem to intimate that this miracle was wrought in Capernaum. (*Cornelius a Lapide Com. Mt*)

Weaved Together Mark 1:29b And Jesus came to the house of Simon and Andrew with James and John. Luke 4:38c And Simon's wife's mother was oppressed with a great fever, and they besought him for her. Luke 4:39 And he stood over her and rebuked her fever, and it left her, and immediately she rose and ministered to them. Matthew 8:16a And at even they brought to him many that had demons: and he cast out their devils with the word. Luke 4:40b And all that had sick, their diseases being various and malignant, brought them unto him. And he laid his hand on them one by one and healed them: Matthew 8:17 that that might be fulfilled which was said in the prophet Isaiah, who said, He takes our pains and bears our diseases. Mark 1:33 And all the city was gathered together unto the door of Jesus. Luke 4:41 And he cast out devils also from many, as they were crying out and saying, You are the Messiah, the Son of God; and he rebuked them. And he suffered not the demons to speak, because they knew him that he was the Lord the Messiah.

MATTHEW

Sacrifices to Follow Jesus

Matt 8:18-22 Mark 4:35 Luke 9:57-62

Matthew 8

18 And Jesus seeing great multitudes about him, commanded to go beyond the water. 19 And a certain scribe came, and said to him, Master, I will follow you wheresoever you shall go. 20 And Jesus said to him, the foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to lay his head. 21 And another of his Disciples said to him, Lord permit me first to go and bury my father. 22 But Jesus said to him, Follow me, and let the dead bury their dead.

Mark 4

35 And he said to them in that day, when evening came; Let us pass over to the other side.

Luke 9

57 And it came to pass as they walked in the way, a certain man said to him, I will follow you wheresoever you go. 58 Jesus said to him, The foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to repose his head. 59 But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. 60 And Jesus said to him, Let the dead bury their dead: but you go, set forth the kingdom of God. 61 And another said, I will follow you Lord, but permit me first to take my leave of them that are at home. 62 Jesus said to him, No man putting his hand to the plough, and looking back is apt for the kingdom of God.

McEvilly There is some apparent difference in the order in which the following events are recorded by SS. Mark, Luke, and Matthew. Interpreters are generally agreed that the arrangement adopted by St. Matthew is the correct one. The two other Evangelists describe these events as having taken place without any reference to the precise order in which they occurred. Indeed, the very form of expression used by them would clearly indicate, they meant to narrate the events as having occurred, sometime or other; while St. Matthew is particular in detailing the very order in which they occurred.

Weaved Together Matthew 8:18 And when Jesus saw great multitudes surrounding him, he commanded them to depart to the other side. And while they were going in the way, there came one of the scribes and said unto him, My Master, I will follow you wherever you go. Matthew 8:20 Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man has not a place in which to lay his head. Luke 9:59 And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and bury my father. Luke 9:60 Jesus said unto him, Leave the dead to bury their dead; but you, follow me and preach the kingdom of God. Luke 9:61 And another said unto him, I will follow you, my Lord; but first suffer me to go and salute my household and come. Luke 9:62 Jesus said unto him, There is no one who puts his hand to the plough and looks behind him, and yet is fit for the kingdom of God.

MATTHEW

The Storm on the Lake

Matt 8:23-27 Mark 4:36-40 Luke 8:22-25

Matthew 8

23 And when he entered into the boat, his Disciples followed him: 24 and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying, Lord, save us, we perish. 26 And he said to them, Why are you fearful O you of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. 27 Moreover the men marveled saying, What manner of man is this, for the winds and the sea obey him?

Mark 4

36 And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37 And there arose a great storm of wind, and the waves beat into the boat so that the boat was filled. 38 And he was in the hinder part of the boat sleeping upon a pillow: and they raise him, and say to him, Master, does it not pertain to you that we perish? 39 And rising up he threatened the wind, and said to the sea, Peace, be still. And the wind ceased: and there was made a great calm. 40 And he said to them, Why are you fearful? Neither yet have you faith? And they feared with great fear: and they said one to another, Who is this (do you think) that both wind and sea obey him?

Luke 8

22 And it came to pass one day: and he went up into a boat, and his Disciples, and he said to them, Let us go over the lake. And they launched forth. 23 And when they were sailing, he slept: and there fell a storm of wind into the lake, and they were filled, and were in danger. 24 And they came and raised him, saying, Master, we perish. But he rising rebuked the wind and the tempest of water and it ceased, and there was made a calm. 25 And he said to them, Where is your faith? Who fearing, marveled one to another, saying, Who is this, (do you think), that he commands both the winds and the sea, and they obey him?

St. Augustine "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea." And so the story goes on, until we come to the words, "And He came into His own city." (Mt 8:23-10:1) Those two narratives which are told by Matthew in continuous succession,—namely, that regarding the calm upon the sea after Jesus was roused from His sleep and had commanded the winds, and that concerning the persons who were possessed with the fierce devil, and who brake their bands and were driven into the wilderness,—are given also in like manner by Mark and Luke. (Mark 4:36 Luke 8:22-37) Some parts of these stories are expressed, indeed, in different terms by the different writers, but the sense remains the same. This is the case, for example, when Matthew represents the Lord to have said, "Why are ye fearful, O ye of little faith?" (Mt 8:26) while Mark's version is, "Why are ye fearful? Is it that ye have no faith?" (Mark 4:40) For Mark's word refers to that perfect faith which is like a grain of mustard seed; and so he, too, speaks in effect of the "little faith." Luke, again, puts it thus: "Where is your faith?" (Luke 8:25) Accordingly, the whole utterance may perhaps have gone thus: "Why are ye fearful? Where is your faith, O ye of little faith?" And so one of them records one part, and another part, of the entire saying. The same may be the case with the words spoken by the disciples when they awoke Him. Matthew gives us: "Lord, save us: we perish." (Mt 8:25) Mark has: "Master, carest Thou not that we perish?" (Mark 4:38) And Luke says simply, "Master, we perish." (Luke 8:28) These different expressions, however, convey one and the same meaning on the part of those who were awaking the Lord, and who were wishful to secure their safety. Neither need we inquire which of these several forms is to be preferred as the one actually addressed to Christ. For whether they really used the one or the other of these three phraseologies, or expressed themselves in different words, which are unrecorded by any one of the evangelists, but which were equally well adapted to give the like representation of what was meant, what difference does it make in the fact itself? At the same time, it may also possibly have been the case that, when several parties in concert were trying to awake Him, all these various modes of expression had been used, one by one person, and another by another. In the same way, too, we may deal with the exclamation on the stilling of the tempest, which, according to Matthew, was, "What manner of man is this, that the winds and the sea obey Him?" (Mt 8:27) according to Mark, "What man, thinkest thou, is this, that both the wind and the sea obey Him?" (Mark 4:41) and according to Luke, "What man, thinkest thou, is this? for He commandeth both the winds and the sea, and they obey Him." Who can fail to see that the sense in all these forms is quite identical? For the expression, "What man, thinkest thou, is this?" has precisely the same import with the other, "What manner of man is this?" And where the words "He commandeth" are omitted, it can at least be understood as a matter of course that the obedience is rendered to the person commanding.

Weaved Together And he said to them on that day in the evening, Let us go over to the other side of the lake; and he left the multitudes. And Jesus went up and sat in the ship, he and his disciples, and there were with them other ships. And there occurred on the sea a great tempest of whirlwind and wind, Luke 8:23c and the ship was on the point of sinking from the greatness of the waves. Mark 4:38a But Jesus was sleeping on a cushion in the stern of the ship; Matthew 8:25 and his disciples came and awoke him, and said unto him, Our Lord, save us; lo, we perish. Luke 8:24b And he rose, and rebuked the winds and the turbulence of the water, and said to the sea, Be still, for you are rebuked; Mark 4:39b and the wind was still, and there was a great calm. Mark 4:40 And he said unto them, Why are you thus afraid? And why have ye no faith? Luke 8:25b And they feared greatly. And they marveled, and said one to another, Who, think you, is this, who commands also the wind and the waves and the sea, and they obey him?

MATTHEW

Expulsion of the Devils in Gerasa

Matt 8:28-34 Mark 5:1-20 Luke 8:26-39

Matthew 8

28 And when he came beyond the water into the country of the Gadarenes, there met him two that had devils, coming forth out of the sepulchers, exceedingly fierce, so that none could pass by that way. 29 And behold they cried saying, What is between us and you Jesus the Son of God? Are you come here to torment us before the time? 30 And there was not far from them a herd of many swine feeding. 31 And the devils besought him saying, If you cast us out, send us into the herd of swine. 32 And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with violence headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters

Mark 5

1 And they came beyond the strait of the sea into the country of the Gerasenes. 2 And as he went out of the boat, immediately there met him out of the sepulchers a man in an unclean spirit, 3 that had his dwelling in the sepulchers, and neither with chains could any man now bind him. 4 For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and nobody could tame him. And he was always day and night in the sepulchers and in the mountains, crying and cutting himself with stones: 6 and seeing Jesus afar off, he ran and adored him: 7 and crying with a great voice, said, What to me and you Jesus the Son of God Most High? I adjure by God that you torment me not. 8 For he said unto him go out of the man you unclean spirit. 9 And he asked him, What is your name? And he said to him, My name is Legion: because we are many. 10 And he besought him much, that he would not expel him out of the country. 11 And there was there about the mountain a great herd of swine, feeding. 12 And the spirits besought him, saying, Send us into the swine, that we may enter into them. 13 And Jesus immediately granted unto them. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14 And they that fed them, fled, and carried news into the city and into the fields. And they went forth to see what was done. 15 And they came to Jesus, and they saw him that was vexed of the devil, sitting clothed, and well in his wits: and they were afraid. 16 And they that had seen it, told them in what manner he had been dealt withal that had the devil: and of the swine. 17 And they began to desire him that he would depart from their coasts. 18 And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him, 19 and he admitted him not, but said to him, Go into your house to yours, and tell them how great things the Lord has done for you, and has had mercy upon you. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done to him: and all marvelled.

Luke 8

26 And they sailed to the country of the Gerasenes, which is over against Galilee. 27 And when he came forth to the land, there met him a certain man that had a devil now a very long time, and he did not wear clothes, neither did he tarry in house, but in the monuments. 28 And as he saw Jesus, he fell down before him: and crying out with a great voice, he said, What is to me and you, Jesus Son of God Most High: I beseech you do not torment me. 29 For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters: and breaking the bonds, was driven of the devil into the deserts. 30 And Jesus asked him, saying, What is your name? But he said Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go into the depth. 32 And there was there a herd of many swine feeding on the mountain: and they desired him that he would permit them to enter into them. And he permitted them. 33 The devils therefore went forth out of the man, and entered into the swine: and the herd with violence went headlong into the lake, and was stifled. 34 Which when the swineherds saw done, they fled: and told into the city and into the towns. 35 And they went forth to see that which was done: and they came to Jesus, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. 36 And they also that had seen told them how he had been made whole from the legion. 37 And all the multitude of the country of the Gerasenes besought him to depart from them: for they were taken with great fear. And he going up into the boat, returned. 38 And the man out of whom the devils were departed, desired him that he might be with him. But Jesus dismissed him, saying, 39 Return into your house, and tell how great things God has done to you. And he went through the whole city, preaching how great things Jesus had done to him.

McEvilly Matthew has "Two" men. St. Mark v. 2 ; Luke viii. 29, without denying that there were two, speak only of one, either because this one was more remarkably fierce, and savage than the other—and Mark and Luke only meant to narrate the substance of what took place — or because only one fully appreciated the blessing conferred on him, and wished to follow our Divine Redeemer (Luke viii. 38). The two Evangelists describe the wretched condition of this demoniac, to show the malice of the demons, and the great power of our Lord.

Weaved Together Luke 8:26 And they departed and came to the country of the Gadarenes, which is on the other side, opposite the land of Galilee. Luke 8:27a And when he went out of the ship to the land, there met him from among the tombs a man who had a devil for a long time, and wore no clothes, neither dwelt in a house, but among the tombs. Mark 5:3b And no man was able to bind him with chains, Mark 5:4a because any time that he was bound with chains and fetters he cut the chains and loosened the fetters; Luke 8:29c and he was snatched away of the devil into the desert, and no man was able to quiet him; and at all times, in the night and in the day, he would be among the tombs and in the mountains; Matthew 8:28b and no man was able to pass by that way; Mark 5:5b and he would cry out and wound himself with stones. Mark 5:6 And when he saw Jesus at a distance, he hastened and worshipped him, and cried with a loud voice and said, What have we to do with you, Jesus, Son of the most high God? I adjure you by God, torment me not. And Jesus commanded the unclean spirit to come out of the man: and he had suffered a long time since the time when he came into captivity to it. Luke 8:30 And Jesus asked him, What is your name? He said unto him, Legion; for there had entered into him many devils. Luke 8:31 And they besought him that he would not command them to depart into the depths. Luke 8:32 And there was there a herd of many swine, feeding in the mountain, and those devils besought him to give them leave to enter the swine; and he gave them leave. Luke 8:33 And the devils went out of the man and entered into the swine. Mark 5:13b And that herd hastened to the summit and fell down into the midst of the sea, about two thousand, and they were choked in the water. Luke 8:34 And when the keepers saw what happened, they fled, and told those in the cities and villages. Luke 8:35 And the people went out to see what had happened; and they came to Jesus, and found the man whose devils had gone out, clothed, modest, seated at the feet of Jesus; and they feared. Luke 8:36 And they reported what they saw, and how the man was healed who had a devil, Mark 5:16b and concerning those swine also.

MATTHEW

A Paralytic of Capernaum

Matt 9:1-8 Mark 2:1-12 Luke 5:17-26

Matthew 9

1 AND entering into a boat, he passed over the water, and came into his own city. 2 And behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their faith, said to the sick of the palsy, Have a good heart son, your sins are forgiven you. 3 And behold certain of the scribes said within themselves, He blasphemes. 4 And Jesus seeing their thoughts, said: Why do you think you evil in your hearts? 5 Whether is easier, to say, your sins are forgiven you: or to say, Arise and walk? 6 But that you may know that the Son of man has power in earth to forgive sins, (then he said to the sick of the palsy), Arise, take up your bed, and go into your house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men.

Mark 2

1 AND again he entered into Capernaum after some days, and it was heard that he was in the house. 2 And many came together, so that there was no place, not even at the door, and he spoke to them the word. 3 And they came to him bringing one sick of the palsy, who was carried by four. 4 And when they could not offer him to him because of the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. 5 And when Jesus had seen their faith, he said, to the sick of the palsy, Son, your sins are forgiven you. 6 And there were certain of the scribes sitting there and thinking in their hearts, 7 Why does he speak so? He blasphemes, who can forgive sins but only God? 8 Which by and by Jesus knowing in his spirit, that they so thought within themselves, said to them, Why do you think these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Your sins are forgiven you? Or to say, Arise, take up your couch, and walk? 10 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, 11 I say to you, arise, take up your couch, and go into your house. 12 And forthwith he arose: and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying that we never saw the like.

Luke 5

17 And it came to pass one day, and he sat teaching. And there were Pharisees sitting, and doctors of law, that came out of every town of Galilee, and Judea, and Jerusalem: and the virtue of our Lord was to heal them. 18 And behold, men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before Jesus. 20 Whose faith when he saw, he said, Man, your sins are forgiven you. 21 And the scribes and Pharisees began to think, saying, Who is this that speaks blasphemies? Who can forgive sins, but only God? 22 And when Jesus knew their cogitations, answering he said to them, What do you think in your hearts? 23 Which is easier to say, Your sins are forgiven you: or to say, Arise, and walk? 24 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, I say to you, Arise, take up your bed, and go into your house. 25 And forthwith rising up before them, he took that wherein he lay: and he went into his house, magnifying God. 26 And all were astonished: and they magnified God. And they were replenished with fear, saying, That we have seen marvelous things today.

Cornelius a Lapide Sedulius thinks Bethlehem is meant because he was born there. S. Jerome, with more probability, understands Nazareth, where He was brought up. The best opinion is that of S. Chrysostom, Theophylact, Maldonatus, and many others, who say, Capernaum is to be understood, in which Christ often dwelt. And (chap. iv. 13) S. Matthew says that, leaving Nazareth, Christ dwelt there. And S. Mark teaches that the healing of the paralytic, which is now to be related, look place at Capernaum. (Mark ii. 3.) As Christ ennobled Bethlehem by His birth, Nazareth by his education, Egypt by His flight, Jerusalem by His Passion, so he adorned Capernaum, by His dwelling, preaching, and working miracles there.

St. Augustine Hereupon Matthew proceeds with his recital, still preserving the order of time... Mark and Luke have also told the story of this paralytic. Now, as regards Matthew's stating that the Lord said, "Son, be of good cheer, thy sins are forgiven thee;" while Luke makes the address run, not as "son," but as "man,"—this only helps to bring out the Lord's meaning more explicitly. For these sins were [thus said to be] forgiven to the "man," inasmuch as the very fact that he was a man would make it impossible for him to say, "I have not sinned;" and at the same time, that mode of address served to indicate that He who forgave sins to man was Himself God. Mark, again, has given the same form of words as Matthew, but he has left out the terms, "Be of good cheer." It is also possible, indeed, that the whole saying ran thus: "Man, be of good cheer: son, thy sins are forgiven thee;" or thus: "Son, be of good cheer: man, thy sins are forgiven thee;" or the words may have been spoken in some Other congruous order.

Weaved Together Mark 2:1 And after some days Jesus entered into Capernaum again. Mark 2:2 And when they heard that he was in the house, many gathered, so that it could not hold them, even about the door; and he made known to them the word of God. Luke 5:17b And there were there some of the Pharisees and the teachers of the law, sitting, come from all the villages of Galilee, and Judæa, and Jerusalem; and the power of the Lord was present to heal them. Luke 5:18 And some men brought a bed with a man on it who was paralytic. And they sought to bring him in and lay him before him. Luke 5:19 And when they found no way to bring him in because of the multitude of people, they went up to the roof, and let him down with his bed from the roofing, into the midst before Jesus. Luke 5:20 And when Jesus saw their faith, he said unto the paralytic, My son, your sins are forgiven you. Luke 5:21 And the scribes and Pharisees began to think within their hearts, Why does this man blaspheme? Who is it that is able to forgive sins, but God alone? 18 Mark 2:8 And Jesus knew by the spirit that they were thinking this within themselves, and he 19 said unto them, Why do ye think this within your heart? Mark 2:9 Which is better, that it should be said to the paralytic, Your sins are forgiven you, or that it should be said to him, Arise, and take your bed, and walk? Mark 2:10 That ye may know that the Son of man is empowered on earth to forgive sins (and he said to the paralytic), Mark 2:11 I say unto you, Arise, take your bed, and go to your house. Mark 2:12a And he rose immediately, and took his bed, and went out in the presence of all. Luke 5:25b And he went to his house praising God. Matthew 9:8a And when those multitudes saw, they feared; Luke 5:26a and amazement took possession of them, and they praised God, who had given such power to men. Luke 5:26c And they said, We have seen marvelous things today, Mark 2:12c of which we have never before seen the like.

MATTHEW

The Call of Levi (Matthew)

Matt 9:9-13 Mark 2:13-17 Luke 5:27-32

Matthew 9

9 And when Jesus passed forth from there, he saw a man sitting in the custom house, named Matthew: and he said to him, Follow me. And he arose up, and followed him. 10 And it came to pass as he was sitting at the table in the house, behold many publicans and sinners came, and sat down with Jesus and his Disciples. 11 And the Pharisees seeing it, said to his Disciples: Why does your Master eat with publicans and sinners? 12 But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease. 13 But go your ways and learn what it is, I desire mercy, and not sacrifice. For I have not come to call the just, but sinners.

Mark 2

13 And he went forth again to the sea: and all the multitude came to him and he taught them. 14 And when he passed by, he saw Levi of Alphaeus sitting at the custom place: and he said to him, Follow me, and rising up he followed him. 15 And it came to pass, as he sat at the table in his house, many publicans and sinners did sit down together with Jesus and his Disciples, for there were many who also followed him. 16 And the scribes and the Pharisees seeing that he did eat with publicans and sinners, said to his Disciples, Why does your Master eat and drink with publicans and sinners? 17 Jesus hearing this said to them, The whole have not need of a physician, but they that are ill at ease, for I came not to call the just but sinners.

Luke 5

27 And after these things he went forth, and saw a publican called Levi, sitting at the customhouse, and he said to him, Follow me. 28 And leaving all things, he rose and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of publicans, and of others that were sitting at the table with them. 30 And their Pharisees and scribes murmured, saying to his Disciples, Why do you eat and drink with publicans and sinners? 31 And Jesus answering, said to them, They that are whole, need not the Physician: but they that are ill at ease. 32 I came not to call the just, but sinners to penance.

St. Augustine Matthew next continues his narrative in the following terms:—"And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose and followed Him."(Mt 9:9) Mark gives this story also, and keeps the same order, bringing it in after the notice of the healing of the man who was sick of the palsy. His version runs thus: "And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed Him."(Mark 2:13-14) There is no contradiction here; for Matthew is the same person with Levi. Luke also introduces this after the story of the healing of the same man who was sick of the palsy. He writes in these terms: "And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow me. And he left all, rose up, and followed Him."(Luke 5:27-28) Now, from this it will appear to be the most reasonable explanation to say that Matthew records these things here in the form of things previously passed over, and now brought to mind. For certainly we must believe that Matthew's calling took place before the delivery of the Sermon on the Mount. For Luke tells us that on this mountain on that occasion the election was made of all these twelve, whom Jesus also named apostles, out of the larger body of the disciples.(Luke 6:13) Matthew, accordingly, goes on to say: "And it came to pass, as He sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples;" and so on, down to where we read, "But they put new wine into new bottles, and both are preserved."(Mt 9:10-17) Here Matthew has not told us particularly in whose house it was that Jesus was sitting at meat along with the publicans and sinners. This might make it appear as if he had not appended this notice in its strict order here, but had introduced at this point, in the way of reminiscence, something which actually took place on a different occasion, were it not that Mark and Luke, who repeat the account in terms thoroughly similar, have made it plain that it was in the house of Levi—that is to say, Matthew—that Jesus sat at meat, and all these sayings were uttered which follow. For Mark states the same fact, keeping also the same order, in the following manner: "And it came to pass, as He sat at meat in his house, many publicans and sinners sat also together with Jesus."(Mark 2:15) Accordingly, when he says, "in his house," he certainly refers to the person of whom he was speaking directly before, and that was Levi. To the same effect, after the words, "He saith unto him, Follow me; and he left all, rose up, and followed Him,"(Luke 5:27-29) Luke has appended immediately this statement: "And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." And thus it is manifest in whose house it was that these things took place. Let us next look into the words which these three evangelists have all brought in as having been addressed to the Lord, and also into the replies which were made by Him. Matthew says: "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?"(Mt 9:11) This reappears very nearly in the same words in Mark: "How is it that He eateth and drinketh with publicans and sinners?"(Mark 2:16) Only we find thus that Matthew has omitted one thing which Mark inserts—namely, the addition "and drinketh." But of what consequence can that be, since the sense is fully given, the idea suggested being that they were partaking of a repast in company? Luke, on the other hand, seems to have recorded this scene somewhat differently. For his version proceeds thus: "But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?"(Luke 5:30) But his intention in this certainly is not to indicate that their Master was not referred to on that occasion, but to intimate that the objection was levelled against all of them together, both Himself and His disciples; the charge, however, which was to be taken to be meant both of Him and of them, being addressed directly not to Him, but to them. For the fact is that Luke himself, no less than the others, represents the Lord as making the reply, and saying, "I came not to call the righteous, but sinners to repentance."(Luke 5:32) And He would not have returned that answer to them, had not their words, "Why do ye eat and drink?" been directed very specially to Himself. For the same reason, Matthew and Mark have told us that the objection which was brought against Him was stated immediately to His disciples, because, when the allegation was addressed to the disciples, the charge was thereby laid all the more seriously against the Master whom these disciples were imitating and following. One and the same sense, therefore, is conveyed; and it is expressed all the better in consequence of these variations employed in some of the terms, while the matter of fact itself is left intact. In like manner we may deal with the accounts of the Lord's reply. Matthew's runs thus: "They that be whole need not a physician, but they that are sick; but go ye and learn what this meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners." Mark and Luke have also preserved for us the same sense in almost the same words, with this exception, that they both fail to introduce that quotation from the prophet, "I will have mercy, and not sacrifice." Luke, again, after the words, "I came not to call the righteous, but sinners," has added the term, "unto repentance." This addition serves to bring out the sense more fully, so

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as to preclude any one from supposing that sinners are loved by Christ, purely for the very reason that they are sinners. For this similitude also of the sick indicates clearly what God means by the calling of sinners, —that it is like the physician with the sick,—and that its object verily is that men should be saved from their iniquity as from disease; which healing is effected by repentance.

The Question of Fasting

Matt 9:14-17 Mark 2:18-22 Luke 5:33-39

Matthew 9

14 Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but your Disciples do not fast? 15 And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And nobody puts a piece of raw cloth to an old garment. For he takes away the piecing thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runs out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

Mark 2

18 And the disciples of John and the Pharisees did use to fast: and they came, and said to him, Why do the disciples of John and of the Pharisees fast: but your Disciples do not fast? 19 And Jesus said to them, Why can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. 21 Nobody sows a piece of raw cloth to an old garment: otherwise he takes away the new piecing from the old, and there is made a greater rent. 22 And nobody puts new wine into old bottles: otherwise the wine bursts the bottles, and the wine will be shed, and the bottles will be lost, but new wine must be put into new bottles.

Luke 5

33 But they said to him, Why do the disciples of John fast often, and make prayers, and of the Pharisees in like manner: but yours do eat and drink? 34 To whom he said, Why, can you make the children of the bridegroom fast while the bridegroom is with them? 35 But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. 36 And he said a similitude also unto them, That no man puts a piece from a new garment into an old garment: otherwise both he breaks the new, and the piece from the new agrees not with the old. 37 And nobody puts new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. 38 But new wine is to be put into new bottles: and both are preserved together. 39 And no man drinking old, will new by and by, for he says, The old is better.

St. Augustine Matthew's words are these: "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft?" (Mt 9:14) The purport of Mark's version is similar: "And the disciples of John and the Pharisees used to fast. And they come and say unto Him, Why do the disciples of John and the Pharisees fast, but thy disciples fast not?" (Mark 2:18) The only semblance of a discrepancy that can be found here, is in the possibility of supposing that the mention of the Pharisees as having spoken along with the disciples of John is an addition of Mark's, while Matthew states only that the disciples of John expressed themselves to the above effect. But the words which were actually uttered by the parties, according to Mark's version, rather indicate that the speakers and the persons spoken of were not the same individuals. I mean, that the persons who came to Jesus were the guests who were then present, that they came because the disciples of John and the Pharisees were fasting, and that they uttered the above words with respect to these parties. In this way, the evangelist's phrase, "they come," would not refer to the persons regarding whom he had just thrown in the remark, "And the disciples of John and the Pharisees were fasting." But the case would be, that as those parties were fasting, some others here, who are moved by that fact, come to Him, and put this question to Him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" This is more clearly expressed by Luke. For, evidently with the same idea in his mind, after stating what answer the Lord returned in the words in which He spoke about the calling of sinners under the similitude of those who are sick, he proceeds thus: "And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?" (Luke 5:33) Here, then, we see that, as was the case with Mark, Lc has mentioned one party as speaking to this intent in relation to other parties. How comes it, therefore, that Matthew says, "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast?" The explanation may be, that those individuals were also present, and that all these various parties were eager to advance this charge, as they severally found opportunity. And the sentiments which sought expression on this occasion have been conveyed by the three evangelists under varied terms, but yet without any divergence from a true statement of the fact itself. Once more, we find that Matthew and Mark have given similar accounts of what was said about the children of the bridegroom not fasting as long as the bridegroom is with them, with this exception, that Mark has named them the children of the bridals, while Matthew has designated them the children of the bridegroom. That, however, is a matter of no moment. For by the children of the bridals we understand at once those connected with the bridegroom, and those connected with the bride. The sense, therefore, is obvious and identical, and neither different nor contradictory. Luke, again, does not say, "Can the children of the bridegroom fast?" but, "Can ye make the children of the bridegroom fast, while the bridegroom is with them?" By expressing it in this method, the evangelist has elegantly opened up the self-same sense in a way calculated to suggest something else. Forth us the idea is conveyed, that those very persons who were speaking would try to make the children of the bridegroom mourn and fast, inasmuch as they would seek to put the bridegroom to death. Moreover, Matthew's phrase, "mourn," is of the same import as that used by Mark and Luke, namely, "fast." For Matthew also says further on, "Then shall they fast," and not, "Then shall they mourn." But by the use of this phrase, he has indicated that the Lord spoke of that kind of fasting which pertains to the lowliness of tribulation. In the same way, too, the Lord may be understood to have pictured out a different kind of fasting, which stands related to the rapture of a mind dwelling in the heights of things spiritual, and for that reason estranged in a certain measure from the meats that are for the body, when He made use of those subsequent similitudes touching the new cloth and the new wine, by which He showed that this kind of fasting is an incongruity for sensual and carnal people, who are taken up with the cares of the body, and who consequently still remain in the old mind. These similitudes are also embodied in similar terms by the

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other two evangelists. And it should be sufficiently evident that there need be no real discrepancy, although one may introduce something, whether belonging to the subject-matter itself, or merely to the terms in which that subject is expressed, which another leaves out; provided only that there be neither any departure from a genuine identity in sense, nor any contradiction created between the different forms which may be adopted for expressing the same thing. (St. Augustine Harmony of the Gospels 2.27)

Jairus' Daughter and the Woman with a Hemorrhage

Matt 9:18-26 Mark 5:21-43 Luke 8:40-56

Matthew 9

18 As he was speaking this unto them, behold a certain governor approached and adored him, saying, Lord, my daughter is even now dead: but come, lay your hand upon her, and she shall live. 19 And Jesus rising up followed him, and his Disciples. 20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself, If I shall touch only his garment: I shall be safe. 22 But Jesus turning and seeing her, said, Have a good heart daughter, your faith has made you safe. And the woman became whole from that hour. 23 And when Jesus came into the house of the governor, and saw minstrels and the multitude keeping a stir, 24 he said, Depart: for the wench is not dead, but sleeps. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose. 26 And this fame went forth into all that country.

Mark 5

21 And when Jesus had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea. 22 And there came one of the arch-synagogues, named Jairus: and seeing him, he fell down at his feet. 23 And besought him much, saying, That my daughter is at the point of death, come, impose your hands upon her, that she may be safe and live. 24 And he went with him, and a great multitude followed him, and they thronged him. 25 And a woman which was in an issue of blood twelve years, 26 and had suffered many things of many physicians, and had bestowed all that she had, neither was anything the better, but was rather worse: 27 when she had heard of Jesus, she came in the press behind him, and touched his garment. 28 For she said, That if I shall touch but his garment I shall be safe. 29 And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady. 30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who has touched my garments? 31 And his Disciples said to him, You see the multitude thronging you, and you say, Who has touched me? 32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her: came and fell down before him, and told him all the truth. 34 And he said to her, Daughter, your faith has made you safe, go in peace, and be whole of your malady. 35 As he was yet speaking, they come to the arch-synagogue, saying, That your daughter is dead: why do you trouble the Master any further? 36 But Jesus having heard the word that was spoken, said to the arch-synagogue, Fear not: only believe. 37 And he admitted not any man to follow him, but Peter and James and John the brother of James. 38 And they come to the arch-synagogue's house, and he saw a tumult, and folks weeping and wailing much. 39 And going in, he said to them, Why make this ado and weep? The wench is not dead, but sleeping. 40 And they derided him. But he having put forth all, took the father and the mother of the wench, and them that were with him, and they went in where the wench was lying. 41 And holding the wench's hand, he said to her, *Tolitha cumi*, which is being interpreted, Wench, I say to you, arise. 42 And forthwith the wench rose up, and walked. And she was twelve years old: and they were astonished with great astonishment. 43 And he commanded them earnestly that nobody should know it: and he bade that something should be given her to eat.

Luke 8

40 And it came to pass, when Jesus was returned, the multitude received him: and all were expecting him. 41 And behold there came a man whose name was Jairus, and he was a prince of the synagogue, and he fell at the feet of Jesus, desiring him that he would enter into his house, 42 because he had an only daughter almost twelve years old, and she was a dying. And it chanced, while he went, he was thronged of the multitudes. 43 And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon physicians, neither could she be cured of any. 44 She came behind him, and touched the hem of his garment: and forthwith the flux of her blood stinted. 45 And Jesus said, Who is it that touched me? And all denying, Peter said, and they that were with him, Master, the multitudes throng and press you, and do you say, Who touched me? 46 And Jesus said, Somebody has touched me: for I know that there is virtue proceeded from me. 47 And the woman seeing that she was not hid, came trembling, and fell down before his feet: and for what cause she had touched him, she showed before all the people: and how forthwith she was made whole. 48 But he said to her, Daughter, your faith has made you safe, go your way in peace. 49 As he was yet speaking, there came one to the prince of the synagogue, saying to him, That your daughter is dead, trouble him not. 50 And Jesus hearing this word, answered the father of the maid, Fear not: believe only, and she shall be safe. And when he came to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. 52 And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleeps. 53 And they derided him, knowing that she was dead. 54 But he holding her hand cried, saying, Maid arise. 55 And her spirit returned, and she rose incontinent. And he bade them to give her something to eat. 56 And her parents were astonished, whom he commanded to tell no man that which was done.

St. Augustine Mark and Luke, in like manner give this same account, only they do not keep by the same order now. For they bring up this narrative in a different place, and insert it in another connection; to wit, at the point where He crosses the lake and returns from the country of the

MATTHEW

Gerasenes, after casting out the devils and permitting them to go into the swine. Thus Mark introduces it, after he has related what took place among the Gerasenes, in the following manner: "And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet," etc.(5:21-43) By this, then, we are certainly to understand that the occurrence in connection with the daughter of the ruler of the synagogue did take place after Jesus had passed across the lake again in the ship. It does not, however, appear from the words themselves how long after that passage this thing happened. But that some time did elapse is clear. For had there not been an interval, no period would be left within which those circumstances might fall which Matthew has just related in the matter of the feast in his house. These, indeed, he has told after the fashion of the evangelists, as if they were the story of another person's doings. But they are the story really of what took place in his own case, and at his own house. And after that narrative, what follows in the immediate context is nothing else than this notice of the daughter of the ruler of the synagogue. For he has constructed the whole recital in such a manner, that the mode of transition from one thing to the other has itself indicated with sufficient clearness that the words immediately following give the narrative of what actually took place in immediate consecution. For after mentioning, in connection with the former incident, those words which Jesus spake with respect to the new cloth and the new wine, he has subjoined these other words, without any interruption in the narrative, namely, "While He spake these things unto them, behold, there came a certain ruler." And this shows that, if the person approached Him while He was speaking these things, nothing else either done or said by Him could have intervened. In Mark's account, on the other hand, the place is quite apparent, as we have already pointed out, where other things [left unrecorded by him] might very well have come in. The case is much the same also with Luke, who, when he proceeds to follow up his version of the story of the miracle wrought among the Gerasenes, by giving his account of the daughter of the ruler of the synagogue, does not pass on to that in any such way as to place it in antagonism with Matthew's version, who, by his words, "While He yet spake these things," gives us plainly to understand that the occurrence took place after those parables about the cloth and the wine. For when he has concluded his statement of what happened among the Gerasenes, Lc passes to the next subject in the following manner; "And it came to pass that, when Jesus was returned, the people gladly received Him; for they were all waiting for Him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet," and so on.(Luke 8:40-56) Thus we are given to understand that the crowd did indeed receive Jesus forthwith on the said occasion: for He was the person for whose return they were waiting. But what is conveyed in the words which are directly added, "And, behold, there came a man whose name was Jairus," is not to be taken to have occurred literally in immediate succession. On the contrary, the feast with the publicans, as Matthew records it, took place before that. For Matthew connects this present incident with that feast in such a way as to make it impossible for us to suppose that any other sequence of events can be the correct order. In this narrative, then, which we have undertaken to consider at present, all these three evangelists indeed are unquestionably at one in the account which they give of the woman who was afflicted with the issue of blood. Nor is it a matter of any real consequence, that something which is passed by in silence by one of them is related by another; or that Mc says, "Who touched my clothes?" while Lc says, "Who touched me?" For the one has only adopted the phrase in use and wont, whereas the other has given the stricter expression. But for all that, both of them convey the same meaning. For it is more usual with us to say, "You are tearing me," than to say, "You are tearing my clothes;" as, notwithstanding the term, the sense we wish to convey is obvious enough. At the same time, however, there remains the fact that Matthew represents the ruler of the synagogue to have spoken to the Lord of his daughter, not merely as one likely to die, or as dying, or as on the very point of expiring, but as even then dead; while these other two evangelists report her as now nigh unto death, but not yet really dead, and keep so strictly to that version of the circumstances, that they tell us how the persons came at a later stage with the intelligence of her actual death, and with the message that for this reason the Master ought not now to trouble Himself by coming, with the purpose of laying His hand upon her, and so preventing her from dying,—the matter not being put as if He was one possessed of ability to raise the once dead to life. It becomes necessary for us, therefore, to investigate this fact lest it may seem to exhibit any contradiction between the accounts. And the way to explain it is to suppose that, by reason of brevity in the narrative, Matthew has preferred to express it as if the Lord had been really asked to do what it is clear He did actually do, namely, raise the dead to life. For what Matthew directs our attention to, is not the mere words spoken by the father about his daughter, but what is of more importance, his mind and purpose. Thus he has given words calculated to represent the father's real thoughts. For he had so thoroughly despaired of his child's case, that not believing that she whom he had just left dying, could possibly now be found yet in life, his thought rather was that she might be made alive again. Accordingly two of the evangelists have introduced the words which were literally spoken by Jairus. But Matthew has exhibited rather what the man secretly wished and thought. Thus both petitions were really addressed to the Lord; namely, either that He should restore the dying damsel, or that, if she was already dead, He might raise her to life again. But as it was Matthew's object to tell the whole story in short compass, he has represented the father as directly expressing in his request what, it is certain, had been his own real wish, and what Christ actually did. It is true, indeed, that if those two evangelists, or one of them, had told us that the father himself spake the words which the parties who came from his house uttered,—namely, that Jesus should not now trouble Himself, because the damsel had died,—then the words which Matthew has put into his mouth would not be in harmony with his thoughts. But, as the case really stands, it is not said that he gave his consent to the parties who brought that report, and who bade the Master no more think of coming now. And together with this, we have to observe, that when the Lord addressed him in these terms, "Fear not: believe only, and she shall be made whole,"(Luke 8:50) He did not find fault with him on the ground of his want of belief, but really encouraged him to a yet stronger faith. For this ruler had faith like that which was exhibited by the person who said, "Lord, I believe; help Thou mine unbelief."(Mark 9:24) Seeing, then, that the case stands thus, from these varied and yet not inconsistent modes of statement adopted by the evangelists, we evidently learn a lesson of the utmost utility, and of great necessity,—namely, that in any man's words the thing which we ought narrowly to regard is only the writer's thought which was meant to be expressed, and to which the words ought to be subservient; and further, that we should not suppose one to be giving an incorrect statement, if he happens to convey in different words what the person really meant whose words he fails to reproduce literally. And we ought not to let the wretched cavillers at words fancy that truth must be tied somehow or other to the jots and tittles of letters; whereas the fact is, that not in the matter of words only, but equally in all other methods by which sentiments are indicated, the sentiment itself, and nothing else, is what ought to be looked at. Moreover, as to the circumstance that some codices of Matthew's Gospel contain the reading, "For the woman is not dead, but sleepeth," while Mark and Luke certify that she was a damsel of the age of twelve years, we may suppose that Matthew has followed the Hebrew mode of speech here. For in other passages of Scripture, as well as here, it is found that not only those who had already known a man, but all females in general, including untouched virgins, are called women. That is the case, for instance, where it is written of Eve, "He made it into a woman;"(Gen 2:22) and again, in the book of Numbers, where the women who have not known a man by lying with him, that is to say, the virgins, are ordered to be saved from being put to death.(Num 31:18) Adopting the same phraseology, Paul, too, says of Christ Himself, that He was "made of a woman."298 And it is better, therefore, to understand the matter according to these analogies, than to suppose that this damsel of twelve years of age was already married, or had known a man. (St. Augustine harmony of the Gospels 2,27)

MATTHEW

Jesus cures Two Blind Men

Matt 9:27-34

27 And as Jesus passed forth from there, there followed him two blind men crying and saying, Have mercy on us, O son of David. 28 And when he came to the house, the blind came to him. And Jesus said to them, Do you believe that I can do this unto you? They say to him, Yes, Lord. 29 Then he touched their eyes, saying, According to your faith, be it done to you. 30 And their eyes were opened, and Jesus threatened them, saying, See that no man know it. 31 But they went forth, and spread his fame in all that country. 32 And when they were gone forth, behold they brought him a mute man, possessed with a devil. 33 And after the devil was cast out, the mute man spoke, and the multitudes marveled saying, Never was the like seen in Israel. 34 But the Pharisees said, In the prince of devils he casts out devils.

St. Augustine Matthew is the only one who introduces this account of the two blind men and the dumb demoniac. For those two blind men, whose story is given also by the others, (Mark 10:46-51 Luke 18:35-43) are not the two before us here. Nevertheless there is such similarity in the occurrences, that if Matthew himself had not recorded the latter incident as well as the former, it might have been thought that the one which he relates at present has also been given by these other two evangelists. There is this fact, therefore, which we ought to bear carefully in mind,—namely, that there are some occurrences which resemble each other. For we have a proof of this in the circumstance that the very same evangelist mentions both incidents here. And thus, if at any time we find any such occurrences narrated individually by the several evangelists, and discover some contradiction in the accounts, which seems not to admit of being solved [on the principle of harmonizing], it may occur to us that the explanation simply is, that this [apparently contradictory] circumstance did not take place [on that particular occasion], but that what did happen then was only something resembling it, or something which was gone about in a similar manner.

The Mission of the Apostles

Matt 9:35-38

35 And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and curing every disease, and every infirmity. 36 And seeing the multitudes, he pitied them because they were vexed, and lay like sheep that have not a shepherd. 37 Then he said to his Disciples, The harvest surely is great, but the workmen are few. 38 Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

MATTHEW

Commissioning the Twelve

Matt 10:1-15 Mark 6:7-13 Luke 9:1-6

Matthew 10

1 AND having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity. 2 And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alpheus, and Thaddeus, 4 Simon Cananean, and Judas Iscariot, who also betrayed him. 5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles you go not, and into the cities of the Samaritans you enter not: 6 but go rather to the sheep that are perished of the house of Israel. 7 And going preach, saying, That the kingdom of heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis you give. 9 Do not possess gold, nor silver, nor money in your purses: 10 not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry until you go forth. 12 And when you enter into the house, salute it, saying, Peace be to this house. 13 And if so be that house be worthy, your peace shall come upon it. But if it be not worthy: your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the Day of Judgment than for that city.

Mark 6

7 And he called the Twelve: and began to send them two and two; and gave them power over unclean spirits. 8 And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse, 9 but shod with sandals: and that they should not put on two coats. 10 And he said to them, Whosoever you shall enter into a house, there tarry until you depart there. 11 And whosoever shall not receive you, nor hear you: going forth from there shake off the dust from your feet for a testimony to them. 12 And going forth they preached that they should do penance: 13 and they cast out many devils, and anointed with oil many sick, and healed them.

Luke 9

1 AND calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. 2 And he sent them to preach the kingdom of God: and to heal the sick. 3 And he said to them, take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. 4 And into whatsoever house you enter, tarry there, and there do not depart. 5 And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. 6 And going forth they went a circuit from town to town, evangelizing and curing everywhere.

McEvilly The other Evangelists (Mark 3:13; Luke 6:13), inform us, that our Lord had chosen His twelve Apostles before He delivered the Sermon on the Mount, in order that they might be constantly in His society, as witnesses of His doctrine and miracles, to be sent in due time to preach, vested with miraculous powers and authority required for the efficacious discharge of their exalted functions. St. Matthew, in recording the Sermon on the Mount (chapter 5 etc.), omits all allusion to the election of the twelve Apostles from among His disciples, or, the circumstances of the time and place in which this first occurred, as is circumstantially narrated by St. Luke, (6:13, etc.) He merely briefly alludes to it here immediately in connection with the first public mission on which they were sent as Apostles, with miraculous powers to confirm their teaching. The mission referred to here is recorded (Mark 6:7; Luke 9:2). Most likely, the account of this mission should be inserted between chapters 13 and 14 of St. Matthew. For, St. Mark interposes the account of the mission recorded here, between the history of our Lord's arrival in Nazareth, and that of the Baptist's death; and both Mark (6) and Luke (9) relate, that the Apostles returned to our Lord to render an account of their mission, after Herod had expressed his belief that John had been resuscitated in the person of our Lord, and, that then, our Lord and the Apostles retired into a desert place. The order, then, in which things occurred, is this: The Apostles are sent to teach the Jews; John is beheaded; Herod hearing of Jesus, is perplexed who He is; the Apostles return from their mission; our Redeemer retires with them beyond the lake to a desert place; He satiates, with five loaves and two fishes, the vast multitude, who, on the near approach of the Pasch, flocked around Him, etc.

MATTHEW

Opposition Foretold

Matt 10:16-25 Luke 12:11-12

Matthew 10

16 Behold I send you as sheep in the midst of wolves. Be therefore wise as serpents, and simple as doves. 17 And take heed of men. For they will deliver you up in councils, and in their synagogues they will scourge you. 18 And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. 19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. 20 For it is not you that speak, but the Spirit of your Father that speaks in you. 21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work to death, 22 and you shall be odious to all men for my name, but he that shall persevere unto the end, he shall be saved. 23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, until the Son of man come. 24 The disciple is not above the master, nor the servant about his lord. 25 It suffices the disciple that he be as his master: and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household.

Luke 12

11 And when they shall bring you into the synagogues and to magistrates and potentates, be not careful in what manner, and what you shall answer, or what you shall say. 12 For the Holy Ghost shall teach you in the very hour what you must say.

McEvilly Some interpreters maintain, that the following portion of this chapter was not spoken by our Redeemer on this occasion; and that St. Matthew records here, on account of the connection of the subjects, things spoken by our Redeemer on several distinct occasions, which, according to those interpreters, is also true of the Sermon on the Mount, as given by St. Matthew. So that he gives a connected narrative of what was spoken in detached portions. For, Mark and Luke record them as spoken on separate occasions. They give, as a reason for this opinion, that the persecutions, on the part of Jews and Gentiles, could not apply to the first mission of the Apostles, which was confined to the Jews. From this, the seventy-two returned, far from suffering persecution, rejoicing rather in their success. However, we find the words of this verse (16), also given in St. Luke (x. 3, etc.), in connection with the mission of the Seventy-two; and it might be said, also, in reply to the foregoing, that some of the things addressed to the Apostles on the occasion of this first mission, had reference to what was in reserve for them, and what did actually befall them on their future mission among the Gentiles.

Fear Only the Loss of your Soul

Matt 10:26-33 Luke 12:1-9

Matthew 10

26 Therefore fear not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. 27 That which I speak to you in the dark, you speak in the light: and that which you hear in the ear, you preach upon the house tops. 28 And fear not them that kill the body, and are not able to kill the soul: but rather fear Him that can destroy both soul and body into hell. 29 Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your Father? 30 But your very hairs of the head are all numbered. 31 Fear not therefore: better are you than many sparrows. 32 Every one therefore that shall confess me before men, I also will confess him before my Father which is in heaven. 33 But he that shall deny me before men, I also will deny him before my Father which is in heaven.

Luke 12

1 AND when great multitudes stood about him, so that they trod one another, he began to say to his Disciples, Take good heed of the leaven of the Pharisees, which is hypocrisy. 2 For nothing is hid, that shall not be revealed: nor secret, that shall not be known. 3 For the things that you have said in darkness shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached on the house-tops. 4 And I say to you my friends, be not afraid of them that kill the body, and after this have no more to do. 5 But I will show you whom you shall fear: fear him who after he has killed, has power to cast into hell, yes I say to you, fear Him. 6 Are not five sparrows sold for two farthings: and one of them is not forgotten before God? 7 Yes the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows. 8 And I say to you, Every one that confesses me before men, the Son of man also will confess him before the angels of God. 9 But he that denies me before men shall be denied before the angels of God.

MATTHEW

Divisions within Households

Matt 10:34-36 Luke 12:51-53

Matthew 10

34 Do not think that I came to send peace into the earth: I came not to send peace, but the sword. 35 For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's enemies, they of his own household.

Luke 12

51 Do you think that I came to give peace on the earth? No, I tell you, but separation. 52 For there shall be from this time, five in one house divided: three against two, and two against three. 53 Three shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

Weaved Together Luke 12:51 Think ye that I have come to cast peace into the earth? I came not to cast peace, but to cast dissension. Luke 12:52 Henceforth there shall be five in one house, three of them disagreeing with two, and the two with the three. Luke 12:53 The father shall become hostile to his son, and the son to his father; and the mother to her daughter, and the daughter to her mother; and the mother in law to her daughter in law, and the daughter in law to her mother in law: Matthew 10:36 and a man's enemies shall be the people of his house.

Conditions of Discipleship

Matt 10:37-39 Luke 14:25-27

Matthew 10

37 He that loves father or mother more than me, is not worthy of me: and he that loves son or daughter above me, is not worthy of me. 38 And he that takes not his cross, and follows me, is not worthy of me. 39 He that has found his life, shall lose it: and he that has lost his life for me, shall find it.

Luke 14

25 And great multitudes went with him: and turning, he said to them, 26 If any man come to me and hates not his father and mother, and wife and children, and brethren and sisters, yes and his own life besides: he cannot be my disciple. 27 And he that does not bear his cross and come after me: cannot be my disciple.

McEvilly The same is expressed by St. Matthew (x. 37), "Be that loveth father or mother more than Me, is not worthy of Me." The words of our Lord by Luke are even stronger than those in St. Matthew. We must not only love Him more than them, more than our own lives; but, we must even positively "hate," not them, but whatever is in them that withdraws us from the love of Christ.

MATTHEW

Those Who Aid the Apostles to be Revealed

Matt 10:40-42 Mark 9:41 John 13:20

Matthew 10

40 He that receives you, receives me: and he that receives me, receives him that sent me. 41 He that receives a prophet in the name of a prophet, shall receive the reward of a prophet, and he that receives a just man in the name of a just man, shall receive the reward of a just man. 42 And whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.

Mark 9

41 For whosoever shall give you to drink a cup of water in my name, because you are Christ's: Amen, I say to you, he shall not lose his reward.

John 13

20 Amen, amen I say to you, he that receives any that I send, receives me: and he that receives me, receives him that sent me.

McEvilly Commentators concerning John 13:20 are perplexed as to their connection in the context with what precedes or follows. This great diversity of opinion shows it to be no easy matter to explain it. There is a great preponderance of authorities in favor of the opinion, which holds that our Lord has in view in this verse to strengthen and console His followers, in the several trials they would have to endure in the faithful discharge of their duty, by the recollection, that they were His own viceregents and representatives; and if they should have to suffer, so had He; and it was by suffering, they would be partakers of His rewards and glory. Corlui, however (*in hunc locum*), is of opinion, that there is no connection whatever; that the Evangelist omits words spoken by our Redeemer, between which words omitted by the Evangelist and the words of this verse, there is a connection, so that the connection is traceable to some other words spoken by our Redeemer, but omitted here.

Continuation of Journey

Matt 11:1

1 AND it came to pass, when Jesus had done commanding his twelve Disciples, he passed from there, to teach and preach in their cities.

The Baptist's Deputation

Matt 11:2-6 Luke 7:18-23

Matthew 11

2 And when John had heard in prison the works of Christ: sending two of his disciples, he said to him, 3 Are you he that is to come, or are we to look for another? 4 And Jesus making answer said to them, Go and report to John what you have heard and seen. 5 The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached: 6 and blessed is he that shall not be scandalized in me.

Luke 7

18 And John's disciples showed him of all these things. 19 And John called two of his disciples, and sent them to Jesus, saying, Are you he that is to come: or are we to expect another? 20 And when the men came unto him, they said, John the Baptist has sent us to you, saying, Are you he that is to come: or are we to expect another? 21 And the selfsame hour, he cured many maladies, and hurts, and evil spirits; and to many blind he gave sight. 22 And answering, he said to them, Go and report to John what you have heard and seen: That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, 23 the poor are evangelized: and blessed is he whosoever shall not be scandalized in me.

McEvilly Matt. 11, "John had heard" from his disciples (Luke vii. 18). From this, it would appear, that the embassy from John to Christ, is not recorded here in its proper place by St. Matthew, since it occurred before the mission of the twelve Apostles, as we learn from St. Luke, who narrates this embassy (c. vii.), and the mission of the Apostles, (c. x.)

MATTHEW

Christ's Witness Concerning John

Matt 11:7-19 Luke 7:24-35

Matthew 11

7 And when they went their way, Jesus began to say to the multitudes about John, What did you go out into the desert to see? A reed shaken with the wind? 8 But what did you go out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in kings houses. 9 But what did you go out to see? A prophet? Yes I tell you and more than a prophet. 10 For this is he of whom it is written, *Behold I send my angel before your face, which shall prepare your way before you.* 11 Amen I say to you, there has not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven, is greater than he. 12 And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent bear it away. 13 For all the Prophets and the Law prophesied unto John: 14 and if you will receive it, he is Elijah that is to come. 15 He that has ears to hear, let him hear. 16 And whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: which crying to their companions, 17 say, We have piped to you, and you have not danced: we have lamented, and you have not mourned. 18 For John came neither eating nor drinking: and they say, He has a devil. 19 The Son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified of her children.

Luke 7

24 And when John's messengers were departed, he began to say of John to the multitudes, What did you go out into the desert to see? A reed moved with the wind? 25 But what did you go forth to see? A man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the house of kings. 26 But what did you go out for to see? A prophet? Certainly I say to you, and more than a prophet. 27 This is he of whom it is written, *Behold I send mine angel before your face, which shall prepare your way before you.* 28 For I say to you, A greater prophet among the children of women than John the Baptist, there is no man, but he that is the lesser in the kingdom of God, is greater than he. 29 And all the people hearing and the publicans justified God, being baptized with John's baptism. 30 But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized of him. 31 And our Lord said, Whereunto then shall I liken the men of this generation, and whereunto are they like? 32 They are like to children sitting in the market-place, and speaking one to another, and saying, We have piped to you, and you have not danced: we have lamented, and you have not wept. 33 For John the Baptist came neither eating bread nor drinking wine: and you say, He has a devil. 34 The Son of man came eating and drinking: and you say, Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. 35 And wisdom is justified of all her children.

Weaved Together Luke 7:24 And when John's disciples departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the winds? Luke 7:25 And if not, then what went ye out to see? A man clothed in soft raiment? Behold, they that are in magnificent garments and in voluptuousness are in the abode of kings. Luke 7:26 And if not, then what went ye out to see? A prophet? Yea, I say unto 47 you, and more than a prophet. Luke 7:27 This is he of whom it is written, I am sending my messenger before your face To prepare the way before you. Matthew 11:11 Verily I say unto you, There has not arisen among those whom women have borne a greater than John the Baptist; but he that is little now in the kingdom of heaven is greater than he. Luke 7:29 And all the people which heard, and the publicans, justified God, for they had been baptized with the baptism of John. Luke 7:30 But the Pharisees and the scribes wronged the purpose of God in themselves, in that they were not baptized of him. Matthew 11:12a And from the days of John the Baptist until now the kingdom of heaven is snatched away by violence. Luke 16:16 The law and the prophets were until John; and after that, the kingdom of God is preached, and all press to enter it: Matthew 11:12b and they that exert themselves snatch it away. Matthew 11:13 All the prophets and the law until John prophesied. Matthew 11:14 And if you will, then receive it, that he is Elijah, which is to come. Matthew 11:15 Whosoever has ears that hear let him hear. Luke 16:17 Easier is the perishing of heaven and earth, than the passing away of one point of the law. Luke 7:31b To whom then shall I liken the people of this generation, and to whom are they like? Luke 7:32 They are like the children sitting in the market, which call to their companions, and say, We sang to you, and you danced not; we wailed to you, and you wept not. Luke 7:33 John the Baptist came neither eating bread nor drinking wine; and you said, He has demons: Luke 7:34 and the Son of man came eating and drinking; and you said, Behold, a gluttonous man, and a drinker of wine, and an associate of publicans and sinners! Luke 7:35 And wisdom was justified of all her children. And when he said that, they came to the house. And there gathered unto him again multitudes, so that they found not bread to eat.

MATTHEW

The Impenitent Towns

Matt 11:20-24 Luke 10:12-15

Matthew 11

20 Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21 Woe be to you Chorazin, woe be to you Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in haircloth and ashes long ago. 22 But nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment than for you. 23 And you Capernaum, shall you be exalted up to heaven? You shall come down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in you, perhaps it had remained unto this day. 24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for you.

Luke 10

12 I say to you, it shall be more tolerable for Sodom in that day than for that city. 13 Woe to you Chorazin, woe to you Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sackcloth and ashes long ago. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And you Capernaum that are exalted into heaven: you shall be thrust down even unto hell.

St. Augustine Luke also gives this as spoken in continuation of some other of the Lord's discourses; from which it appears that he has rather followed the actual order of events; Matthew to have followed his recollection. Or the words of Matthew, "Then began he to upbraid the towns," must be taken, as some think, as expressing some particular time by the word, "then," but not referring generally to that time in which the many other things here told were done and said. Whoever, therefore, thinks thus must suppose that this was spoken twice. And when we find in the same Evangelist some things spoken by the Lord at two different times—like that in Luke concerning the not taking a scrip for their journey,—what wonder is it if anything else, which was twice spoken, is found once severally in two several Gospels in the actual connection in which it was spoken, which connection is different, because they are two different occasions on which it is related to have been spoken?

Weaved Together Luke 10:12 I say unto you, that for Sodom there shall be quiet in the day of judgment, but there shall not be for that city. Matthew 11:20 Then began Jesus to rebuke the cities in which there had been many mighty works, and they repented not. Matthew 11:21 And he said, Woe unto you, Chorazin! Woe unto you, Bethsaida! If there had been in Tyre and Sidon the signs which were in you, it may be that they would have repented in sackcloth and ashes. Matthew 11:22 Howbeit I say unto you, that for Tyre and Sidon there shall be rest in the day of judgment, more than for you. Matthew 11:23 And you, Capernaum, which art exalted unto heaven, shall sink down unto Hades; for if there had been in Sodom the wonders which were in you, it would have remained until this day. Matthew 11:24 And now I say unto you, that for the land of Sodom there shall be quiet in the day of judgment, more than for you.

Jesus' Thanksgiving to the Father

Matt 11:25-27 Luke 10:21-22

Matthew 11

25 At that time Jesus answered and said, I confess to you O Father Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to little ones. 26 Yes Father: for so has it well pleased you. 27 All things are delivered to me of my Father. And no man knows the Son but the Father: neither does any know the Father, but the Son, and to whom it shall please the Son to reveal.

Luke 10

21 In that very hour he rejoiced in spirit, and said, I confess to you, O Father, Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to little ones. Yes Father, for so has it well pleased you. 22 All things are delivered to me of my Father, and no man knows who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal.

St. Augustine This passage is also noticed by Luke, but only in part. For he does not give us the words, "Come unto me, all ye that labor," and the rest. It is, however, quite legitimate to suppose that all this may have been said on one occasion by the Lord, and yet that Luke has not recorded the whole of what was said on that occasion. For Matthew's phrase is, that "at that time Jesus answered and said;" by which is meant the time after His upbraiding of the cities. Luke, on the other hand, interposes some matters, although they are not many, after that upbraiding of the cities; and then he subjoins this sentence: "In that hour He rejoiced in the Holy Spirit, and said." (Luke 10:21) Thus, too, we see that even if Matthew's expression had been, not "at that time," but "in that very hour," still what Luke inserts in the interval is so little that it would not appear an unreasonable thing to give it as all spoken in the same hour.

MATTHEW

Come To Me

Matt 11:28-30

28 Come to me all that labor, and are burdened, and I will refresh you. 29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. 30 For my yoke is sweet, and my burden light.

The Disciples Pluck Grain on the Sabbath

Matt 12:1-8 Mark 2:23-28 Luke 6:1-5

Matthew 12

1 AT that time Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. 2 And the Pharisees seeing them, said to him, Lo, your Disciples do that which is not lawful for them to do on the Sabbath days. 3 But he said to them, Have you not read what David did when he was hungry, and they that were with him: 4 how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for priests only? 5 Or have you not read in the Law, that on Sabbath the priests in the temple do break the Sabbath, and are without blame? 6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, I I desire mercy, and not sacrifice: you would never have condemned the innocent. 8 For the Son of man is Lord of the Sabbath also.

Mark 2

23 And it came to pass again when he walked through the corn on the Sabbath, and his Disciples began to go forward and to pluck the ears. 24 And the Pharisees said to him, Behold why do they do on the Sabbath that which is not lawful? 25 And he said to them, Did you never read what David did, when he was in necessity, and himself was hungered, and they that were with him? 26 How he entered into the house of God under Abiathar the high priest, and did eat the loaves of proposition, which it was not lawful to eat but for the priests, and did give unto them which were with him? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of man is Lord of the Sabbath also.

Luke 6

1 AND it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, and did eat, rubbing them with their hands. 2 And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbath? 3 And Jesus answering them, said, Neither this have you read which David did, when himself was hungered, and they that were with him. 4 How he entered into the house of God, and took the loaves of the proposition, and did eat, and gave to them that were with him, which is not lawful to eat but only for priests? 5 And he said to them, That the Son of man is Lord of the Sabbath also.

St. Augustine Matthew continues his history in the following terms... At the same time, these latter do not employ the definition "at that time." That fact, consequently, may perhaps make it the more probable that Matthew has retained the order of actual occurrence here, and that the others have kept by the order of their own recollections; unless, indeed, this phrase "at that time" is to be taken in a broader sense, that is to say, as indicating the period at which these many and various incidents took place. (*St. Augustine Harmony of the Gospel 2.34*)

Weaved Together Matthew 12:1 And while Jesus was walking on the Sabbath day among the sown fields, his disciples hungered. And they were rubbing the ears with their hands, and eating. Matthew 12:2a But some of the Pharisees, when they saw them, Mark 2:24 said unto him, See, why do your disciples on the Sabbath day that which is not lawful? Mark 2:25 But Jesus said unto them, Have ye not read in olden time what David did, when he had need and hungered, he and those that were with him? Mark 2:26 how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also? Mark 2:27 And he said unto them, The Sabbath was created because of man, and man was not created because of the Sabbath. Matthew 12:5 Or have ye not read in the law, that the priests in the temple profane the Sabbath, and yet they are blameless? Matthew 12:6 I say unto you now, that here is what is greater than the temple. Matthew 12:7 If you had known this: I love mercy, not sacrifice, you would not have condemned those on whom is no blame. Matthew 12:8 The Lord of the Sabbath is the Son of man. Mark 3:21 And his relatives heard, and went out to take him, and said, He has gone out of his mind.

MATTHEW

A Man With a Withered Hand

Matt 12:9-14 Mark 3:1-6 Luke 6:6-11

Matthew 12

9 And when he had passed from there, he came into their synagogue. 10 And behold there was a man which had a withered hand, and they asked him saying, Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11 But he said to them, What man shall there be of you that shall have one sheep: and if the same fall into a ditch on the Sabbath will he not take hold and lift it up? 12 How much better is a man more than a sheep? Therefore it is lawful on the Sabbaths to do a good deed. 13 Then he said to the man, Stretch forth your hand, and he stretched it forth, and it was restored to health even as the other. 14 And the Pharisees going forth made a consultation against him, how they might destroy him.

Mark 3

1 AND he entered again into the synagogue, and there was a man there that had a withered hand. 2 And they watched him whether he would cure on the Sabbath: that they might accuse him. 3 And he said to the man that had the withered hand, Rise up into the midst. 4 And he said to them, Is it lawful on the Sabbath to do well or ill? To save a soul or to destroy? But they held their peace. 5 And looking round about upon them with anger, being sorrowful for the blindness of their heart, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored unto him. 6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him.

Luke 6

6 And it came to pass on another Sabbath also, that he entered into the synagogue and taught. And there was a man, and his right hand was withered. 7 And the scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him. 8 But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the midst. And rising he stood. 9 And Jesus said to them, I ask you, if it be lawful on the Sabbath to do well or ill: to save a soul or to destroy? 10 And looking about upon them all, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored. 11 And they were replenished with madness: and they communed one with another what they might do to Jesus.

St. Augustine Matthew continues his account thus: "And when He was departed thence, He went into their synagogue: and, behold, there was a man which had his hand withered;" and so on, down to the words, "And it was restored whole, like as the other." (Mt 12:9-13) The restoring of this man who had the withered hand is also not passed over in silence by Mark and Luke. (Mark 3:1-3 Luke 6:6-10) Now, the circumstance that this day is also designated a Sabbath might possibly lead us to suppose that both the plucking of the ears of corn and the healing of this man took place on the same day, were it not that Luke has made it plain that it was on a different Sabbath that the cure of the withered hand was wrought. Accordingly, when Matthew says, "And when He was departed thence, He came into their synagogue," the words do indeed import that the said coming did not take place until after He had departed from the previously mentioned locality; but, at the same time, they leave the question undecided as to the number of days which may have elapsed between His passing from the aforesaid corn-field and His coming into their synagogue; and they express nothing as to His going there in direct and immediate succession. And thus space is offered us for getting in the narrative of Luke, who tells us that it was on another Sabbath that this man's hand was restored. But it is possible that a difficulty may be felt in the circumstance that Matthew has told us how the people put this question to the Lord, "Is it lawful to heal on the Sabbath-day?" wishing thereby to find an occasion for accusing Him; and that in reply He set before them the parable of the sheep in these terms: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days;" (Mt 12:10-12) whereas Mark and Luke rather represent the people to have had this question put to them by the Lord, "Is it lawful to do good on the Sabbath-day, or to do evil? to save life, or to kill?" (Mark 3:4 Luke 6:9) We solve this difficulty, however, by the supposition that the people in the first instance asked the Lord, "Is it lawful to heal on the Sabbath-day?" that thereupon, knowing the thoughts of the men who were thus seeking an occasion for accusing Him, He set the man whom He had been on the point of healing in their midst, and addressed to them the interrogations which Mark and Luke mention to have been put; that, as they remained silent, He next put before them the parable of the sheep, and drew the conclusion that it was lawful to do good on the Sabbath-day; and that, finally, when He had looked round about on them with anger, as Mark tells us, being grieved for the hardness of their hearts, He said to the man, "Stretch forth thine hand." (St. Augustine Harmony of the Gospel 2.35)

Weaved Together Luke 6:6 And on the next Sabbath day he entered into the synagogue and was teaching. Luke 6:7 And there was there a man whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the Sabbath day, that they might find the means of accusing him. Luke 6:8 But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of the synagogue. Luke 6:9 And when he came and stood, Jesus said unto them, I ask you, which is lawful to be done on the Sabbath day, good or evil? Shall lives be saved or destroyed? Mark 3:4b But they were silent. Mark 3:5 Regarding them with anger, being grieved because of the hardness of their hearts. And he said unto the man, Stretch out your hand. And he stretched it out: and his hand became straight. Matthew 12:11 Then he said unto them, What man of you shall have one sheep, and if it fall into a well on the Sabbath day, will not take it and lift it out? Matthew 12:12 And how much is man better than a sheep! Wherefore it is lawful on the Sabbath to do good.

MATTHEW

The Mercy of Jesus

Matt 12:15-21 Mark 3:7-12 Luke 6:17-19

Matthew 12

15 But Jesus knowing it, retired from there: and many followed him, and he cured them all. 16 And he charged them that they should not disclose him, 17 that it might be fulfilled which was spoken by Isaiah the Prophet, saying. 18 Behold my servant whom I have chosen, my beloved in whom my soul has well liked. I will put my Spirit upon him, and judgment to the Gentiles shall he show. 19 He shall not contend, nor cry out; neither shall any man hear in the streets his voice. 20 The reed bruised he shall not break, and smoking flax he shall not extinguish: until he cast forth judgment unto victory. 21 And in his name the Gentiles shall hope.

Mark 3

7 But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Judea followed him, 8 and from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spoke to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11 And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, 12 You are the Son of God. And he vehemently charged them that they should not disclose him.

Luke 6

17 And descending with them he stood in a plain place, and the multitude of his disciples, and a very great company of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, 18 which came to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits were cured. 19 And all the multitude sought to touch him, because virtue went forth from him, and healed all.

St. Augustine Matthew continues his narrative, connecting it in the following manner with what precedes: "But the Pharisees went out and held a council against Him, how they might destroy Him. But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all; and charged them that they should not make Him known: that it might be fulfilled which was spoken by the prophet Esaias, saying;" and so forth, down to where it is said, "And in His name shall the Gentiles trust." (Mt 12:14-21) He is the only one that records these facts. The other two have advanced to other themes. Mark, it is true, seems to some extent to have kept by the historical order: for he tells us how Jesus, on discovering the malignant disposition which was entertained toward Him by the Jews, withdrew to the sea along with His disciples, and that then vast multitudes flocked to Him, and He healed great numbers of them. (Mark 3:7-12) But, at the same time, it is not quite clear at what precise point He begins to pass to a new subject, different from what would have followed in strict succession. He leaves it uncertain whether such a transition is made at the point where he tells us how the multitudes gathered about Him (for if that was the case now, it might equally well have been the case at some other time), or at the point where He says that "He goeth up into a mountain." It is this latter circumstance that Lc also appears to notice when he says, "And it came to pass in those days, that He went out into a mountain to pray." (Luke 6:12) For by the expression "in those days," he makes it plain enough that the incident referred to did not occur in immediate succession upon what precedes. (*St. Augustine Harmony of the Gospels* 2.36)

Weaved Together Matthew 12:15 And Jesus perceived, and removed thence: and great multitudes 3 followed him; and he healed all of them: Matthew 12:16 and he forbade them that they should 4 not make him known: Matthew 12:17 that the saying in Isaiah the prophet might be fulfilled, which said, Matthew 12:18 Behold, my servant with whom I am pleased; My beloved in whom my soul has delighted: My spirit have I put upon him, And he shall proclaim to the nations judgment. Matthew 12:19 He shall not dispute, nor cry out; And no man shall hear his voice in the marketplace. Matthew 12:20 And a bruised reed shall he not break, And a smoking lamp shall he not extinguish, Matthew 12:21 And the nations shall rejoice in his name. Luke 6:12 And in those days Jesus went out to the mountain that he might pray, and he spent the night there in prayer to God. Luke 6:13a And when the morning had come, he called the disciples. Mark 3:7 And he went towards the sea: and there followed him much people from Galilee that he might pray, Mark 3:8 and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; and great multitudes came unto him, which had heard what he did. Mark 3:9 And he spoke to his disciples to bring him the boat because of the multitudes, that they might not throng him. Mark 3:10 And he healed many, so that they were almost falling on him on account of their seeking to get near him. And those that had plagues and unclean spirits, Mark 3:11 as soon as they beheld him, would fall, and cry out, and say, You are the Son of God. Mark 3:12 And he rebuked them much, that they should not make him known. Luke 6:18 And those that were under the constraint of unclean spirits were healed. Luke 6:19 And all of the crowd were seeking to come near him; because power went out from him, and he healed them all.

MATTHEW

The Demoniac Healed

Matt 12:22-30 Mark 3:22-27 Luke 11:14-15, 17-28

Matthew 12

22 Then was offered to him one possessed with a devil, blind and mute: and he cured him, so that he spoke and saw. 23 And all the multitudes were amazed and said, Whether this be the son of David? 24 But the Pharisees hearing it, said, This fellow casts not out devils but in Beelzebub the prince of the devils. 25 And Jesus knowing their cogitations, said to them, Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. 26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges. 28 But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? And then he will rifle his house. 30 He that is not with me, is against me: and he that gathers not with me, scatters.

Mark 3

32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 23 And after he had called them together, he said to them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan be risen against himself, he is divided, and cannot stand, but has an end. 27 Nobody can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house.

Luke 11

14 And he was casting out a devil, and that was mute. And when he had cast out the devil, the mute spoke: and the multitudes marveled. 15 And certain of them said, In Beelzebub the prince of devils he casts out devils. 17 But he seeing their cogitations, said to them, Every kingdom divided against itself shall be made desolate, and house upon house, shall fall. 18 And if Satan also be divided against himself, how shall his kingdom stand? Because you say that in Beelzebub I do cast out devils. 19 And if I in Beelzebub cast out devils: your children, in whom do they cast out? Therefore they shall be your judges. 20 But if I in the finger of God do cast out devils: surely the kingdom of God is come upon you. 21 When the strong armed keeps his court: those things are in peace that he possesses. 22 But if a stronger than he, comes upon him and overcomes him: he will take away his whole armor wherein he trusted, and will distribute his spoils. 23 He that is not with me is against me: and he that gathers not with me, scatters. 24 When the unclean spirit shall depart out of a man, he wanders through places without water, seeking rest. And not finding, he said, I will return into my house where I departed. 25 And when he comes, he finds it swept clean, and trimmed. 26 Then he goes and takes seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first. 27 And it came to pass: when he said these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bore you, and the paps that you did suck. 28 But he said, Yes rather, blessed are they that hear the word of God, and keep it.

St. Augustine Matthew then goes on with his recital in the following fashion: "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that he both spake and saw." (Mt 12:22) Luke introduces this narrative, not in the same order, but after a number of other matters. He also speaks of the man only as dumb, and not as blind in addition. (Luke 11:14) But it is not to be inferred, from the mere circumstance of his silence as to some portion or other of the account, that he speaks of an entirely different person. For he has likewise recorded what followed [immediately after that cure], as it stands also in Matthew. Matthew proceeds with his narrative in the following term: "And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but in Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall be brought to desolation;" and so on, down to the words, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mt 12:23-37) Mark does not bring in this allegation against Jesus, that He cast out devils in [the power of] Beelzebub, in immediate sequence on the story of the dumb man; but after certain other matters, recorded by himself alone, he introduces this incident also, either because he recalled it to mind in a different connection, and so appended it there, or because he had at first made certain omissions in his history, and after noticing these, took up this order of narration again. (Mark 3:22-30) On the other hand, Lc gives an account of these things almost in the same language as Matthew has employed. (Luke 11:14-26) And the circumstance that Lc here designates the Spirit of God as the finger of God, does not betray any departure from a genuine identity in sense; but it rather teaches us an additional lesson, giving us to know in what manner we are to interpret the phrase "the finger of God" wherever it occurs in the Scriptures. Moreover, with regard to other matters which are left unmentioned in this section both by Mc and by Luke, no difficulty can be raised by these. Neither can that be the case with some other circumstances which are related by them in somewhat different terms, for the sense still remains the same.

MATTHEW

The Unforgivable Sin

Matt 12:31-32 Mark 3:28-30 Luke 12:10

Matthew 12

31 Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

Mark 3

28 Amen, I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. 29 But he that shall blaspheme against the Holy Ghost, he has not forgiveness forever, but shall be guilty of an eternal sin. 30 Because they said, He has an unclean spirit.

Luke 12

10 And every one that speaks a word against the Son of man, it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven.

Weaved Together Mark 3:28 For this reason I say unto you, that all sins and blasphemies with which men blaspheme shall be forgiven them: but whosoever shall blaspheme against the Holy Spirit, there is no forgiveness for him forever, but he is deserving of eternal punishment: Mark 3:30 because they said that he had an unclean spirit. Matthew 12:32 And he said also, Every one that speaks a word against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come.

The Test of a Good Person, “By their Fruits”

Matt 12:33-37

33 Either make the tree good, and his fruit good: or make the tree evil and his fruit evil. For of the fruit the tree is known. 34 You vipers broods, how can you speak good things, whereas you are evil? For of the abundance of the heart the mouth speaks. 35 A good man out of a good treasure brings forth good things: and an evil man out of an evil treasure brings forth evil things. 36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the Day of Judgment. 37 For of your words you shall be justified, and of your words you shall be condemned.

MATTHEW

The Sign of Jonah

Matt 12:38-42 Luke 11:16, 29-32

Matthew 12

38 Then answered him certain of the scribes and Pharisees, saying, Master, we wish to see a sign from you. 39 Who answered, and said to them, The wicked and adulterous generation seeks a sign: and a sign shall not be given it, but the sign of Jonah the Prophet. 40 For as Jonah was in the whales belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. 41 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonah. And behold more than Jonah is here. 42 The queen of the south shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.

Luke 11

16 And others tempting, asked of him a sign from heaven. 29 And the multitudes running together, he began to say, This generation is a wicked generation: it asks for a sign, and a sign shall not be given it but the sign of Jonah the prophet. 30 For as Jonah was a sign to the Ninevites: so shall the Son of man also be to this generation. 31 The queen of the south shall rise in judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon is here. 32 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonah, and behold, more than Jonah is here.

St. Augustine Luke indeed relates this in the same place as Matthew, but in a somewhat different order. But who does not see that it is an idle question, in what order our Lord said those things, seeing that we ought to learn by the most precious authority of the Evangelist, that there is no falsehood. But not every man will repeat another's words in the same order in which they proceeded from his mouth, seeing that the order itself makes no difference with respect to the fact, whether it be so or not.

Weaved Together Matthew 12:38 Then answered certain of the scribes and Pharisees, that they might tempt him, and said, Teacher, we desire to see a sign from you. Matthew 12:39 He answered and said, This evil and adulterous generation seeks a sign; and it shall not be given a sign, except the sign of Jonah the prophet. Luke 11:30 And as Jonah was a sign to the inhabitants of Nineveh, so shall the Son of man also be to this generation. Matthew 12:40 And as Jonah was in the belly of the great fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. Luke 11:31 The queen of the south shall rise in the judgment with the people of this generation, and condemn them: for she came from the ends of the earth that she might hear the wisdom of Solomon; and behold, here is a better than Solomon. Matthew 12:41 The men of Nineveh shall stand in the judgment with this generation, and condemn it: for they repented at the preaching of Jonah; and behold, here is a greater than Jonah.

The Return of the Unclean Evil Spirit

Matt 12:43-45 Luke 11:24-26

Matthew 12

43 And when an unclean spirit shall go out of a man, he walks through dry places, seeking rest, and finds not. 44 Then he says, I will return into my house where I came out. And coming he finds it vacant, swept clean, and trimmed. 45 Then he goes, and takes with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So shall it be also to this wicked generation.

Luke 11

24 When the unclean spirit shall depart out of a man, he wanders through places without water, seeking rest. And not finding, he said, I will return into my house where I departed. 25 And when he comes, he finds it swept clean, and trimmed. 26 Then he goes and takes seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first.

McEvilly St. Luke records this parable, as also the exclamation of the woman, who pronounced the parent of our Redeemer happy (v. 46), before our Redeemer's refutation of the calumnies of the Pharisees, referred to in the preceding, ascribing His miracles to diabolical agency. But, as St. Matthew is more exact in following the order of events, it is better to adopt the order which he follows.

Weaved Together Luke 11:24 The unclean spirit, when he goes out of the man, departs, and goes about through places wherein are no waters, that he may find rest for himself; and when he finds it not, he says, I will return to my house whence I came out. Luke 11:25 And if he come and find it adorned and set in order, Luke 11:26 then he goes, and associates with himself seven other spirits worse than himself; and they enter and dwell in it: and the end of that man shall be worse than his beginning. Matthew 12:45b Thus shall it be unto this evil generation.

MATTHEW

Jesus and His Brethren

Matt 12:46-50 Mark 3:31-35 Luke 8:19-21

Matthew 12

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold your mother and your brethren stand without, seeking you. 48 But he answering him that told him, said, Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his Disciples, he said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father that is in heaven: he is my brother, and sister, and mother.

Mark 3

31 And there come his mother and brethren: and standing without they sent unto him, calling him. 32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 33 And answering them, he said, Who is my mother and my brethren? 34 And looking about upon them which sat round about him, he said, Behold my mother, and my brethren. 35 For whosoever shall do the will of God, he is my brother and my sister and mother.

Luke 8

19 And his mother and brethren came unto him: and they could not come to him for the multitude. 20 And it was told to him, Your mother and your brethren stand without, desirous to see you. 21 Who answering said to them, My mother and my brethren are they that hear the word of God and do it.

St. Augustine Matthew then proceeds with his narrative in the following terms: "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak to Him;" and so on, down to the words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mt 12:46-50) Without doubt, we ought to understand this to have occurred in immediate sequence on the preceding incidents. For he has prefaced his transition to this narrative by the words, "While He yet talked to the people;" and what does this term "yet" refer to, but to the very matter of which He was speaking on that occasion? For the expression is not, "When He talked to the people, Behold, His mother and His brethren;" but, "While He was yet speaking," etc. And that phraseology compels us to suppose that it was at the very time when He was still engaged in speaking of those things which were mentioned immediately above. For Mc has also related what our Lord said after His declaration on the subject of the blasphemy against the Holy Spirit. He gives it thus: "And there came His mother and His brethren," (Mark 3:31-35) omitting certain matters which meet us in the context connected with that discourse of the Lord, and which Matthew has introduced there with greater fullness than Mark, and Luke, again, with greater fullness than Matthew. On the other hand, Luke has not kept the historical order in the report which he offers of this incident, but has given it by anticipation, and has narrated it as he recalled it to memory, at a point antecedent to the date of its literal occurrence. But furthermore, he has brought it in in such a manner that it appears dissociated from any close connection either with what precedes it or with what follows it. For, after reporting certain of the Lord's parables, he has introduced his notice of what took place with His mother and His brethren in the following manner: "Then came to Him His mother and His brethren, and could not come at Him for the press." (Luke 8:19) Thus he has not explained at what precise time it was that they came to Him. And again, when he passes off from this subject, he proceeds in these terms: "Now it came to pass on one of the days, that He went into a ship with His disciples." (Luke 8:22) And certainly, when he employs this expression, "it came to pass on one of the days," he indicates clearly enough that we are under no necessity of supposing that the day meant was the very day on which this incident took place, or the one following in immediate succession. Consequently, neither in the matter of the Lord's words, nor in that of the historical order of the occurrences related, does Matthew's account of the incident which occurred in connection with the mother and the brethren of the Lord, exhibit any want of harmony with the versions given of the same by the other two evangelists.

MATTHEW

The Parable of the Sower

Matt 13:1-9 Mark 4:1-9 Luke 8:4-8

Matthew 13

1 THE same day Jesus going out of the house, sat by the sea side. 2 And great multitudes were gathered together unto him, in so much that he went up into a boat and sat: and all the multitude stood in the shore, 3 and he spoke to them many things in parables, saying, Behold the sower went forth to sow. 4 And while he sowed, some fell by the way side, and the fowls of the air came and ate it. 5 Others also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth. 6 And after the sun was up, they parched: and because they had not root, they withered. 7 And others fell among thorns: and the thorns grew and choked them. 8 And others fell upon good ground: and they yielded fruit, the one a hundredfold, the other threescore, and another thirty. 9 He that has ears to hear, let him hear.

Mark 4

1 AND again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land. 2 And he taught them in parables many things, and said to them in his doctrine, 3 Hear: Behold, the sower went forth to sow. 4 And while he sowed, some fell by the wayside, and the fowls of the air came, and did eat it. 5 And others fell upon rocky places where it had not much earth: and it shot up immediately, because it had no deepness of earth: 6 and when the sun was risen, it parched, and because it had not root, it withered. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. 8 And some fell upon good ground: and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one a hundred. 9 And he said, He that has ears to hear, let him hear.

Luke 8

4 And when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude, 5 The sower went forth to sow his seed: and while he sowed, some fell by the wayside, and was trodden upon, and the fowls of the air did eat it. 6 And others fell upon the rock: and being shot up it withered, because it had not moisture. 7 And others fell among thorns: and the thorns growing up withal, choked it. 8 And others fell upon good ground: and being shot up, yielded fruit a hundred fold. Saying these things he cried, He that has ears to hear, let him hear.

St. Bede If we examine St. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for St. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. (*Bede on Mk.*)

St. Augustine By the words, "The same day," he sufficiently shows that these things either followed immediately upon what had gone before, or that many things could not have intervened; unless indeed 'day' here after the Scripture manner signifies a period.

Weaved Together Matthew 13:1 And after that, Jesus went out of the house, and sat on the sea shore. Matthew 13:2 And there gathered unto him great multitudes. And when the press of the people was great upon him, he went up and sat in the boat; and all the multitude was standing on the shore of the sea. Matthew 13:3 And he spoke to them much in parables, and said, The sower went forth to sow: and when he sowed, some fell on the beaten highway; and it was trodden upon, and the birds ate it. Matthew 13:5 And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in the earth: Matthew 13:6 and when the sun rose, it withered; and because it had no root, it dried up. And some fell among thorns; and the thorns sprang up with it, and choked it; and it yielded no fruit. And other fell into excellent and good ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some a hundred. Luke 8:8c And when he said that, he cried, He that has ears that hear, let him hear.

MATTHEW

Blessed are those who Heed His Words

Matt 13:10-17 Mark 4:10-13 Luke 8:9-10

Matthew 13

10 And his Disciples came and said to him, Why do you speak to them in parables? 11 Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12 For he that has, to him shall be given, and he shall abound: but he that has not, from him shall be taken away that also which he has. 13 Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand: 14 and the prophecies of Isaiah is fulfilled in them, which says, With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see. 15 For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time *they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. 17 For amen I say to you, that many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

Mark 4

10 And when he was alone, the Twelve that were with him, asked him about the parable. 11 And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables: 12 that seeing they may see, and not see: and hearing they may hear and not understand: lest at any time they should be converted and their sins be forgiven them. 13 And he said to them, Do you not know this parable? And how shall you know all parables?

Luke 8

9 And his Disciples asked him what this parable was. 10 To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand.

St. Augustine "They have shut their eyes lest they should see with their eyes," that is, themselves were the cause that God shut their eyes. For another Evangelist says, "He hath blinded their eyes." But is this to the end that they should never see? Or that they should not see so much as this, that becoming discontent with their own blindness and bewailing themselves, should so be humbled, and moved to confession of their sins and pious seeking after God. For Mark thus expresses the same thing, "Lest they should be converted, and their sins should be forgiven them." From which we learn, that by their sins they deserved not to understand; and that yet this was allowed them in mercy that they should confess their sins, and should turn, and so merit to be forgiven. (*Quaest. in Matt., q. 14*)

Weaved Together Luke 8:9 And when they were alone, his disciples came, and asked him, and said unto him, What is this parable? And why did you speak to them in parables? He answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are without. Matthew 13:12 He that has shall be given unto, and there shall be added; and he that has not, that which he has shall be taken from him also. Matthew 13:13 For this cause therefore I speak unto them in parables; because they see, and see not; and hear, and hear not, nor understand. Matthew 13:14 And in them is being fulfilled the prophecy of Isaiah, who said, Hearing they shall hear, and shall not understand; And seeing they shall see, and shall not perceive: Matthew 13:15 The heart of this people has grown gross, And their hearing with their ears has become heavy, And they have closed their eyes; Lest they should see with their eyes, And hear with their ears, And understand with their hearts, And should return, And I should heal them. Matthew 13:16 But you, blessed are your eyes, which see; and your ears, which hear. Luke 10:23b Blessed are the eyes which see what ye see. Matthew 13:17 Verily I say unto you, Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye hear, and heard not. Mark 4:13b When ye know not this parable, how shall you know all parables?

MATTHEW

Jesus Explains the Parable of the Sower

Matt 13:18-23 Mark 4:13-20 Luke 8:11-15

Matthew 13

18 Hear therefore the parable of the sower. 19 Every one that hears the word of the kingdom and understands not, there comes the wicked one, and catches away that which was sown in his heart: this is he that was sown by the wayside. 20 And he that was sown upon rocky places: this is he that hears the word, and incontinent receives it with joy, 21 yet has he not root in himself, but is for a time: and when there falls tribulation and persecution for the word, he is by and by scandalized. 22 And he that was sown among thorns, this is he that hears the word, and the carefulness of this world and the deceitfulness of riches chokes up the word, and he becomes fruitless. 23 But he that was sown upon good ground: this is he that hears the word, and understands, and brings fruit, and yields some a hundredfold, and other threescore, and another thirty.

Mark 4

13 And he said to them, Do you not know this parable? And how shall you know all parables? 14 He that sows: sows the word. 15 And they by the wayside, are these: where the word is sown, and when they shall have heard, immediately comes Satan, and takes away the word that was sown in their hearts. 16 And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy received it. 17 And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. 18 And another there be that are sown among thorns. These are they that hear the word, 19 and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless. 20 And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit, one thirty, one sixty, and one a hundred.

Luke 8

11 And the parable is this: The seed is the word of God. 12 And they beside the way are those that hear: then the Devil comes, and takes the word out of their heart, lest believing they be saved. 13 For they upon the rock, such as when they hear, with joy receive the word: and these have no roots: because for a time they believe, and in time of temptation they revolt. 14 And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render no fruit. 15 And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience.

McEvilly Matt. 13:19 "the wicked one" he, who by nature is "wicked" —St. Mark calls him, "Satan;" St. Luke (viii. 12) — "the devil". Matt 13:21 This "tribulation and persecution", the dread of losing his position, his wealth, his worldly enjoyment, is become for him an occasion of sin, is become a "scandal," or "stumbling block," in his way; he deserts the faith, and the course of life which the Word he received pointed out to him. St. Luke (viii. 13), expresses it thus: "and in time of temptation they fall away." In St. Mark (iv. 19), there are three causes assigned in connection with "the thorns," for choking up the Word of God—"cares of the world, deceitfulness of riches, and the lusts after other things." So, also, in St. Luke (viii. 14)—"cares, and riches, and pleasures of life." To the two causes assigned in this verse by St. Matthew, they add: St. Mark, "the lusts after other things;" St. Luke, "the pleasures of life." Under these are comprehended, all carnal pleasures and worldly enjoyments prevailing in the world.

Weaved Together Matthew 13:18 Hear ye the parable of the sower. Mark 4:14 The sower which sowed, sowed the word of God. Matthew 13:19 Every one who hears the word of the kingdom, and understands it not, the evil one comes and snatches away the word that has been sown in his heart: and this is that which was sown on the middle of the highway. Matthew 13:20 But that which was sown on the rocks is he that hears the word, and straightway receives it with joy; Matthew 13:21a only, it has no root in his soul, but his belief in it is for a time; and whenever there is distress or persecution because of a word, he stumbles quickly. Matthew 13:22a And that which was sown among the thorns is he that hears the word; Mark 4:19b and the care of this world, and the error of riches, and the rest of the other lusts enter, and choke the word, and it becomes without fruit. Luke 8:15 And that which was sown in good ground is he that hears my word in a pure and good heart, and understands it, and holds to it, and brings forth fruit with patience, Matthew 13:23b and produces either a hundredfold or sixtyfold or thirty.

The Parable of the Weeds

Matt 13:24-30

24 Another parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seed in his field. 25 But when men were asleep, his enemy came and over-sowed cockle among the wheat, and went his way. 26 And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. 27 And the servants of the good man of the house coming said to him, Sir, did you not sow good seed in your field? Why then has it cockle? 28 And he said to them, The enemy man has done this. And the servants said to him, Do you want us to go and gather it up? 29 And he said, No: lest perhaps gathering up the cockle, you may root up the wheat also together with it. 30 Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers, Gather up first the cockle, and bide it into bundles to burn, but the wheat you gather into my barn.

MATTHEW

The Parable of the Mustard Seed

Matt 13:31-32 Mark 4:30-32 Luke 13:18-19

Matthew 13

31 Another parable he proposed unto them, saying, The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof.

Mark 4

30 And he said, To what shall we liken the kingdom of God? Or to what parable shall we compare it? 31 As a mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: 32 and when it is sown, it rises up, and becomes greater than all herbs, and makes great boughs, so that the birds of the air may dwell under the shadow thereof.

Luke 13

18 He said therefore, Whereunto is the kingdom of God like, and whereunto shall I esteem it like? 19 It is like to a mustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof.

Weaved Together Matthew 13:31a And he set forth to them another parable, and said, Luke 13:18b To what is the kingdom of God like? And to what shall I liken it? And in what parable shall I set it forth? Luke 13:19 It is like a grain of mustard seed, which a man took, Matthew 13:31c. and planted in his field: Mark 4:42c. and of the number of the things that are sown in the earth it is smaller than all of the things which are sown, which are upon the earth; Mark 4:32 but when it is grown, it is greater than all the herbs, and produces large branches, so that the birds of heaven make their nests in its branches.

The Parable of the Leaven

Matt 13:33 Luke 13:20-21

Matthew 13

33 Another parable he spoke to them, The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened.

Luke 13

20 And again he said, Like to what shall I esteem the kingdom of God? 21 It is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

Weaved Together Matthew 13:33a And he set forth to them another parable: Luke 13:20b To what shall I liken the kingdom of God? Matthew 13:33b It is like the leaven which a woman took, and kneaded into three measures of flour, until the whole of it was leavened.

MATTHEW

Jesus' Use of Parables

Matt 13:34-35 Mark 4:33-34

Matthew 13

34 All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: 35 that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

Mark 4

33 And with many such parables he spoke to them the word, according as they were able to hear: 34 and without parable he did not speak unto them, but apart, he explicated all things to his Disciples.

St. Augustine For sometimes one Evangelist connects what another gives as spoken at different times; the writer having in such a case followed not the order of events, but the order of connection in his own memory. (*Questions in Matt. Q. 15*)

Further Parables

Matt 13:36-52

36 Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expound to us the parable of the cockle of the field. 37 Who made answer and said to them, He that sows the good seed, is the Son of man. 38 And the field is the world. And the good seed: these are the children of the kingdom. And the cockle are the children of the wicked one. 39 And the enemy that sowed them is the Devil. But the harvest is the end of the world. And the reapers are the angels. 40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. 41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity: 42 and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. 43 Then shall the just shine as the sun, in the kingdom of their Father. He that has ears to hear, let him hear. 44 The kingdom of heaven is like a treasure hidden in a field, which a man having found, did hide it, and for joy thereof goes, and sells all that he has, and buys that field. 45 Again the kingdom of heaven is like to a merchant man, seeking good pearls. 46 And having found one precious pearl, he went his way, and sold all that he had, and bought it. 47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. 48 Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49 So shall it be in the consummation of the world. The angels shall go forth, and shall separate the evil from among the just, 50 and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. 51 Have you understood all these things? They said to him, Yes. 52 He said unto them, Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder which brings forth out of his treasure new things and old.

MATTHEW

Jesus is Rejected at Nazareth

Matt 13:53-58 Mark 6:1-6 Luke 4:16-30

Matthew 13

53 And it came to pass: when Jesus had ended these parables, he passed from there. 54 And coming into his own country, he taught them in their synagogues, so that they marveled and said, Where did this fellow come by this wisdom and virtues? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joseph, and Simon and Jude: 56 and his sisters, are they not all with us? Where therefore has he gotten all these things? 57 And they were scandalized in him. But Jesus said to them, There is not a prophet without honor but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

Mark 6

1 AND going out from there, he went into his country: and his Disciples followed him. 2 And when the Sabbath came, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying, Where did this fellow come by all these things? And what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon? Why, are not also his sisters here with us? And they were scandalized in him. 4 And Jesus said to them, That there is not a prophet without honor, but in his own country, and in his own house, and in his own kindred. 5 And he could not do any miracle there, but only cured a few that were sick, imposing his hands. 6 And he marveled because of their incredulity: and he went about the towns in circuit preaching.

Luke 4

16 And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day, into the synagogue: and he rose up to read. 17 And the book of Isaiah the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, 18 *The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poor, he sent me to heal the contrite of heart, 19 To preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* 20 And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all the synagogue were bent upon him. 21 And he began to say unto them, That this day is fulfilled the Scripture in your ears. 22 And all gave testimony to him: and they marveled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son? 23 And he said to them, Certainly you will say to me this similitude, Physician, cure yourself: as great things as we have heard done in Capernaum, do also here in your country. 24 And he said, Amen, I say to you, that no prophet is accepted in his own country. 25 In truth I say to you, there were many widows in the days of Elijah in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth: 26 and to none of them was Elijah sent, but into Zarephath of Sidon, to a widow woman. 27 And there were many lepers in Israel under Elisha the prophet: and none of them was made clean but Naaman the Syrian. 28 And all in the synagogue was filled with anger, hearing these things. 29 And they rose, and cast him out of the city: and they brought him to the edge of the hill, whereupon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them, went his way.

McEvilly The order of narrative followed by St. Matthew is preferred by many commentators. Others (among them St. Augustine), follow the order of St. Mark (iv.), Luke (viii.), both of whom inform us, that after proposing the preceding parable to the multitude, our Redeemer passed into the country of the Gerasens; and St. Mark (iv. 35) says, that "on that day, when evening was come, He said: Let us pass over to the other side." However, it may be said in reply, by the advocates of the former opinion, that from St. Mark (iv. 10) it is clear, the twelve Apostles were with Him, when He spoke the parables. Now, Matthew—one of the twelve—was not called, till after He crossed over to the country of the Gerasens, as appears from Matthew (viii. and ix.) Hence, the parables were not uttered till after that event, and the words of St. Mark, just quoted, "that day" will only mean, as St. Luke has it, "on a certain day" (viii. 22), or about that time, in *illo tempore*. St. Luke (iv.), according to St. Augustine, narrates, by anticipation, the arrival of our Lord at Nazareth, as is clear from the words, "*quanta audivimm facta in Capernaum*" (iv. 23), whereas, at this time He performed no miracles at Capernaum or anywhere else. Hence, St. Luke records this event by anticipation, because the prophecy read by him in the synagogue from Isaiah (Luke iv. 18), perfectly accorded with the descent of the Holy Ghost upon him, which St. Luke records as having occurred previously (iii. 22), and indeed, it was a fitting preparation for the work of preaching the Gospel, which St. Luke commences to narrate.

MATTHEW

Herod Thinks Jesus is John, Raised

Matt 14:1-2 Mark 6:14-16 Luke 9:7-9

Matthew 14

1 At that time Herod the tetrarch heard the fame of Jesus: 2 and said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him.

Mark 6

14 And king Herod heard, for his name was manifest, and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him. 15 And others said, That it is Elijah. But others said, That it is a prophet, as one of the prophets. 16 Which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

Luke 9

7 And Herod the tetrarch heard all things that were done by him: and he staggered because it was said of some, That John was risen from the dead. 8 But of others, That Elijah has appeared: and of others, that a prophet, one of the old ones, was risen. 9 And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him.

St. Augustine Matthew says, "At that time," not, On that day, or, In that same hour; for Mark relates the same circumstances, but not in the same order. He places this after the mission of the disciples to preach, though not implying that it necessarily follows there; any more than Luke, who follows the same order as Mark.

McEvilly Matt. 14:1. "At that time" What precise period is here referred to, is a subject of dispute. It happened after the beheading of the Baptist. It is inferred from the Gospel of St. John (6:4), that the Baptist was beheaded some time near the Pasch. For, the departure of our Redeemer on hearing of John's death (Mt. 14:14), is identified with that recorded (John 6:1), when He performed the miracle of the multiplication of the bread. Which Pasch it is that "was near at hand" (John 6:4) is uncertain. It most likely was the fourth Pasch, after our Lord's baptism. Before this Pasch, John was beheaded. This occurred after the mission of the Apostles, recorded (Mt. 10), as is clear from Mark (6:14), Luke (9:7), both of whom immediately subjoin John's decollation to the narrative of the mission of the Apostles; and both say, that it was after the Apostles returned from their mission, our Lord was informed of the Baptist's death and then it was, the departure of our Redeemer recorded in Mt. 14:13 took place. St. Matthew states in 13:13, that it was after our Redeemer heard of John's death while traversing Galilee, teaching and performing miracles, He retired and departed across the water.

John Baptist is Put into Prison For Reprehending Herod's Incestuous Adultery

Matt 14:3-5 Mark 6:17-20 Luke 3:19-20

Matthew 14

3 For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife. 4 For John said unto him, It is not lawful for you to have her. 5 And willing to put him to death, he feared the people: because they esteemed him as a prophet.

Mark 6

17 For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philip his brother, because he had married her. 18 For John said to Herod, It is not lawful for you to have your brother's wife. 19 And Herodias laid in wait for him: and was desirous to kill him, and could not. 20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

Luke 3

19 And Herod the tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did: 20 he added this also above all, and shut up John into prison.

St. Augustine Luke does not give this in the same order, but where he is speaking of the Lord's baptism, so that he took beforehand an event which happened long afterwards. For after that saying of John's concerning the Lord, that His fan is in His hand, he straightway adds this, which, as we may gather from John's Gospel, did not follow immediately. For he relates that after Jesus was baptized, He went into Galilee, and thence returned into Judaea, and baptized there near to the Jordan before John was cast into prison. But neither Matthew nor Mark have placed John's imprisonment in that order in which it appears from their own writings that it took place; for they also say that when John was delivered up, the Lord went into Galilee, and after many things there done, then by occasion of the fame of Christ reaching Herod they relate what took place in the imprisonment and beheading of John. (*St. Augustine Harmony of the Gospels 2.44*)

MATTHEW

The Death of John the Baptist

Matt 14:6-12 Mark 6:21-31

Matthew 14

6 But on Herod's birthday, the daughter of Herodias danced before them; and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before of her mother said, Give me here in a dish the head of John the Baptist. 9 And the king was stricken sad: yet because of his oath and for them that sat with him at table, he commanded it to be given. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it: and came and told Jesus.

Mark 6

21 And when a convenient day was fallen, Herod made the supper of his birthday to the princes and the tribunes and the chief of Galilee. 22 And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table: the king said to the damsel, Ask of me what you will, and I will give it you. 23 And he swore to her, That whatsoever you shall ask I will give you, though the half of my kingdom. 24 Who when she was gone forth, said to her mother, What shall I ask? But she said, The head of John the Baptist. 25 And when she was gone in by and by with haste to the king, she asked, saying, I desire that forthwith you give me in a platter the head of John the Baptist. 26 And the king was stricken sad. Because of his oath, and for them that sat together at the table he would not displease her: 27 but sending the hangman, commanded that his head should be brought in a platter. 28 And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. 29 Which his disciples hearing, came and took his body: and they put it in a monument. 30 And the Apostles gathering together unto Jesus, made relation to him of all things that they had done and taught. 31 And he said to them, Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat.

McEvilly Matt. 14:9. "The king was struck sad" Some are of opinion, with St. Jerome, that the king was really glad of the pretext this opportunity, as it were, afforded him, of carrying out his designs against the Baptist; and that the whole affair of the request on the part of Salome—the daughter of Herodias—was previously agreed on by common concert between Herod and his adulterous wife. Others, with St. Augustine, consider that Herod was really "sad." For, besides that the Evangelist says so, in the plainest terms, it is most likely, that, although, Herod, in the beginning, when he cast the Baptist into prison, would have him slain, had he not dreaded a popular commotion (v. 5); still, in the course of his imprisonment, he began to reverence his sanctity, and willingly listened to him (Mark vi. 20), and was, therefore, sorry for the rash promise he made. Moreover, all the circumstances under which he was called upon to put him to death, the time, the place, the odium, attached to so unnatural a proceeding, were calculated to cause him real sorrow.

St. Augustine Matthew and Mark, have placed the fact of John's imprisonment in that position in their narratives which, as is apparent also from their own writings, belonged to it in the actual order of events. For they, too, have told us how it was on John's being cast into prison that the Lord went into Galilee; (Mt 4:12 Mark 1:14) and then, after [relating] a number of things which He did in Galilee, they come to Herod's admonition or doubt as to the rising again from the dead of that John whom he beheaded; (Mt 14:13-14) and in connection with this latter occasion, they give us the story of all that occurred in the matter of John's incarceration and death.

MATTHEW

Jesus Feeds Five Thousand

Matt 14:13-21 Mark 6:32-44 Luke 9:10-17 John 6:1-15

Matthew 14

13 Which when Jesus had heard, he retired from there by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: you give them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, Bring them here to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed and broke, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, besides women and children.

Mark 6

32 And going up into the boat, they went into a desert place apart. 33 And they saw them going away, and many knew: and they ran flocking there on foot from all cities, and prevented them. 34 And going forth, Jesus saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: 36 dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. 37 And he answering, said, Give them to eat. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat. 38 And he said to them, How many loaves do you have? Go and see. And when they knew, they say, Five and two fishes. 39 And he commanded them that they should make all sit down by companies upon the green grass. 40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and broke the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. 42 And all did eat, and had their fill. 43 And they took up the leavings, twelve baskets full of fragments: and of the fishes. 44 And they that did eat were five thousand men.

Luke 9

10 And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belonged to Bethsaida. 11 Which the multitudes understanding, followed him: and he received them, and spoke to them of the kingdom of God, and them that had need of cure he healed. 12 And the day began to draw toward an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find food: because here we are in a desert place. 13 And he said to them, Give them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude. 14 And there were men almost five thousand. And he said to his Disciples, make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he broke, and distributed to his Disciples, for to set before the multitudes. 17 And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

John 6

1 AFTER these things Jesus went beyond the sea of Galilee, which is of Tiberias: 2 And a great multitude followed him, because they saw the signs which he did upon those that were sick. 3 Jesus therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When Jesus therefore had lifted up his eyes, and saw that a very great multitude coming to him, he said to Philip, Where shall we buy bread: that these may eat? 6 And this he said, tempting him. For himself he knew what he would do. 7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, said to him. 9 There is a boy here that has five barley loaves, and two fishes but what are these among so many? 10 Jesus therefore said, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 Jesus therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14 Those men therefore when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15 Jesus therefore when he knew that they would come to take him, and make him king, he fled again into the mountain himself alone.

St. Augustine After stating how the report of John's death was brought to Christ, Matthew continues his account, and introduces it in the following connection: "When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities. And He went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." (Mt 14:13-14) He mentions, therefore, that this took place immediately after John had suffered. Consequently it was after this that those things took place which have been previously recorded—namely, the circumstances which alarmed Herod, and induced him to say, "John have I beheaded." (Luke 9:9)

MATTHEW

For it must surely be understood that these incidents occurred subsequently which report carried to the ears of Herod, so that he became anxious, and was in perplexity as to who that person possibly could be of whom he heard things so remarkable, when he had himself put John to death. Mark, again, after relating how John suffered, mentions that the disciples who had been sent forth returned to Jesus, and told Him all that they had done and taught; and that the Lord (a fact which he alone records) directed them to rest for a little while in a desert place, and that He went on board a vessel with them, and departed; and that the crowds of people, when they perceived that movement, went before them to that place; and that the Lord had compassion on them, and taught them many things; and that, when the hour was now advancing, it came to pass that all who were present were made to eat of the five loaves and the two fishes. (Mark 6:30-41) This miracle has been recorded by all the four evangelists. For in like manner, Luke, who has given an account of the death of John at a much earlier stage in his narrative, (Luke 3:20) in connection with the occasion of which we have spoken, in the present context tells us first of Herod's perplexity as to who the Lord could be, and immediately thereafter appends statements to the same effect with those in Mark,—namely, that the apostles returned to Him, and reported to Him all that they had done; and that then He took them with Him and departed into a desert place, and that the multitudes followed Him thither, and that He spake to them concerning the kingdom of God, and restored those who stood in need of healing. Then, too, he mentions that, when the day was declining, the miracle of the five loaves was wrought. (Luke 9:10-17) But John, again, who differs greatly from those three in this respect, that he deals more with the discourses which the Lord delivered than with the works which He so marvelously wrought, after recording how He left Judaea and departed the second time into Galilee, which departure is understood to have taken place at the time to which the other evangelists also refer when they tell us that on John's imprisonment He went into Galilee,—after recording this, I say, John inserts in the immediate context of his narrative the considerable discourse which He spake as He was passing through Samaria, on the occasion of His meeting with the Samaritan woman whom He found at the well; and then he states that two days after this He departed thence and went into Galilee, and that thereupon He came to Cana of Galilee, where He had turned the water into wine, and that there He healed the son of a certain nobleman. (John 4:3,5,43-54) But as to other things which the rest have told us He did and said in Galilee, John is silent. At the same time, however, he mentions something which the others have left unnoticed,—namely, the fact that He went up to Jerusalem on the day of the feast; and there wrought the miracle on the man who had the infirmity of thirty-eight years standing, and who found no one by whose help he might be carried down to the pool in which people afflicted with various diseases were healed. In connection with this, John also relates how He spake many things on that occasion. He tells us, further, that after these events He departed across the sea of Galilee, which is also the sea of Tiberias, and that a great multitude followed Him; that thereupon He went away to a mountain, and there sat with His disciples,—the passover, a feast of the Jews, being then nigh; that then, on lifting up His eyes and seeing a very great company, He fed them with the five loaves and the two fishes; (John 5:6-13) which notice is given us also by the other evangelists. And this makes it certain that he has passed by those incidents which form the course along which these others have come to introduce the notice of this miracle into their narratives. Nevertheless, while different methods of narration, as it appears, are prosecuted, and while the first three evangelists have thus left unnoticed certain matters which the fourth has recorded, we see how those three, on the one hand, who have been keeping nearly the same course, have found a direct meeting-point with each other at this miracle of the five loaves; and how this fourth writer, on the other hand, who is conversant above all with the profound teachings of the Lord's discourses, in relating some other matters on which the rest are silent, has sped round in a certain method upon their track, and, while about to soar off from their pathway after a brief space again into the region of loftier subjects, has found a meeting-point with them in the view of presenting this narrative of the miracle of the five loaves, which is common to them all.

OF THE QUESTION AS TO HOW THE FOUR EVANGELISTS HARMONIZE WITH EACH OTHER ON THIS SAME SUBJECT OF THE MIRACLE OF THE FIVE LOAVES.

Matthew then proceeds and carries on his narrative in due consecution to the said incident connected with the five loaves in the following manner: "And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat;" and so forth, down to where we read, "And the number of those who ate was five thousand men, besides women and children." (Mt 14:15-21) This miracle, therefore, which all the four evangelists record, (Mark 6:34-44 Luke 9:12-17) and in which they are supposed to betray certain discrepancies with each other, must be examined and subjected to discussion, in order that we may also learn from this instance some rules which will be applicable to all other similar cases in the form of principles regulating modes of statement in which, however diverse they may be, the same sense is nevertheless retained, and the same veracity in the expression of matters of fact is preserved. And, indeed, this investigation ought to begin not with Matthew, although that would be in accordance with the order in which the evangelists stand, but rather with John, by whom the narrative in question is told with such particularity as to record even the names of the disciples with whom the Lord conversed on this subject. For he gives the history in the following terms: "When Jesus then lifted up His eyes, and saw a very great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are they among so many? Jesus said therefore, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. And when they were filled, He said unto His disciples, Gather up the fragments that remain, that they be not lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." (John 5:5-13) The inquiry which we have here to handle does not concern itself with a statement given by this evangelist, in which he specifies the kind of loaves; for he has not omitted to mention, what has been omitted by the others, that they were barley loaves. Neither does the question deal with what he has left unnoticed,—namely, the fact that, in addition to the five thousand men, there were also women and children, as Matthew tells us. And it ought now by all means to be a settled matter, and one kept regularly in view in all such investigations, that no one should find any difficulty in the there circumstance that something which is unrecorded by one writer is related by another. But the question here is as to how the several matters narrated by these writers may be [shown to be] all true, so that the one of them, in giving his own peculiar version, does not put out of court the account offered by the other. For if the Lord, according to the narrative of John, on seeing the multitudes before Him, asked Philip, with the view of proving him, whence bread might be got to be given to them, a difficulty may be raised as to the truth of the statement which is made by the others,—namely, that the disciples first said to the Lord that He should send the multitudes away, in order that they might go and purchase food for themselves in the neighboring localities, and that He made this reply to them, according to Matthew: "They need not depart; give ye them to eat." (Mt 14:16) With this last Mc and Lc also agree, only that they leave out the words, "They need not depart." We are to suppose, therefore, that after these words the Lord looked at the multitude, and spoke to Philip in the terms which John records, but which those others have omitted. Then the reply which, according to John, was made by Philip, is mentioned by Mc as having been given by the disciples,—the intention being, that we should understand Philip to have returned this answer as the mouthpiece of the rest; although they may also have put the plural number in place of the singular, according to very frequent usage. The words here actually ascribed to Philip—namely, "Two

MATTHEW

hundred pennyworth of bread is not sufficient for them, that every one of them may take a little"(John 6:7) —have their counterpart in this version by Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"(Mark 6:37) The expression, again, which the same Mc relates to have been used by the Lord, namely, "How many loaves have ye?" has been passed by without notice by the rest. On the other hand, the statement occurring in John, to the effect that Andrew made the suggestion about the five loaves and the two fishes, appears in the others, who use here the plural number instead of the singular, as a notice referring the suggestion to the disciples generally. And, indeed, Lc has coupled Philip's reply together with Andrew's answer in one sentence. For when he says, "We have no more but five loaves and two fishes," he reports Andrew's response; but when he adds, "except we should go and buy meat for all this people," he seems to carry us back to Philip's reply, only that he has left unnoticed the "two hundred pennyworth." At the same time, that [sentence about the going and buying meat] may also be understood to be implied in Andrew's own words. For after saying, "There is a lad here which hath five barley loaves and two fishes," he likewise subjoined, "But what are they among so many?" And this last clause really means the same as the expression in question, namely, "except we should go and buy meat for all this people." From all this variety of statement which is found in connection with a genuine harmony in regard to the matters of fact and the ideas conveyed, it becomes sufficiently clear that we have the wholesome lesson inculcated upon us, that what we have to look to in studying a person's words is nothing else than the intention of the speakers; in setting forth which intention all truthful narrators ought to take the utmost pains when they record anything, whether it may relate to man, or to angels, or to God. For the subjects' mind and intention admit of being expressed in words which should leave no appearance of any discrepancies as regards the matter of fact. In this connection, it is true, we ought not to omit to direct the reader's attention to certain other matters which may turn out to be of a kindred nature with those already considered. One of these is found in the circumstance that Lc has stated that they were ordered to sit down by fifties, whereas Mark's version is that it was by hundreds and by fifties. This difference, however, creates no real difficulty. The truth is, that the one has reported simply a part, and the other has given the whole. For the evangelist who has introduced the notice of the hundreds as well as the fifties has just mentioned something which the other has left unmentioned. But there is no contradiction between them on that account. If, indeed, the one had noticed only the fifties, and the other only the hundreds, they might certainly have seemed to be in some antagonism with each other, and it might not have been easy to make it plain that both instructions were actually uttered, although only the one has been specified by the former writer, and the other by the latter. And yet, even in such a case, who will not acknowledge that when the matter was subjected to more careful consideration, the solution should have been discovered? This I have instanced now for this reason, that matters of that kind do often present themselves, which, while they really contain no discrepancies, appear to do so to persons who pay insufficient attention to them, and pronounce upon them inconsiderately.

Jesus Walks on the Water

Matt 14:22-33 Mark 6:45-52 John 6:16-21

Matthew 14

22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, until he dismissed the multitudes.²³ And having dismissed the multitude, he ascended into a mountain alone to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves. For the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were for fear they cried out. 27 And immediately Jesus spoke unto them, saying, Have confidence: it is I, fear not. 28 And Peter making answer said, Lord if it be you, bid me to come to you upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, save me. 31 And incontinent Jesus stretching forth his hand took hold of him, and said unto him, O you of little faith, why did you doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying, Indeed you are the Son of God.

Mark 6

45 And immediately he compelled his Disciples to go up into the boat that they might go before him beyond the strait to Bethsaida: while himself did dismiss the people. 46 And when he had dismissed them, he went into the mountain to pray. 47 And when it was late, the boat was in the midst of the sea, and himself alone on the land. 48 And seeing them laboring in rowing, for the wind was against them, and about the fourth watch of the night he came to them walking upon the sea: and he would have passed by them. 49 But they seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear not. 51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: 52 for they understood not concerning the loaves: for their heart was blinded.

John 6

16 And when evening came, his Disciples were down to the sea. 17 And when they were gone up into the ship, they came beyond the sea into Capernaum and now it was dark, and Jesus did not come unto them. 18 And the sea arose, by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and to draw near to the ship, and they feared. 20 But he said to them, It is I, fear not. 21 They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went.

MATTHEW

St. Augustine Matthew goes on with his account in the following terms: "And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night He came unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit;" and so on, down to the words, "They came and worshipped Him, saying, Of a truth Thou art the Son of God." (Mt 14:23-33) In like manner, Mark, after narrating the miracle of the five loaves, gives his account of this same incident in the following terms: "And when it was late, the ship was in the midst of the sea, and He alone on the land. And He saw them toiling in rowing: for the wind was contrary to them," and so on. (Mark 6:47-54) This is similar to Matthew's version, except that nothing is said as to Peter's walking upon the waters. But here we must see to it, that no difficulty be found in what Mc has stated regarding the Lord, namely, that, when He walked upon the waters, He would also have passed by them. For in what way could they have understood this, were it not that He was really proceeding in a different direction from them, as if minded to pass those persons by like strangers, who were so far from recognizing Him that they took Him to be a spirit? Who, however, is so obtuse as not to perceive that this bears a mystical significance? At the same time, too, He came to the help of the men in their perturbation and outcry, and said to them, "Be of good cheer, it is I; be not afraid." What is the explanation, therefore, of His wish to pass by those persons whom nevertheless He thus encouraged when they were in terror, but that that intention to pass them by was made to serve the purpose of drawing forth those cries to which it was meet to bear succour? Furthermore, John still tarries for a little space with these others. For, after his recital of the miracle of the five loaves, he also gives us some account of the vessel that labored, and of the Lord's act in walking upon the sea. This notice he connects with his preceding narrative in the following manner: "When Jesus therefore perceived that they would come and take Him by force and make Him a king, He departed again into a mountain Himself alone. And when it became late, His disciples went down unto the sea; and when they had entered into a ship, they came over the sea to Capernaum: and it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew," and so on. (John 6:15-21) In this there cannot appear to be anything contrary to the records preserved in the other Gospels, unless it be the circumstance that Matthew tells us how, when the multitudes were sent away, He went up into a mountain, in order that there He might pray alone; while John states that He was on a mountain with those same multitudes whom He fed with the five loaves. But seeing that John also informs us how He departed into a mountain after the said miracle, to preclude His being taken possession of by the multitudes, who wished to make Him a king, it is surely evident that they had come down from the mountain to more level ground when those loaves were provided for the crowds. And consequently there is no contradiction between the statements made by Matthew and John as to His going up again to the mountain. The only difference is, that Matthew uses the phrase "He went up," while John's term is "He departed." And there would be an antagonism between these two, only if in departing He had not gone up. Nor, again, is any want of harmony betrayed by the fact that Matthew's words are, "He went up into a mountain apart to pray;" whereas John puts it thus: "When He perceived that they would come to make Him a king, He departed again into a mountain Himself alone." Surely the matter of the departure is in no way a thing antagonistic to the matter of prayer. For, indeed, the Lord, who in His own person transformed the body of our humiliation in order that He might make it like unto the body of His own glory, (Phil 3:21) hereby taught us also the truth that the matter of departure should be to us in like manner grave matter for prayer. Neither, again, is there any defect of consistency proved by the circumstance that Matthew has told us first how He commanded His disciples to embark in the little ship, and to go before Him unto the other side of the lake until He sent the multitudes away, and then informs us that, after the multitudes were sent away, He Himself went up into a mountain alone to pray; while John mentions first that He departed unto a mountain alone, and then proceeds thus: "And when it became late, His disciples came down unto the sea; and when they had entered into a ship," etc. For who will not perceive that, in recapitulating the facts, John has spoken of something as actually done at a later point by the disciples, which Jesus had already charged them to do before His own departure unto the mountain; just as it is a familiar procedure in discourse, to revert in some fashion or other to any matter which otherwise would have been passed over. But inasmuch as it may not be specifically noted that a reversion, especially when done briefly and instantaneously, is made to something omitted, the auditors are sometimes led to suppose that the occurrence which is mentioned at the later stage also took place literally at the later period. In this way the evangelist's statement really is, that to those persons whom he had described as embarking in the ship and coming across the sea to Capernaum, the Lord came, walking toward them upon the waters, as they were toiling in the deep; which approach of the Lord of course took place at the earlier point, during the said voyage in which they were making their way to Capernaum. On the other hand, Luke, after the record of the miracle of the five loaves, passes to another subject, and diverges from this order of narration. For he makes no mention of that little ship, and of the Lord's pathway over the waters. But after the statement conveyed in these words, "And they did all eat, and were filled, and there was taken up of fragments that remained to them twelve baskets," he has subjoined the following notice: "And it came to pass, as He was alone praying, His disciples were with Him; and He asked them, saying, Who say the people that I am?" (Luke 9:17-18) Thus he relates in this succession something new, which is not given by those three who have left us the account of the manner in which the Lord walked upon the waters, and came to the disciples when they were on the voyage. It ought not, however, on this account, to be supposed that it was on that same mountain to which Matthew has told us He went up in order to pray alone, that He said to His disciples, "Who say the people that I am?" For Luke, too, seems to harmonize with Matthew in this, because his words are, "as He was alone praying;" while Matthew's were, "He went up unto a mountain alone to pray." But it must by all means be held to have been on a different occasion that He put this question, since [it is said here, both that] He prayed alone, and [that] the disciples were with Him. Thus Luke, indeed, has mentioned only the fact of His being alone, but has said nothing of His being without His disciples, as is the case with Matthew and John, since [according to these latter] they left Him in order to go before Him to the other side of the sea. For with unmistakeable plainness Lc has added the statement that "His disciples also were with Him." Consequently, in saying that He was alone, he meant his statement to refer to the multitudes, who did not abide with Him.

MATTHEW

Jesus Works Miracles In Genesar

Matt 14:34-36 Mark 6:53-56 John 6:22-25

Matthew 14

34 And having passed the water, they came into the country of Genesar. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

Mark 6

53 And when they had passed over, they came into the land of Gennesaret, and set to the shore. 54 And when they were gone out of the boat, incontinent they knew him: 55 and running through the whole country, they began to carry about in couches those that were ill at ease, where they heard he was. 56 And wheresoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

John 6

22 The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Jesus had not entered into the boat with his Disciples, but that his Disciples only were departed: 23 But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. 24 When therefore the multitude saw that Jesus was not there, nor his Disciples, they went up into the boats, and came to Capernaum seeking Jesus. 25 And when they had found him beyond the sea, they said to him, Rabbi, when did you get here?

McEvilly Matt 14:34. "Genesar;" or, as Mark has it, "Gennesaret" (vi. 53), is not to be confounded with Gerasa (Matt. viii. 28), whose people besought Him to depart from them, after the herd of swine was drowned. "Gennesaret," was some distance from Bethsaida, to which our Lord ordered His disciples to repair (Mark vi. 45). It was on the same side of the lake—the western side—with Capernaum and Bethsaida. From Gennesaret our Lord went to Capernaum, where He delivered the discourse on the blessed Eucharist, recorded by St. John' chap. vi. In this way the accounts given by St. Matthew are perfectly reconciled with that given by St. John, chap. vi.

MATTHEW

What Defiles a Person - Traditional and Real

Matt 15:1-20 Mark 7:1-23

Matthew 15

1 THEN came to him from Jerusalem scribes and Pharisees, saying, 2 Why do your Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said, 4 *Honor father and mother: And: He that shall curse father or mother, dying let him die.* 5 But you say, Whosoever shall say to father or mother, The gift whatsoever proceeds from me, shall profit you: 6 and shall not honor his father or his mother: and you have made frustrate the commandment of God for your own tradition. 7 Hypocrites, well has Isaiah prophesied of you, saying, 8 *This people honor me with their lips: but their heart is far from me.* 9 *And in vain do they worship me, teaching doctrines and commandments of men.* 10 And having called together the multitudes unto him, he said to them, Hear and understand. 11 Not that which enters into the mouth, defiles a man: but that which proceeds out of the mouth that defiles a man. 12 Then came his Disciples, and said to him, Do you know that the Pharisees, when they heard his word, were scandalized? 13 But he answering said: All planting which my heavenly Father has not planted, shall be rooted up. 14 Let them alone: blind they are guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15 And Peter answering said to him, Expound us this parable. 16 But he said, Are you also as yet without understanding? 17 Do you not understand that all that enters into the mouth, goes into the belly, and is cast forth into the privy? 18 But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. 19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man. But to eat with unwashed hands, does not defile a man.

Mark 7

1 AND there assembled together unto him the Pharisees and certain of the scribes, coming from Jerusalem. 2 And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. 3 For the Pharisees and all the Jews, unless they often wash their hands, eat not, holding the tradition of the ancients: 4 and from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washings of cups and cruises, and of brazen vessels and beds. 5 And the Pharisees and scribes asked him, Why do not your Disciples walk according to the tradition of the ancients, but they eat bread with common hands? 6 But he answering, said to them, Well did Isaiah prophesy of you hypocrites, as it is written, *This people honors me with their lips, but their heart is far from me.* 7 *And in vain do they worship me, teaching doctrines, precepts of men.* 8 For leaving the commandment of God, you hold the traditions of men, the washings of cruises and cups: and many other things you do like to these. 9 And he said to them, well do you frustrate the precept of God, that you may observe your own tradition. 10 For Moses said, *Honor your father and your mother.* And, *He that shall curse father or mother, dying let him die.* 11 But you say, If a man say to father or mother, *Corban*, which is a gift, whatsoever proceeds from me, shall profit you. 12 And further you suffer him not to do aught for his father or mother. 13 Defeating the word of God for your own tradition, which you have given forth: and many other things of this sort you do. 14 And calling again the multitude unto him, he said to them, Hear me all of you, and understand. 15 Nothing is without a man entering into him that can defile him: but the things that proceed from a man, those are they that make a man common. 16 If any man has ears to hear, let him hear. 17 And when he had entered into the house from the multitude, his Disciples asked him about the parable. 18 And he said to them, So are you also unskillful? Do you not understand that everything from without, entering into a man, cannot make him common: 19 because it enters not into his heart, but goes into the belly, and is cast out into the privy, purging all the meats? 20 But he said that the things which come forth from a man, they make a man common. 21 For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, 22 thefts, avarice, wickedness, guile, impudicity, an evil eye, blasphemy, pride, foolishness. 23 All these evils proceed from within, and make a man common.

McEvilly St. Mark commences with the testimony of the Prophet; and then subjoins the declaration (vii. 9), which St. Matthew places in the beginning. It is a matter of indifference which order we adopt. It is in favor of the order observed by St. Mark, that, after quoting the prophetic testimony and applying it, he shows, that the Pharisees had transgressed, in a twofold way, against the commandments of God... Matthew has (v.3) "For, God said." Mark has, "For, Moses said;" but it is the same. For, God said it through Moses.

Weaved Together Mark 7:1 And there came to him Pharisees and scribes, come from Jerusalem. Mark 7:2 And when they saw some of his disciples eating bread while they had not washed their hands, they found fault. Mark 7:3 For all of the Jews and the Pharisees, if they wash not their hands thoroughly, eat not; for they held to the ordinance of the elders. Mark 7:4 And they ate not what was bought from the market, except they washed it; and many other things did they keep of what they had received, such as the washing of cups, and measures, and vessels of brass, and couches. Mark 7:5 And scribes and Pharisees asked him, Why do your disciples not walk according to the ordinances of the elders, but eat bread without washing their hands? Matthew 15:3 Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? God said, Honor your father and your mother; and, Whosoever reviles his father and his mother shall surely die. Mark 7:11 But ye say, If a man say to his father or to his mother, What you receive from me is an offering,— Mark 7:12 and you suffer him not to do anything for his father or his mother; Mark 7:13 and you make void and reject the word of God by reason of the ordinance that you have ordained and commanded, such as the washing of cups and measures, and what resembles that you do much. Mark 7:8 And ye forsook the command of God, and held to the ordinance of men. Mark 7:9 Do ye well to wrong the command of God in order that you may establish your ordinance? Matthew 15:7 You hypocrites, well did Isaiah the prophet prophesy concerning you, and say, Matthew 15:8 This people honor me with its lips; But their heart is very far from me. Matthew 15:9 But in vain do they fear me, In that they teach the commands of men. Mark 7:14 And Jesus called all the multitude, and said unto them, Hear me, all of you, and understand: Mark 7:15 nothing without the man, which then enters him, is able to defile him; but what goes out of him, that it is which defiles the man. Mark 7:16 He that has ears that hear, let him hear. Matthew 15:12 Then his disciples drew near, and said unto him, Do you know that the Pharisees which heard this word were angry? Matthew 15:13 He answered and said unto them, Every plant which my Father which is in heaven planted not shall be uprooted. Matthew 15:14 Let them alone; for they are blind leading blind. And if the blind lead the blind, both of them shall fall into a hollow. And when Jesus entered the house from the multitude, Simon Cephas asked him, and said unto him, My Lord, explain to us that parable. Mark 7:18b He said unto them, Do ye also thus not understand? Do you not know that everything that enters into the man from without cannot defile him; Mark 7:19 because it enters not into his heart; it enters into his stomach only, and thence is cast forth in the cleansing which makes clean all the food? Matthew 15:18 The thing which goes forth from the mouth of the man proceeds from his heart, and it is that which defiles the man. Mark 7:21 From within the heart of men proceed evil thoughts, Mark 7:22 fornication, adultery, theft, false witness, murder, injustice, wickedness, deceit, stupidity, evil eye, calumny, pride, foolishness: Mark 7:23 these evils all of them from within proceed from the heart, and they are the things which defile the man: Matthew 15:20b but if a man eat while he washes not his hands, he is not defiled.

MATTHEW

The Canaanite Woman

Matt 15:21-28 Mark 7:24-30

Matthew 15

21 And Jesus went forth from there and retired into the quarters of Tyre and Sidon. 22 And behold a woman of Canaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the son of David: my daughter is sore vexed of a devil. 23 Who answered her not a word. And his Disciples came and besought him saying, Dismiss her: because she cries out after us: 24 and he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25 But she came and adored him, saying, Lord, help me. 26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. 27 But she said, Yes Lord: for the whelps also eat of the crumbs that fall from the table of their masters. 28 Then Jesus answering said to her, O woman, great is your faith: be it done to you as you will: and her daughter was made whole from that hour.

Mark 7

24 And rising from there, he went into the coasts of Tyre and Sidon: and entering into a house, he desired that no man should know, and he could not be hid. 25 For a woman, immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. 26 For the woman was a Gentile, a Syro-Phoenician born. And she besought him that he would cast forth the devil out of her daughter. 27 Who said to her, Suffer first the children to be filled: for it is not good to take the children's bread, and cast it to the dogs. 28 But she answered and said to him, Yes, Lord, for the whelps also eat under the table of the crumbs of the children. 29 And he said to her, For this saying go your way, the devil is gone out of your daughter. 30 And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.

Lapide A Canaanite, not of Cana in Galilee, but one of the posterity of Canaan, the son of Ham, the son of Noah. The Canaanites were of the seven nations of Palestine. They dwelt near the coast, as appears from Numb. xiii. 29, and were expelled by Joshua, but not entirely. They remained in Phœnicia, that is to say in Tyre and Sidon, which the Hebrews were never able to capture. Sidon, the founder of the city of that name, is called (Gen. x. 15.) the first-born of Canaan, the son of Ham. The Canaanites therefore are the same as the Phœnicians. For this reason the LXX, in Joshua v. 1. instead of kings of Canaan, translate kings of Phœnicia. Mark (5:26.) calls this woman, a Syrophœnician, because she was from that part of Phœnicia which borders upon Syria, or rather because Syria includes Phœnicia and all the adjacent countries which lie between the Mediterranean Sea and the river Euphrates. Moreover Mark calls her a Greek. She was called a Greek, although she was a Syrian, because in the New Testament especially by S. Paul, all Gentiles are called Greeks. (See Rom. i. 17. Gal. iii. 28.). This was because of the wide extension of the Greek language, which in time became extended to Syria.

St. Augustine Matthew, accordingly, proceeds with his narrative, after the notice of that discourse which the Lord delivered in the presence of the Pharisees on the subject of the unwashed hands. Preserving also the order of the succeeding events, as far as it is indicated by the transitions from the one to the other, he introduces this account into the context in the following manner: "And Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word," and so on, down to the words, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Mt 15:22-28) This story of the woman of Canaan is recorded also by Mark, who keeps the same order of events, and gives no occasion to raise any question as to a want of harmony, unless it be found in the circumstance that he tells us how the Lord was in the house at the time when the said woman came to Him with the petition on behalf of her daughter. (Mark 7:24-30) Now we might readily suppose that Matthew has simply omitted mention of the house, while nevertheless relating the same occurrence. But inasmuch as he states that the disciples made the suggestion to Him in these terms, "Send her away, for she crieth after us," he seems to imply distinctly that the woman gave utterance to these cries of entreaty behind the Lord as He walked on. In what sense, then, could it have been "in the house," unless we are to take Mc to have intimated the fact, that she had gone into the place where Jesus then was, when he mentioned at the beginning of the narrative that He was in the house? But when Matthew says that "He answered her not a word," he has given us also to understand what neither of the two evangelists has related explicitly,—namely, the fact that during that silence which He maintained Jesus went out of the house. And in this manner all the other particulars are brought into a connection which from this point onwards presents no kind of appearance of discrepancy. For as to what Mc records with respect to the answer which the Lord gave her, to the effect that it was not meet to take the children's bread and cast it unto the dogs, that, reply was returned only after the interposition of certain sayings which Matthew has not left unrecorded. That is to say, [we are to suppose that] there came in first the request which the disciples addressed to Him in regard to the woman's case, and the answer He gave them, to the effect that He was not sent but unto the lost sheep of the house of Israel; that next there was her own approach, or, in other words, her coming after Him, and worshipping Him, saying, "Lord, help me;" and that then, after all these incidents, those words were spoken which have been recorded by both the evangelists.

Weaved Together Matthew 15:21 And Jesus went out thence, and came to the borders of Tyre and Sidon. And he entered into a certain house, and desired that no man should know it; and he could not be hid. Mark 7:25a But straightway a Canaanitish woman, whose daughter had an unclean spirit, heard of him. Mark 7:26a And that woman was a Gentile of Emesa of Syria. Matthew 15:22b And she came out after him, crying out, and saying, Have mercy upon me, my Lord, you son of David; for my daughter is seized in an evil way by Satan. Matthew 15:23 And he answered her not a word. And his disciples came and besought him, and said, Send her away: for she cries after us. Matthew 15:24 He answered and said unto them, I was not sent except to the sheep that are gone astray of the house of Israel. Matthew 15:25 But she came and worshipped him, and said, My Lord, help me, have mercy upon me. Matthew 15:26 Jesus said unto her, It is not seemly that the children's bread should be taken and thrown to the dogs. Matthew 15:27 But she said, Yea, my Lord: the dogs also eat of the crumbs that fall from their masters' tables, and live. Matthew 15:28a Then said Jesus unto her, O woman, great is your faith: it shall be unto you as you have desired. Mark 7:29b Go then your way; and because of this word, the devil is gone out of your daughter. Matthew 15:28b And her daughter was healed in that hour. Mark 7:30 And that woman went away to her house, and found her daughter laid upon the bed, and the devil gone out of her.

MATTHEW

Jesus Heals the Suffering

Matt 15:29-31 Mark 7:31-37

Matthew 15

29 And when Jesus was passed from there, he came beside the Sea of Galilee: and ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them mute persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 so that the multitudes marveled seeing the mute speak, the lame walk, the blind see: and they magnified the God of Israel.

Mark 7

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring to him one deaf and mute, and they besought him that he would impose his hand upon him. 33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue. 34 And looking up unto heaven, he groaned, and said to him, *Ephphetha*, which is, Be opened. 35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. 36 And he commanded them not to tell anybody. But how much he commanded them, so much the more a great deal did they publish it. 37 And so much the more did they wonder, saying, He has done all things well: he has made both the deaf to hear, and the mute to speak.

McEvilly Matthew says, "He came near the Sea of Galilee." St. Mark (vii. 31), says, that leaving the borders of Tyre, "He came by Sidon, to the Sea of Galilee, through the midst of the coasts of Decapolis." How our Redeemer could have gone from Tyre to Sidon on His way to the Sea of Galilee, when He should, it would seem, on the contrary, have gone from Sidon to Tyre to the Sea of Galilee, is a subject of controversy with commentators. In the common Greek, the words, "by Sidon," are omitted. They are, however, found in the Codex Vaticanus, and in all the later copies. If the reading now quoted be correct, all we can say is, that our Redeemer had some good reasons for taking the circuitous northerly route by Sidon to the Sea of Galilee, of which the Evangelist makes no mention. "Decapolis" the country of the ten cities, some on the east, and others on the west of the Jordan. Our Redeemer passed through the midst of this district on His way to the Sea of Galilee. St. Mark states, that on His arrival, He cured a man that "was deaf and dumb" of which miracle no mention is here made by St. Matthew. The man was, most likely, not deaf by nature, he only stammered, or, had a difficulty of speech. Matthew 15: 30 The cures of these multitudes is passed over by St. Mark, who only records the cure above alluded to. St. Matthew and St. Mark both give a full account of all that took place.

Jesus Feeds Four Thousand

Matt 15:32-39 Mark 8:1-10

Matthew 15

32 And Jesus called together his Disciples, and said: I pity the multitude: because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way. 33 And the Disciples say unto him: where then may we get so many loaves in the desert as to fill so great a multitude? 34 And Jesus said to them, How many loaves do you have? But they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down upon the ground. 36 And taking the seven loaves and the fishes, and giving thanks, he broke, and gave to his Disciples, and the Disciples gave to the people. 37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, beside children and women. 39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magadan.

Mark 8

1 In those days again when there was a great multitude, and had not anything to eat: calling his Disciples together, he said to them, 2 I have compassion upon the multitude: because lo, three days they now endure with me, neither have anything to eat. 3 And if I dismiss them fasting into their home, they will faint in the way: for some of them came far off. 4 And his Disciples answered him, where may a man fill them here with bread in the wilderness? 5 And he asked them, How many loaves do you have? Who said, Seven. 6 And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he broke, and gave to his Disciples for to set before them, and they did set them before the multitude. 7 And they had a few little fishes: and he blessed them, and commanded them to be set before them. 8 And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. 9 And they that had eaten were about four thousand: and he dismissed them. 10 And immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha.

Lapide Mark (viii. 10), instead of Magedan has Dalmanutha, either because the place had two names, as S. Augustine thinks, and some codices of Mark have Magedan instead of Dalmanutha; or rather because there were two places or towns near one another, and Christ came to the confines of both when He came to the shore which pertained to each town.

Aquinas But why was it that when there were fewer loaves, that more left over loaves remained, namely, when He filled five thousand with five loaves? It can be said that the miracles were the same, or, what is more, the seven baskets of this miracle were of larger capacity than the twelve

MATTHEW

baskets of the former. Chrysostom says that He performed two different miracles, and He performed them in different ways, so that the disciples would remember them better. In the first miracle there were as many baskets left over as Apostles. Here, however, there were the same number as the initial number of loaves of bread. (*Aquinas, St. Thomas (2012-02-06). Commentary on the Gospel of St. Matthew (p. 552)*)

Weaved Together Matthew 15:32 And Jesus called his disciples, and said unto them, I have compassion on this multitude, because of their continuing with me three days, having nothing to eat; and to send them away fasting I am not willing, lest they faint in the way, Mark 8:3b some of them having come from far. Matthew 15:33 His disciples said unto him, Whence have we in the desert bread wherewith to satisfy all this multitude? Matthew 15:34 Jesus said unto them, How many loaves do you have? Matthew 15:35 They said unto him, Seven, and a few small fishes. And he commanded the multitudes to sit down upon the ground; Matthew 15:36 and he took those seven loaves and the fish, and blessed, and broke, and gave to his disciples to set before them; and the disciples set before the multitudes. Matthew 15:37 And they all ate, and were satisfied: and they took that which remained over of the fragments, seven basketfuls. Matthew 15:38 And the people that ate were four thousand men, besides the women and children. Matthew 15:39 And when the multitudes departed, he went up into the boat, and came to the borders of Magada.

The Pharisees and Sadducees Ask a Sign

Matt 16:1-4 Mark 8:11-13

Matthew 16

1 AND there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven. 2 But he answered and said to them, When it is evening, you say, It will be fair weather, for the element is red. 3 And in the morning, This day there will be a tempest, for the element does glow and lowering. The face therefore of the element you have skill to discern: and the signs of times can you not? 4 The naughty and adulterous generation seeks for a sign: and there shall not a sign be given it, but the sign of Jonah the prophet. And he left them and went away.

Mark 8

11 And the Pharisees went forth, and began to question with him, asking of him a sign from heaven, tempting him. 12 And groaning in spirit, he said, Why does this generation ask a sign? Amen, I say to you, a sign shall not be given to this generation. 13 And leaving them, he went up again into his boat, and passed beyond the strait.

St. Augustine This has already been recorded in another connection by the same Matthew. (Mt 12:38) Hence again and again we must hold by the position that the Lord spake the same words on repeated occasions; so that when any completely irreconcilable difference appears between statements of His utterances, we are to understand the words to have been spoken twice over. In this case, indeed, Mc also keeps the same order; and after his account of the miracle of the seven loaves, subjoins the same intimation as is given us in Matthew, only with this difference, that Matthew's expression for the locality is not Dalmanutha, as is read in certain codices, but Magedan. (Mark 8:10-12) There is no reason, however, for questioning the fact that it is the same place that is intended under both names. For most codices, even of Mark's Gospel, give no other reading than that of Magedan. Neither should any difficulty be felt in the fact that Mc does not say, as Matthew does, that in the answer which the Lord returned to those who sought after a sign, He referred to Jonah, but mentions simply that He replied in these terms: "There shall no sign be given unto it." For we are given to understand what kind of sign they asked—namely, one from heaven. And he has simply omitted to specify the words which Matthew has introduced regarding Jonah.

Weaved Together Matthew 16:1 And the Pharisees and Sadducees came to him, and began to seek a discussion with him. And they asked him to show them a sign from heaven, tempting him. Mark 8:12 And Jesus sighed within himself, and said, What sign seeks this evil and adulterous generation? It seeks a sign, and it shall not be given a sign, except the sign of Jonah the prophet. Mark 8:12 Verily I say unto you, This generation shall not be given a sign. Mark 8:13 And he left them, and went up into the boat, and went away to that side.

MATTHEW

The Leaven of the Pharisees and Sadducees

Matt 16:5-12 Mark 8:14-21

Matthew 16

5 And when his Disciples came over the water, they forgot to take bread. 6 Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves saying, Because we took not bread. 8 And Jesus knowing it, said, Why do you think within yourselves, O you of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10 Neither the seven loaves, among four thousand men, and how many maunders you took up? 11 Why do you not understand that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Mark 8

14 And they forgot to take bread: and they had but one loaf with them in the boat. 15 And he commanded them, saying, Look well and beware of the leaven of the Pharisees, and the leaven of Herod. 16 And they reasoned among themselves, saying, because we have not bread. 17 Which Jesus knowing said to them, Why do you reason, because you have not bread? Do you not yet know nor understand? Are your hearts still blinded? 18 Having eyes you see not? And having ears you hear not? Neither do you remember? 19 When I broke five loaves among five thousand: and how many baskets full of fragments did you take up? They say to him, Twelve. 20 When also seven loaves among four thousand, how many baskets of fragments did you take up? And they say to him, Seven. 21 And he said to them, How do you not yet understand?

McEvilly What St. Luke (12:1) records, "Beware of the leaven of the Pharisees, which is hypocrisy" is perfectly consistent with what is said here, though as having been uttered under different circumstances, It may be, that our Lord, on account of their importance, uttered them more than once.

St. Augustine The order of Matthew and Mark are the same.

Weaved Together Mark 8:14 And his disciples forgot to take with them bread, and there was not with them in the boat, not even one loaf. Mark 8:15 And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the leaven of Herod. Matthew 16:7 And they reflected within themselves that they had taken with them no bread. Matthew 16:8 And Jesus knew, and said unto them, Why do you think within yourselves, O you of little faith, and are anxious, because you have no bread? Mark 8:17b Until now do you not perceive or understand? Is your heart yet hard? Mark 8:18 And do you have eyes, and yet see not? And do you have ears, and yet hear not? Mark 8:19 And do you not remember when I broke those five loaves for five thousand? And how many baskets full of broken pieces you took up? They said, Twelve. Mark 8:20 He said unto them, And the seven also for four thousand: how many baskets full of broken pieces did you take up? They said, Seven. He said unto them, How have you not understood that I spoke not to you because of the bread, but that you should beware of the leaven of the Pharisees and Sadducees? Matthew 16:12 Then they understood that he spoke, not that they should beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees, which he called leaven.

MATTHEW

Peter's Confession

Matt 16:13-20 Mark 8:27-30 Luke 9:18-21

Matthew 16

13 And Jesus came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom do men say that the Son of man is? 14 But they said, Some John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets. 15 Jesus said to them, But whom do you say that I am? 16 Simon Peter answered and said, You are Christ the Son of the living God. 17 And Jesus answering, said to him, Blessed are you Simon Bar-Jonah: because flesh and blood has not revealed it to you, but my Father which is in heaven. 18 And I say to you, that you are Peter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it. 19 And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in the heavens: and whatsoever you shall loose in earth, it shall be loosed also in the heavens. 20 Then he commanded his Disciples that they should tell nobody that he was Jesus Christ.

Mark 8

27 And Jesus went forth and his Disciples into the towns of Caesarea Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am? 28 Who answered him, saying, John the Baptist, some Elijah, and others as it were one of the prophets. 29 Then he said to them, But whom do you say that I am? Peter answering said to him, You are Christ. 30 And he threatened them that they should not tell any man of him.

Luke 9

18 And it came to pass; when he was alone praying, his Disciples also were with him: and he asked them saying, Whom do the multitudes say that I am? 19 But they answered, and said, John the Baptist: and some, Elijah: but some, that one of the prophets before time is risen. 20 And he said to them, But whom do you say that I am? Simon Peter answering, said, The Christ of God. 21 But he rebuking them, commanded that they should tell this to no man,

St. Augustine Matthew continues thus: "And Jesus came into the coasts of Caesarea Philippi; and He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that Thou art Jn the Baptist; some, Elias; and others, Jeremias, or one of the prophets;" and so on, down to the words, "And whatsoever thou shalt loose on earth shall be loosed in heaven." (Mt 16:13-19) Mc relates this nearly in the same order. But he has brought in before it a narrative which is given by him alone, —namely, that regarding the giving of sight to that blind man who said to the Lord, "I see men as trees walking." (Mark 8:22-29) Luke, again, also records this incident, inserting it after his account of the miracle of the five loaves; (Luke 9:18-20) and, as we have already shown above, the order of recollection which is followed in his case is not antagonistic to the order adopted by these others. Some difficulty, however, may be imagined in the circumstance that Luke's representation bears that the Lord put this question, as to whom men held Him to be, to His disciples at a time when He was alone praying, and when His disciples were also with Him; whereas Mark, on the other hand, tells us that the question was put by Him to the disciples when they were on the way. But this will be a difficulty only to the man who has never prayed on the way. I recollect having already stated that no one should suppose that Peter received that name for the first time on the occasion when He said to Him, "Thou art Peter, and upon this rock I will build my Church." For the time at which he did obtain this name was that referred to by John, when he mentions that he was addressed in these terms: "Thou shalt be called Cephas, which is, by interpretation, Peter." (Jn 1:42) Hence, too, we are as little to think that Peter got this designation on the occasion to which Mc alludes, when he recounts the twelve apostles individually by name, and tells us how James and Jn were called the sons of thunder, merely on the ground that in that passage he has recorded the fact that He surnamed him Peter. (Mark 3:16-19) For that circumstance is noticed there simply because it was suggested to the writer's recollection at that particular point, and not because it took place in actual fact at that specific time.

MATTHEW

Passion and Resurrection Foretold

Matt 16:21-23 Mark 8:31-33 Luke 9:22

Matthew 16

21 From that time Jesus began to show his disciples, that he must go to Jerusalem, and suffer many things of the ancients and scribes and chief-priests, and be killed, and the third day rise again. 22 And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from you, this shall not be unto you. 23 Who turning said to Peter, Go after me Satan, you are a scandal unto me: because you savor not the things that are of God, but the things that are of men.

Mark 8

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and of the high priests and the scribes, and be killed: and after three days rise again. 32 And he spoke the word openly. And Peter taking him, began to rebuke him, 33 who turning, and seeing his Disciples, threatened Peter, saying, Go behind me Satan, because you savor not the things that are of God, but that are of men.

Luke 9

22 saying, That the Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

St. Augustine Matthew proceeds in the following strain: "Then He charged His disciples that they should tell no man that He was Jesus the Christ. From that time forth began Jesus to show unto His disciples how that He must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes;" and so on, down to where we read, "Thou savourest not the things that be of God, but those that be of men." (Mt 16:20-23) Mark and Luke add these passages in the same order. Only Lc says nothing about the opposition which Peter expressed to the passion of Christ.

Weaved Together Matthew 16:21a And henceforth began Jesus to show to his disciples that he was determined to go to Jerusalem, Mark 8:31b and suffer much, and be rejected of the elders, and of the chief priests, and of the scribes, and be killed, and on the third day rise. Mark 8:32a And he was speaking plainly. Matthew 16:22 And Simon Cephas, as one grieved for him, said, Far be you, my Lord, from that. Mark 8:33a And he turned, and looked upon his disciples, and rebuked Simon, and said, Matthew 16:23b Get behind me, Satan: for you are a stumblingblock unto me: for you think not of what pertains to God, but of what pertains to men.

The Doctrine of the Cross

Matt 16:24-28 Mark 8:34-9:1 Luke 9:23-27

Matthew 16

24 Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For he that will save his life, shall lose it: and he that shall lose his life for me, shall find it. 26 For what does it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what exchange shall a man give for his soul? 27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28 Amen I say to you, there be some of them that stand here, that shall not taste death, until they see the Son of man coming in his kingdom.

Mark 8

34 And calling the multitude together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. 35 For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it. 36 For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? 37 Or what exchange shall a man give for his soul? 38 For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when, he shall come in the glory of his Father with the holy angels. 1 AND he said to them, Amen, I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

Luke 9

23 And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he that will save his life, shall lose it: for he that shall lose his life for my sake, shall save it. 25 For what profit has a man if he gain the whole world, and lose himself, and cast away himself? 26 For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy angels. 27 And I say to you assuredly, There be some standing here that shall not taste death, until they see the kingdom of God.

St. Augustine Matthew continues thus: "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me;" and so on, down to the words, "And then He shall reward every man according to his work." (Mt 16:24-27) This is appended also by Mark, who keeps the same order. But he does not say of the Son of man, who was to come with His angels, that He is to reward every man according to his work. Nevertheless, he mentions at the same time that the Lord spoke to this effect: "Whosoever shall be ashamed of me and my

MATTHEW

words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He comes in the glory of His Father with the holy angels.”(Mark 8:34-38) And this may be taken to bear the same sense as is expressed by Matthew, when he says, that “He shall reward every man according to his work.” Luke(9:25-26) also adds the same statements in the same order, slightly varying the terms indeed in which they are conveyed, but still showing a complete parallel with the others in regard to the truthful reproduction of the self-same ideas.

Weaved Together And Jesus called the multitudes with his disciples, and said unto them, Whosoever would come after me, let him deny himself, and take his cross every day, and 46 come after me. Mark 8:35 And whosoever would save his life shall lose it; and whosoever loses his life for my sake, and for the sake of my gospel, shall save it. Luke 9:25 What shall a man profit, if he gain all the world, and destroy his own life, or lose it? Mark 8:37 or what will a man give in ransom for his life? Mark 8:38 Whosoever shall deny me and my sayings in this sinful and adulterous generation, the Son of man also will deny him, when he comes in the glory of his Father with his holy angels. Matthew 16:27 For the Son of man is about to come in the glory of his Father with his holy angels; and then shall he reward each man according to his works. Mark 9:1 And he said unto them, Verily I say unto you, There be here now some standing that shall not taste death, until they see the kingdom of God come with strength, Matthew 16:28b and the Son of man who comes in his kingdom.

Jesus Transfigured

Matt 17:1-9 Mark 9:2-10 Luke 9:28-36

Matthew 17

1 AND after six days Jesus took unto him Peter and James and John his brother, and brings them into a high mountain apart. 2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3 And behold there appeared to them Moses and Elijah talking with him. 4 And Peter answering, said to Jesus, Lord, it is good for us to be here: if you desire, let us make here three tabernacles, one for you, and one for Moses, and one for Elijah. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear him. 6 And the Disciples hearing it, fell upon their face, and were sore afraid. 7 And Jesus came and touched them: and he said to them, Arise, and fear not. 8 And they lifting up their eyes, saw nobody, but only Jesus. 9 And as they descended from the mount, Jesus commanded them, saying, Tell the vision to nobody, until the Son of man be risen from the dead.

Mark 9

2 And after six days Jesus took Peter and James and John: and brought them alone into a high mountain apart, and was transfigured before them. 3 And his garments were made glistering and white exceeding as snow, the like thereof a fuller cannot make white upon the earth. 4 And there appeared to them Elijah with Moses: and they were talking with Jesus. 5 And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah. 6 For he knew not what he said: for they were freighted with fear. 7 And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son most dear: hear him. 8 And immediately looking about they saw no man anymore but Jesus only with them. 9 And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of man shall be risen again from the dead. 10 And they kept in the word with themselves: questioning together what that should be, when he shall be risen from the dead.

Luke 9

28 And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray. 29 And while he prayed, the shape of his countenance was altered: and his raiment white and glittering. 30 And behold two men talked with him, and they were Moses and Elijah, 31 appearing in majesty. And they told his departure that he should accomplish in Jerusalem. 32 But Peter and they that were with him were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah: not knowing what he said. 34 And as he spoke these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 35 And a voice was made out of the cloud, saying, This is my beloved Son, hear him. 36 And while the voice was made, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

St. Augustine Matthew proceeds thus: “Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom. And after six days, Jesus taketh Peter, James, and John his brother, and brought them up into an high mountain;” and so on, down to where we read, “Tell the vision to no man until the Son of man be risen again from the dead.” This vision of the Lord upon the mount in the presence of the three disciples, Peter, James, and John, on which occasion also the testimony of the Father’s voice was borne Him from heaven, is related by the three evangelists in the same order, and in a manner expressing the same sense completely.(Mt 17:1-9 Mark 8:39-9:9 Luke 9:27-36) And as regards other matters, they may be seen by the readers to be in accordance with those modes of narration of which we have given examples in many passages already, and in which there are diversities in expression without any consequent diversity in meaning. But with respect to the circumstance that Mark, along with Matthew, tells us how the event took place after six days, while Luke states that it was after eight days, those who find a difficulty here do not deserve to be set aside with contempt, but should be enlightened by the offering of explanations. For when we announce a space of days in these terms, “after so many days,” sometimes we do not include in the number the day on which we speak, or the day on which the thing itself which we intimate beforehand or promise is declared to take place, but reckon only the intervening days, on the real and full and final expiry

MATTHEW

of which the incident in question is to occur. This is what Matthew and Mark have done. Leaving out of their calculation the day on which Jesus spoke these words, and the day on which He exhibited that memorable spectacle on the mount, they have regarded simply the intermediate days, and thus have used the expression, "after six days." But Luke, reckoning in the extreme day at either end, that is to say, the first day and the last day, has made it "after eight days," in accordance with that mode of speech in which the part is put for the whole. Moreover, the statement which Lc makes with regard to Moses and Elias in these terms, "And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here," and so forth, ought not to be considered antagonistic to what Matthew and Mc have subjoined to the same effect, as if they made Peter offer this suggestion while Moses and Elias were still talking with the Lord. For they have not expressly said that it was at that time, but rather they have simply left unnoticed the fact which Luke has added,—namely, that it was as they went away that Peter made the suggestion to the Lord with respect to the making of three tabernacles. At the same time, Luke has appended the intimation that it was as they were entering the cloud that the voice came from heaven,—a circumstance which is not affirmed, but which is as little contradicted, by the others.

Weaved Together Matthew 17:1 And after six days Jesus took Simon Cephas, and James, and John his brother, and brought them up into a high mountain, the three of them only. Luke 9:29a And while they were praying, Jesus changed, and became after the fashion of another person; and his face shone like the sun, and his raiment was very white like the snow, and as the light of lightning, so that nothing on earth can whiten like it. And there appeared unto him Moses and Elijah talking to Jesus. Luke 9:31b And they thought that the time of his decease which was to be accomplished at Jerusalem had come. Luke 9:32 And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. Luke 9:33a And when they began to depart from him, Simon said unto Jesus, My Master, it is good for us to be here: Matthew 17:4b and if you will, we will make here three tabernacles; one for you, and one for Moses, and one for Elijah; Luke 9:33c not knowing what he said, because of the fear which took possession of them. And while he was yet saying that, a bright cloud overshadowed them. Luke 9:34b And when they saw Moses and Elijah that they had entered into that cloud, they feared again. Matthew 17:5b And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; hear ye therefore him. Luke 9:36a And when this voice was heard, Jesus was found alone. Matthew 17:6 And the disciples, when they heard the voice, fell on their faces from the fear which took hold of them. Matthew 17:7 And Jesus came and touched them and said, Arise, be not afraid. Matthew 17:8 And they lifted up their eyes, and saw Jesus as he was. Matthew 17:9 And when they went down from the mountain, Jesus charged them, and said unto them, Tell not what you have seen to any man, until the Son of man rise from among the dead. And they kept the word within themselves, and told no man in those days what they had seen. Mark 9:10b And they reflected among themselves, What is this word which he spoke unto us, I, when I am risen from among the dead?

On the Coming of Elijah

Matt 17:10-13 Mark 9:11-13

Matthew 17

10 And his Disciples asked him, saying, Why do the scribes say then, that Elijah must come first? 11 But he answering, said to them, Elijah indeed shall come, and restore all things. 12 And I say to you, that Elijah has already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. 13 Then the Disciples understood that of John the Baptist he had spoken to them.

Mark 9

11 And they asked him, saying, What does the Pharisees then and the scribes say, that Elijah must come first? 12 Who answering said to them, Elijah when he comes first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be despised! 13 But I say to you that Elijah also has come, and they have done to him whatsoever they would, as it is written of him.

St. Augustine Matthew goes on thus: "And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spoke unto them of John the Baptist." (Mt 17:10-13) This same passage is given also by Mark, who keeps also the same order; and although he exhibits some diversity of expression, he makes no departure from a truthful representation of the same sense. (Mark 9:10-12) He has not, however, added the statement, that the disciples understood that the Lord had referred to John the Baptist in saying that Elias was come already.

Weaved Together And his disciples asked him, and said, What is that which the scribes say, then, that Elijah must first come? Mark 9:12 He said unto them, Elijah comes first to set in order everything, and as it was written of the Son of man, that he should suffer many things, and be rejected. Mark 9:13 But I say unto you, that Elijah has come, and they knew him not, and have done unto him whatsoever they desired, as it was written of him. Matthew 17:12b In like manner the Son of man is to suffer of them. Matthew 17:13 Then understood the disciples that he spoke unto them concerning John the Baptist.

MATTHEW

A Possessed Boy is Brought to Jesus

Matt 17:14-21 Mark 9:14-29 Luke 9:37-43

Matthew 17

14 And when he came unto the multitude, there came to him a man falling down upon his knees before him, 15 saying, Lord have mercy upon my son, for he is lunatic, and sore vexed: for he falls often into the fire, and often into the water. 16 And I offered him to your Disciples: and they could not cure him. 17 Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. 18 And Jesus rebuked him, and the devil went out of him, and the lad was cured from that hour. 19 Then came the Disciples to Jesus secretly, and said, Why could not we cast him out? 20 Jesus said to them, Because of your incredulity, for, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence there: and it shall remove, and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting.

Mark 9

14 But coming to his Disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And forthwith all the people seeing Jesus, was astonished, and much afraid: and running to him, saluted him. 16 And he asked them, What do you question of among you? 17 And one of the multitude answering, said, Master, I have brought my son to you, having a mute spirit. 18 Who, wheresoever he takes him, dashes him, and he foams, and gnashes with the teeth, and withered: and I spoke to your Disciples to cast him out, and they could not. 19 Who answering them, said, O incredulous generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. 20 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming. 21 And he asked his father, How long time is it since this has chanced unto him? But he said, From his infancy: 22 and oftentimes has he cast him into fire and into waters, to destroy him, but if you can do anything, help us, have compassion on us. 23 And Jesus said to him, if you can believe, all things are possible to him that believes. 24 And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity. 25 And when Jesus saw the people running together, he threatened the unclean spirit, saying to him, Deaf and mute spirit, I command you, go out of him, and enter not anymore into him. 26 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. 27 But Jesus holding his hand, lifted him up: and he rose. 28 And when he had entered into the house, his Disciples secretly asked him, Why could we not cast him out? 29 And he said to them, This kind can go out by nothing, but by prayer and fasting.

Luke 9

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man of the multitude cried out, saying, Master, I beseech you, look upon my son because he is my only one. 39 And lo, the spirit takes him, and he suddenly cries, and he dashes him, and tears him so that he foams, and with much ado departs renting him. 40 And I desired your Disciples to cast him out, and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring here your son. 42 And when he came to him the devil dashed and tore him. And Jesus rebuked the unclean spirit, and healed the lad: and rendered him to his father. 43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples.

St. Augustine Matthew goes on in the following terms: "And when He was come to the multitude, there came to Him a certain man, kneeling down before Him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed;" and so on, down to the words, "Howbeit this kind is not cast out but by prayer and fasting." (Mt 17:14-20) Both Mark and Luke record this incident, and that, too, in the same order, without any suspicion of a want of harmony. (Mark 9:16-28 Luke 9:38-45)

Weaved Together And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech you, my Lord, look upon my son; Luke 9:38b he is my only child: and the spirit comes upon him suddenly. A lunacy has come upon him, and he meets with evils. Mark 9:18a And when it comes upon him, it beats him about; and he foams, and gnashes his teeth, and withered; and many times it has thrown him into the water and into the fire to destroy him, and it hardly leaves him after bruising him. Matthew 17:16 And I brought him near to your disciples, and they could not heal him. Matthew 17:17 Jesus answered and said, O faithless and perverse generation, till when shall I be with you? And till when shall I bear with you? Bring your son hither. Mark 9:20 And he brought him unto him: and when the spirit saw him, immediately it beat him about; and he fell upon the ground, and was raging and foaming. Mark 9:21 And Jesus asked his father, How long is the time during which he has been thus? He

MATTHEW

said unto him, From his youth until now. Mark 9:22b But, my Lord, help me wherein you can, and have mercy upon me. Mark 9:23 Jesus said unto him, If you can believe! All things are possible to him that believes. Mark 9:24 And immediately the father of the child cried out, weeping, and said, I believe, my Lord; help my lack of faith. Mark 9:25 And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, You dumb spirit that speaks not, I command you, come out of him, and enter not again into him. Mark 9:26 And that spirit, devil, cried out much, and bruised him, and came out; and that child fell as one dead, and many thought that he had died. But Jesus took him by his hand, and raised him up, and gave him to his father; and that child was healed from that hour. And the people all marvelled at the greatness of God. Mark 9:28 And when Jesus entered into the house, his disciples came, and asked him privately, and said unto him, Why were we not able to heal him? Matthew 17:20 Jesus said unto them, Because of your unbelief. Verily I say unto you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence; and it shall remove; and nothing shall overcome you. Mark 9:29b But it is impossible to cast out this kind by anything except by fasting and prayer.

The Second Prediction of the Passion

Matt 17:22-23 Mark 9:30-32 Luke 9:43-45

Matthew 17

22 And when they conversed in Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly.

Mark 9

30 And departing there they passed by Galilee, neither would he that any man should know. 31 And he taught his Disciples, and said to them, That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again. 32 But they knew not the word: and they were afraid to ask him.

Luke 9

43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples, 44 Lay in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word.

St. Augustine Matthew continues thus: "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall rise again. And they were exceedingly sorry." (Mt 17:21-22) Mark and Luke record this passage in the same order. (Mark 9:29-31 Luke 9:44-45)

Weaved Together Mark 9:30 And when he went forth thence, they passed through Galilee: and he would not that any man should know it. And he taught his disciples, and said unto them, Mark 9:31b Keep ye these sayings in your ears and your hearts: for the Son of man is to be delivered into the hands of men, and they shall kill him; and when he is killed, he shall rise on the third day. Luke 9:45 But they knew not the word which he spoke unto them, for it was concealed from them, that they should not perceive it; and they feared to ask him about this word. Matthew 17:23b And they were exceedingly sorrowful.

Paying the Temple Tax

Matt 17:24-27

24 And when they came to Capernaum, there came they that received the didrachmas, unto Peter, and said to him, Your master does he not pay the didrachmas? 25 He said, Yes. And when he entered into the house, Jesus prevented him, saying, What is your opinion Simon? The kings of the earth of whom receive they tribute or cense? Of their children, or of strangers? 26 And he said, Of strangers. Jesus said to him, Then the children are free. 27 But that we may not scandalize them, go your ways to the sea, and cast a hook: and that fish which shall first come up, take: and when you have opened his mouth, you shall find a stater: take that, and give it to them for me and you.

St. Augustine Matthew is the only one who relates this occurrence, after the interposition of which he follows again the order which is pursued also by Mark and Luke in company with him.

MATTHEW

Great Ambition

Matt 18:1-5 Mark 9:33-37 Luke 9:46-48

Matthew 18

1 AT that hour the Disciples came to Jesus, saying, Who you think is the greater in the kingdom of heaven? 2 And Jesus calling unto him a little child, set him in the midst of them, 3 and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little child in my name, receives me.

Mark 9

33 And they came to Capernaum. Who, when he was in the house, asked them, What did you treat of in the way? 34 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35 And sitting down, he called the Twelve, and said to them, If any man will be first he shall be last of all, and the minister of all. 36 And taking a child, he set him in the midst of them, whom when he had embraced, he said to them, 37 Whosoever shall receive one of such children in my name, receives me, and whosoever shall receive me, receives not me, but him that sent me.

Luke 9

46 And there entered a cogitation into them, which of them should be greater. 47 But Jesus seeing the cogitations of their heart, took a child, and set him by him. 48 And said to them, Whosoever receives this child in my name, receives me; and whosoever receives me, receives him that sent me. For he that is the lesser among you all, he is the greater.

St. Augustine The same Matthew then proceeds with his narrative in the following terms: "In that hour came the disciples unto Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and so on, down to the words, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Mt 18) Of this somewhat lengthened discourse which was spoken by the Lord, Mark, instead of giving the whole, has presented only certain portions, in dealing with which he follows meantime the same order. He has also introduced some matters which Matthew doesn't mention. (Mark 9:33-49) Moreover, in this complete discourse, so far as we have taken it under consideration, the only interruption is that which is made by Peter, when he inquires how often a brother ought to be forgiven. The Lord, however, was speaking in a strain which makes it quite clear that even the question which Peter thus proposed, and the answer which was returned to him, belong really to the same address. Luke, again, records none of these things in the order here observed, with the exception of the incident with the little child whom He set before His disciples, for their imitation when they were thinking of their own greatness. (Luke 9:46-48) For if he has also narrated some other matters of a tenor resembling those which are inserted in this discourse, these are sayings which he has recalled for notice in other connections, and on occasions different from the present: just as John (20:23) introduces the Lord's words on the subject of the forgiveness of sins,—namely, those to the effect that they should be remitted to him to whom the apostles remitted them, and that they should be retained to him to whom they retained them, as spoken by the Lord after His resurrection; while Matthew mentions that in the discourse now under notice the Lord made this declaration, which, however, the self-same evangelist at the same time affirms to have been given on a previous occasion to Peter. (Mt 16:19) Therefore, to preclude the necessity of having always to inculcate the same rule, we ought to bear in mind the fact that Jesus uttered the same word repeatedly, and in a number of different places,—a principle which we have pressed so often upon your attention already; and this consideration should save us from feeling any perplexity, even although the order of the sayings may be thought to create some difficulty.

Weaved Together Matthew 18:1 And in that hour came the disciples to Jesus, and said unto him, Who, do you think, is greater in the kingdom of heaven? And Jesus knew the thought of their heart, and called a child, and set him in the midst, and took him in his arms, and said unto them, Matthew 18:3 Verily I say unto you, If you do not return, and become as children, you shall not enter the kingdom of heaven. Luke 9:48 Every one that shall receive in my name such as this child has received me: Mark 9:37b and whosoever receives me receives not me, but him that sent me. Luke 9:48c And he who is little in your company, the same shall be great.

MATTHEW

Avoiding Scandal

Matt 18:6-9 Mark 9:42-50 Luke 17:1-2

Matthew 18

6 And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea. 7 Woe be to the world for scandals, for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal comes. 8 And if your hand, or your foot scandalize you: cut it off, and cast it from you. It is good for you to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. 9 And if your eye scandalizes you, pluck it out, and cast it from you: it is good for you having one eye to enter into life, rather than having two eyes to be cast into the hell of fire.

Mark 9

42 And whosoever shall scandalize one of these little ones belonging in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea. 43 And if your hand scandalize you, cut it off, it is good for you to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dies not, and the fire quenches not. 45 And if your foot scandalize you, chop it off, it is good for you to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 where their worm dies not, and the fire quenches not. 47 And if your eye scandalize you, cast it out, it is good for you with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 where their worm dies not, and the fire quenches not. 49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

Luke 17

1 AND he said to his Disciples, It is impossible that scandals should not come: but woe to him by whom they come. 2 It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones.

Haydock St. Luke, in chapter 17, inserts four instructions, which have no connection with each other, and which by the writers of evangelical harmony, are given in different places; as in Matthew xviii. after ver. 14, etc.

Weaved Together Matthew 18:8 If your hand or your foot injure you, cut it off, and cast it from you; for it is better for you to enter into life being halt or maimed, and not that you should have two hands or two feet, and fall into the hell of fire that burns forever; Mark 9:44 where their worm dies not, and their fire is not quenched. Matthew 18:9a And if your eye seduce you, pluck it out, and cast it from you; Mark 9:47b for it is better for you to enter the kingdom of God with one eye, than that you should have two eyes, and fall into the fire of Gehenna; Mark 9:48 where their worm dies not, and their fire is not quenched. Mark 9:49 Every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark 9:50a How good is salt! But if the salt also be tasteless, wherewith shall it be salted? It is fit neither for the land nor for dung, but they cast it out. He that has ears to hear, let him hear. Mark 9:50c Have ye salt in yourselves, and be in peace one with another.

MATTHEW

The Lost Sheep

Matt 18:10-14 Luke 15:3-7

Matthew 18

10 See that you despise not one of these little ones: for I say to you that their angels in heaven always do see the face of my Father which is in heaven. 11 For the Son of man has come to save that which was perished. 12 What do you think? If a man has a hundred sheep, and one of them shall go astray: does he not leave ninety nine in the mountains, and goes to seek that which is strayed? 13 And if it chance that he find it: amen I say to you, that he rejoices more for that, than for the ninety nine that went not astray. 14 Even so it is not the will of your Father, which is in heaven, that one perish of these little ones.

Luke 15

3 And he spoke to them this parable, saying, 4 What man of you having a hundred sheep: and if he has lost one of them, does he not leave the ninety-nine in the desert, and goes after that which was lost until he finds it? 5 And when he has found it, lays it upon his shoulders rejoicing: 6 and coming home calls together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost? 7 I say to you, that even so there shall be joy in heaven upon one sinner that does penance, than upon ninety-nine just that need not penance.

Weaved Together Luke 15:3 And Jesus, when he beheld their murmuring, spoke unto them this parable: Luke 15:4 What man of you, having an hundred sheep, if one of them were lost, would not leave the ninety-nine in the wilderness, and go and seek the straying one till he found it? Matthew 18:13 Verily I say unto you, When he finds it, he will rejoice over it more than over the ninety-nine that went not astray; Luke 15:5b and bear it on his shoulders, and bring it to his house, and call his friends and neighbors, Luke 15:6 and say unto them, Rejoice with me, since I have found my straying sheep. Matthew 18:14 So your Father which is in heaven wills not that one of these little ones that have strayed should perish, and he seeks for them repentance. Luke 15:7 I say unto you, Thus there shall be rejoicing in heaven over one sinner that repents, more than over ninety-nine righteous persons that do not need repentance.

Fraternal Correction

Matt 18:15-18 Luke 17:3

Matthew 18

15 But if your brother shall offend against you, go, and rebuke him between you and him alone. If he shall hear you, you shall gain your brother. 16 And if he will not hear you, join with you besides, one or two: that in the mouth of two or three witnesses every word may stand. 17 And if he will not hear them, tell the church. And if he will not hear the church, let him be to you as the heathen and the publican. 18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

Luke 17

3 Look well to yourselves, if your brother sin against you, rebuke him: and if he do penance, forgive him.

Weaved Together Luke 17:3 Take heed within yourselves: if your brother sin, rebuke him; and if he repent, forgive him. Luke 17:4 And if he act wrongly towards you seven times in a day, and on that day return seven times unto you, and say, I repent towards you; forgive him. Matthew 18:15 And if your brother act wrongly towards you, go and reprove him between you and him alone: if he hear you, you have gained your brother. Matthew 18:16 But if he hear you not, take with you one or two, and so at the mouth of two or three every saying shall be established. Matthew 18:17 And if he listen not to these also, tell the congregation; and if he listen not even to the congregation, let him be unto you as a publican and a Gentile. Matthew 18:18 Verily I say unto you, All that you bind on earth shall be bound in heaven: and what ye loose on earth shall be loosed in heaven.

MATTHEW

The Power of United Prayer

Matt 18:19-20

19 Again I say to you, that if two of you shall consent upon earth, concerning everything whatsoever they shall ask, it shall be done to them of my Father which is in heaven. 20 For where there be two or three gathered in my name, there I am in the midst of them.

On Reconciliation

Matt 18:21-22 Luke 17:4

Matthew 18

21 Then came Peter unto him and said, Lord, how often shall my brother offend against me, and I forgive him? Until seven times? 22 Jesus said to him, I say not to you until seven times; but until seventy times seven times:

Luke 17

4 And if he sin against you seven times in a day, and seven times in a day be converted unto you, saying, It repents me, forgive him.

Lapide Peter was led to ask this question in consequence of what Luke (xvii. 4) says Christ added upon this occasion. "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

The Parable of the Unforgiving Servant

Matt 18:23-34

23 Therefore is the kingdom of heaven likened to a man being a king that would make an account with his servants. 24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents. 25 And having not wherewith to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. 26 But that servant falling down, besought him, saying, Have patience toward me, and I will repay you all. 27 And the lord of that servant moved with pity, dismissed him, and the debt he forgave him. 28 And when that servant was gone forth, he found one of his fellow servants that did owe him a hundred pence: and laying hands upon him throttled him, saying, Repay that you owe. 29 And his fellow servant falling down, besought him, saying, Have patience toward me, and I will repay the all. 30 And he would not: but went his way, and cast him into prison, until he repaid the debt. 31 And his fellow servants seeing what was done were very sorry, and they came, and told their lord all that was done. 32 Then his lord called him: and he said unto him, You ungracious servant, I forgave you all the debt because you besought me: ought not you therefore also to have mercy upon your fellow servant, even as I had mercy upon you? 33 And his lord being angry delivered him to the tormentors, until he repaid all the debt. 34 So also shall my heavenly Father do to you, if you forgive not everyone his brother from your hearts. 23 Therefore is the kingdom of heaven likened to a man being a king that would make an account with his servants. 24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents. 25 And having not wherewith to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. 26 But that servant falling down, besought him, saying, Have patience toward me, and I will repay you all. 27 And the lord of that servant moved with pity, dismissed him, and the debt he forgave him. 28 And when that servant was gone forth, he found one of his fellow servants that did owe him a hundred pence: and laying hands upon him throttled him, saying, Repay that you owe. 29 And his fellow servant falling down, besought him, saying, Have patience toward me, and I will repay the all. 30 And he would not: but went his way, and cast him into prison, until he repaid the debt. 31 And his fellow servants seeing what was done were very sorry, and they came, and told their lord all that was done. 32 Then his lord called him: and he said unto him, You ungracious servant, I forgave you all the debt because you besought me: ought not you therefore also to have mercy upon your fellow servant, even as I had mercy upon you? 33 And his lord being angry delivered him to the tormentors, until he repaid all the debt. 34 So also shall my heavenly Father do to you, if you forgive not everyone his brother from your hearts.

MATTHEW

Christ Travels from Galilee to Judea

Matt 19:1-2 Mark 10:1 Luke 9:51 John 7:1

Matthew 19

1 AND it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond Jordan, 2 and great multitudes followed him: and he cured them there.

Mark 10

1 AND rising up there, he came into the coasts of Judea beyond Jordan: and the multitudes assembled again unto him, and as he was accustomed, again he taught them.

Luke 9

51 And it came to pass, while the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem.

John 7

1 AFTER these things Jesus walked into Galilee, for he would not walk into Judea: because the Jews sought to kill him.

Lapide Matthew 19:1 *And it came to pass*, etc. This is the same history as that related by S. Mark (x. 1.), by S. Luke (ix. 51), and, as it would seem, by S. John (vii. 1). So Jansen, Francis Lucas, and others. Maldonatus, however, denies this with respect to S. John: but his arguments will be refuted by the exposition of the context. It is plain from John that these events took place about the Feast of Tabernacles, which was celebrated in September. Christ went up to that feast, that He might gradually prepare Himself for death. He was crucified in the following March. Luke adds, that Christ journeyed through Samaria. Hence it follows, that Christ—leaving the direct route from Samaria to Jerusalem—proceeded to the Jordan; and having crossed it, passed through Peræa and entered the borders of Judea from the east, and arrived at Jerusalem about the middle of the Feast of Tabernacles, as John has (vii. 14). This explains the expression, *beyond Jordan*, in the text. *Beyond*, or *across Jordan*, must be connected with the verb *came*, not with the words *coasts of Judea*, as is plain from Mark. For Christ, about the borders of Judea, crossed over the Jordan, that He might be farther away from the observation of the Pharisees, when He was teaching and healing the multitudes. **Verse 2-** *Great multitudes followed Him*, etc. Not so much from Galilee—where He wished His journey to escape observation, as Mark and John say—as from the other districts through which He passed.

MATTHEW

On Divorce and Celibacy

Matt 19:3-12 Mark 10:2-12 Luke 16:18

Matthew 19

3 And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife, for every cause? 4 Who answering, said to them, Have you not read, that he which did make from the beginning, *Made them male and female?* And he said: 5 *For this cause, man shall leave father and mother, and shall cleave to his wife: and they two shall be in one flesh.* 6 Therefore now they are not two, but one flesh. That therefore which God has joined together, let not man separate. 7 They say to him, Why then did Moses command to give a bill of divorce, and to dismiss her? 8 He said to them, Because Moses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. 9 And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry another, does commit adultery: and he that shall marry her that is dismissed, commits adultery. 10 His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. 11 Who said to them, Not all take this word, but they to whom it is given. 12 For there are eunuchs which were born so from their mother's womb: and there are eunuchs which were made by men: and there are eunuchs, which have gelded themselves for the kingdom of heaven. He that can take, let him take.

Mark 10

2 And the Pharisees coming near, asked him, Is it lawful for a man to dismiss his wife? Tempting him. 3 But he answering, said to them, What did Moses command you? 4 Who said, Moses permitted to write a bill of divorce, and to dismiss her. 5 To whom Jesus answering, said, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause, man shall leave his father and mother: and shall cleave to his wife, 8 and they two shall be in one flesh, therefore now they are not two, but one flesh. 9 That therefore which God has joined together, let no man separate. 10 And in the house again his Disciples asked him of the same thing. 11 And he said to them, whosoever dismisses his wife and marries another, commits adultery upon her. 12 And if the wife dismisses her husband and marries another, she commits adultery.

Luke 16

18 Every one that dismisses his wife, and marries another, commits adultery; and he that marries her that is dismissed from her husband, commits adultery.

McEvilly Mt 19:4 "Have ye not read?" etc. The reply of our Redeemer is recorded differently by St. Mark (x. 3). According to him, our Redeemer at once asks, what was the ordinance of Moses on the subject: "What did Moses command you?" and after their reply, He assigned the cause of this precept, and recalled marriage to its original institution. Here, according to St. Matthew, He first shows the indissolubility of marriage from its primeval institution; and, then, after the reply of the Pharisees regarding the ordinance of Moses, assigns the cause of that ordinance (v. 8). However, there is no real difference; since, it is quite usual with one Evangelist to narrate what was omitted by another; and the order of narrative may be different from the order in which things were done or spoken, without any detriment to the truthful accuracy of the Evangelists. St. Mark records our Redeemer's question touching the ordinance of Moses, which St. Matthew omitted; and, on the other hand, St. Matthew records the Pharisees' interrogative on the same point, which St. Mark omitted. The most probable arrangement of what occurred on this occasion would be, to place first the question proposed by our Redeemer (Mark x. 3), "What did Moses command you?" Then, after their answer (Mark x. 4), our Redeemer quotes an ordinance still more ancient than that of Moses, on which they so much relied—an ordinance made by God Himself from creation (Matt. xix. 4, etc.); and after this they asked Him in turn (v. 7), "Why did Moses command to give a bill?" etc. So, that the order of the narrative, or of events, as given in St. Matthew is to be followed, except that the question of our Redeemer (Mark x. 3), and the reply to it (v. 4), are to be prefixed to verse 4 of this chapter. It is deserving of remark, that when our Redeemer interrogates the Pharisees (Mark x. 3), It is held by some, that the words of our Lord here, were uttered, as St. Luke records them, on an occasion different from that mentioned in St. Matthew, chap. xix.

Lapide Matthew 19:9, "except" I say therefore that it is better with S. Augustine (*lib. 1. de adult. conjug. c. 9.*) to take the word *except* negatively, so that the expression, *save for the cause of fornication*, means the same thing as *apart from the cause of fornication*. This is supported by the Greek and Syriac which have, *not an adulteress*. As though Christ only intended to affirm that a chaste and faithful wife might not be put away, but intended to say nothing about an adulterous wife, in order to escape the hatred of the Pharisees and the people, who were at that time used to divorce. 2. The word *except*, can be taken in its proper, exceptive sense, but it should be referred not to the words which immediately follow, *and marry another*, but only to those which preceded, *whosoever shall put away his wife*, so as to make an exception in the case of fornication. Then the words would be taken as follows, *Whosoever shall put away his wife, which is not lawful, except for fornication, and shall marry another, committeth adultery*. The Ethiopic favours this view, translating as follows, *Whosoever, on account of any other cause than on account of fornication, shall put away his wife, and marry another, is an adulterer*. Similarly the Persian, *Every man who puts away his wife, and not on account of adultery, and marries another, is an adulterer*.

MATTHEW

3. Most clearly and aptly from Theophylact and Augustine (*lib. cont. Adamant*, c. 3), you may refer this exception to both what precedes and what follows. Thus, Whoso shall put away his wife, unless for fornication, and marries another, commits adultery. He commits adultery, I say, both by putting away his wife, as well as by marrying another. That is, he is twice an adulterer. Christ gives an answer to both the questions put to Him, for the Pharisees had asked two. And both answers are true. For even though a man should only divorce a chaste wife, without marrying another, he commits adultery, both because he breaks the law of marriage, by violating one of its conditions by putting away an innocent wife, as well as by causing her to commit adultery, as Christ explains in Matthew v. 32. For verbs of the Hebrew conjugation *Kal*, often in *Hiphil*, signify the double action as above. This is well known to Hebrew scholars. Whence from the contrary you can only infer as follows, *Whoso shall put away his wife unless for fornication, and shall marry another, commits adultery*. Therefore he who puts away his wife on account of fornication, and marries another, does not indeed commit adultery by divorcing the adulteress, but by marrying another. It is the same form of expression as if you should say, "He who breaks his fast without a dispensation, and gets drunk, commits sin. Therefore he who does not fast, having a dispensation, does not sin by eating, but sins by getting drunk." I say, 2. Christ here concedes divorce to a man on account of the fornication of his wife, *quoad thorum*, but not the dissolution of marriage, so that he may marry another. This appears, 1. because Mark and Luke lay down a general proposition, and omit this exception. This is what Luke says, xvi. 18 : "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." For he does her a great wrong, breaking the troth which he had given her. You will say, why then does Matthew add this exception? I answer, because the Pharisees had virtually proposed two questions to Christ. The first was, whether it was lawful for any cause to divorce a wife? The second, whether when a wife was put away by a bill of divorce, the marriage was dissolved, and another might be entered upon? For they put away their wives that they may marry again. Christ then replies to both questions; and as it seems by means of two propositions. 1. Whoso shall put away his wife except for fornication, commits adultery. 2. Whoso shall marry another, commits adultery. For together with the bill of divorce he abolishes polygamy, which had hitherto been allowed. The pronoun *whosoever* must be repeated. Matthew, here as elsewhere studying conciseness, throws two sentences of Christ, each with its *whosoever*, into one. Hence that saying is true, "I labour to be brief, I become obscure." The same thing is proved, 2. by what precedes, when Christ by the original institution of marriage, which fornication does not annul, proves that matrimony is altogether indissoluble. 3. Because in what follows, this exception is not to be understood, as if it were said, *And he who shall marry her that is put away, except for fornication, commits adultery*. For so she that is put away on account of fornication would be in a better position, with respect to another contract of marriage, than an innocent woman who has been divorced. 4. Because S. Paul so teaches (1 Cor. vii., 10, 11), and the Fathers *passim*. SS. Jerome, Chrysostom, Bede, in this passage, S. Augustine in his two Books on Adultery, Innocent I. (*Epist. ad Exuper.*) Concil. Milv. (*Can.* 17). Forojuliense (*Canon* 10), Nannetense (*Can.* 10), Florentin. (*in instruct. Armeniens.*) Trident. (Sess. 14, *Can.* 6). Origen, in this passage (*Tract.* 7), animadvertes severely upon certain bishops of his time, for conceding with Tertullian (*lib.* 4, *cont. Marc.*) and Ambrosiaster (*in Cor.* vii.), second nuptials to wives on account of the adultery of their husbands, saying that it is lawful for the innocent spouse to put away an adulterous partner, and to marry another. The same license is given by the Council of Illiberis. (31 *quæst.* 1 *cap.* *Si qua mulier.*) Also in *Concil. Aurelian* 1, *cap.* 10. But the decrees of those Councils are either apocryphal, or else are cited imperfectly by Gratian.

Weaved Together Mark 10:2 And the Pharisees came unto him, tempting him, and asking him, Is it lawful for a man to put away his wife? Mark 10:3 He said, What did Moses command you? Mark 10:4 They said, Moses made it allowable for us, saying, Whosoever will, let him write a writing of divorcement, and put away his wife. Mark 10:5a Jesus answered and said unto them, Matthew 19:4 Have ye not read, He that made them from the beginning made them male and female, and said, Matthew 19:5 For this reason shall the man leave his father and his mother, and cleave to his wife; and they both shall be one body? Matthew 19:6 So then they are not two, but one body; the thing, then, which God has joined together, let no man put asunder. Matthew 19:7 And those Pharisees said unto him, Why did Moses consent that a man should give a writing of divorcement and put her away? Matthew 19:8 Jesus said unto them, Moses because of the hardness of your hearts gave you leave to divorce your wives; but in the beginning it was not so. Matthew 19:9a I say unto you, Whosoever puts away his wife without fornication, and marries another, has exposed her to adultery. Mark 10:10 And his disciples, when he entered the house, asked him again about that. Mark 10:11 And he said unto them, Every one who puts away his wife, and marries another, has exposed her to adultery. Mark 10:12 And any woman that leaves her husband, and becomes another's, has committed adultery. Matthew 19:9b And whosoever marries her that is divorced has committed adultery. Matthew 19:10 And his disciples said unto him, If there be between the man and the woman such a case as this, it is not good for a man to marry. Matthew 19:11 He said unto them, Not every man can endure this saying, except him to whom it is given. Matthew 19:12 There are eunuchs which from their mother's womb were born so; and there are eunuchs which through men became eunuchs; and there are eunuchs which made themselves eunuchs for the sake of the kingdom of heaven. He that is able to be content, let him be content.

MATTHEW

Jesus Blesses the Children

Matt 19:13-15 Mark 10:13-16 Luke 18:15-17

Matthew 19

13 Then were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them. 14 But Jesus said to them, Suffer the little children, and forbid them not from coming unto me: for the kingdom of heaven is for such. 15 And when he had imposed hands upon them, he departed from there.

Mark 10

13 And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them. 14 Whom when Jesus saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not, for the kingdom of God is for such. 15 Amen, I say to you: whosoever receives not the kingdom of God as a little child shall not enter into it. 16 And embracing them, and imposing hands upon them, he blessed them.

Luke 18

15 And they brought unto him infants also, that he might touch them, which thing when the Disciples saw, they rebuked them. 16 But Jesus calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. 17 Amen, I say to you, Whosoever receives not the kingdom of God as a child, shall not enter into it.

McEvilly When this occurred is a matter of dispute. Some say, it occurred after the discourse regarding contingency. But, as it would seem from St. Mark (x.), that this discourse was delivered in private, hence, others say the time cannot be precisely defined, and that, "then," means, at that time, or when He was engaged in the Gospel ministry. "Little children." St. Luke says, "infants," but the period of infancy might last for six or seven years; and so, both accounts perfectly agree. It maybe, that among these "little children," infants, too, were presented... St. Matthew and St. Luke says "kingdom of heaven", whereas St. Mark says, our Redeemer added on this occasion (x. 15), "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it" i.e... The interpretation of Bede, who by "the kingdom of heaven," understand, the preaching of the Gospel, comes to the same. The idea is the same as that conveyed (xviii. 3).

Weaved Together Matthew 19:13a Then they brought to him children, that he should lay his hand upon them, and pray: and his disciples were rebuking those that were bringing them. And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to come unto me, and prevent them not; for those that are like these have the kingdom of God. Mark 10:15 Verily I say unto you, Whosoever receives not the kingdom of God as this child, shall not enter it. Mark 10:16 And he took them in his arms, and laid his hand upon them, and blessed them.

MATTHEW

The Rich Young Man

Matt 19:16-22 Mark 10:17-22 Luke 18:18-23

Matthew 19

16 And behold one came and said to him, Good Master, what good shall I do that I may have life everlasting? 17 Who said to him, What you ask me of good? One is good, God. But if you will enter into life, keep the commandments. 18 He said to him, Which? And Jesus said, *You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and your mother, You shall love your neighbor as yourself.* 20 The young man said to him, All these have I kept from my youth: what is yet wanting unto me? 21 Jesus said to him, If you will be perfect, go, sell the things that you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 And when the young man had heard this word, he went away sad: for he had many possessions.

Mark 10

17 And when he had gone forth in the way, a certain man running forth and kneeling before him asked him, Good Master, what shall I do that I may receive life everlasting? 18 And Jesus said to him, Why call me good? None is good but one, God. 19 You know the commandments, *Commit not adultery, Kill not, Steal not, Bear not false witness, Do no fraud, Honor your father and mother.* 20 But he answering, said to him, Master all these things I have observed from my youth. 21 And Jesus beholding him, loved him and said to him, One thing is wanting unto you: go, sell whatsoever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 Who being stricken sad at the word, went away sorrowful, for he had many possessions.

Luke 18

18 And a certain prince asked him, saying, Good master, by doing what, shall I possess everlasting life? 19 And Jesus said to him, Why do you call me good? None is good but only God. 20 You know the commandments: *You shall not kill, You shall not commit adultery, you shall not bear false witness, You shall not steal, Honor your father and mother.* 21 Who said, All these things have I kept from my youth. 22 Which Jesus hearing, said to him, Yet one thing you lack: Sell all that ever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 23 He, hearing these things, was stricken sad: because he was very rich.

St. Augustine But Matthew is the only one who introduces the section relating to the laborers who were hired for the vineyard. Luke, on the other hand, first mentions what He said to those who were asking each other who should be the greatest, and next subjoins at once the passage concerning the man whom they had seen casting out devils, although he did not follow Him; then he parts company with the other two at the point where he tells us how He steadfastly set His face to go to Jerusalem;(Luke 9:46-51) and after the interposition of a number of subjects, he joins them again in giving the story of the rich man, to whom the word is addressed, "Sell all that thou hast,"(Luke 18:18-30) which individual's case is related here by the other two evangelists, but still in the succession which is followed by all the narratives alike. For in the passage referred to in Luke, that writer does not fail to bring in the story of the little children, just as the other two do immediately before the mention of the rich man. With regard, then, to the accounts which are given us of this rich person, who asks what good thing he should do in order to obtain eternal life, there may appear to be some discrepancy between them, because the words were, according to Matthew, "Why askest thou me about the good?" while according to the others they were, "Why callest thou me good?" The sentence, "Why askest thou me about the good?" may then be referred more particularly to what was expressed by the man when he put the question, "What good thing shall I do?" For there we have both the name "good" applied to Christ, and the question put. But the address "Good Master" does not of itself convey the question. Accordingly, the best method of disposing of it is to understand both these sentences to have been uttered, "Why callest thou me good?" and, "Why askest thou me about the good?"

Weaved Together Mark 10:17 And while Jesus was going in the way, there came near to him a young man of the rulers, and fell on his knees, and asked him, and said, Good Teacher, what is it that I must do that I may have eternal life? Mark 10:18 Jesus said unto him, Why do you call me good, while there is none good but the one, even God? Mark 10:19a You know the commandments. If you would enter into life, keep the commandments. The young man said unto him, Which of the commandments? Jesus said unto him, Mark 10:19b You shall not commit adultery, You shall not steal, You shall not kill, You shall not bear false witness, You shall not do injury, Honour your father and your mother: and, Love your neighbour as yourself. That young man said unto him, All these have I kept from my youth: what then is it that I lack? Mark 10:21a And Jesus looked intently at him, and loved him, and said unto him, Matthew 19:21b If you would be perfect, what you lack is one thing: go away and sell everything that you have, and give to the poor, and you shall have treasure in heaven: and take your cross, and follow me. And that young man frowned at this word, and went away feeling sad; for he was very rich. And when Jesus saw his sadness, he looked towards his disciples, and said unto them, How hard it is for them that have possessions to enter the kingdom of God!

MATTHEW

The Danger of Riches

Matt 19:23-30 Mark 10:23-31 Luke 18:24-30

Matthew 19

23 And Jesus said to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. 25 And when they had heard this, the Disciples marveled very much, saying, Who then can be saved? 26 And Jesus beholding, said to them, With men this is impossible: but with God all things are possible. 27 Then Peter answering, said to him, Behold we have left all things, and have followed you: what therefore shall we have? 28 And Jesus said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel. 29 And everyone that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name sake: shall receive a hundred fold, and shall possess life everlasting. 30 And many shall be first, that are last: and last, that are first.

Mark 10

23 And Jesus looking about, said to his Disciples, How hardly shall they that have money, enter into the kingdom of God! 24 And the Disciples were astonished at his words. But Jesus again answering, said to them, Children, how hard is it for them that trust in money to enter into the kingdom of God! 25 It is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God. 26 Who marveled more, saying to themselves, And who can be saved? 27 And Jesus beholding them, said, With men it is impossible: but not with God, for all things are possible with God. 28 And Peter began to say unto him, Behold, we have left all things, and have followed you. 29 Jesus answering, said, Amen, I say to you, there is no man which has left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel: 30 that shall not receive a hundred times so much now in this time: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. 31 But many that are first shall be last: and the last, first.

Luke 18

24 And Jesus seeing him stricken sad, said, How hardly shall they that have money enter into the kingdom of God? 25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they that heard, said, And who can be saved? 27 He said to them, The things that are impossible with men, are possible with God. 28 And Peter said, Lo, we have left all things, and have followed you. 29 Who said to them, Amen, I say to you, there is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God, 30 and shall not receive much more in this time, and in the world to come life everlasting.

Weaved Together Matthew 19:23 Verily I say unto you, It is difficult for a rich man to enter the kingdom of heaven. Matthew 19:24 And I say unto you also, that it is easier for a camel to enter the eye of a needle, than for a rich man to enter the kingdom of God. Mark 10:24 And the disciples were wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the kingdom of God! Mark 10:26 And those that were listening wondered more, and said among themselves, being agitated, Who, do you think, can be saved? Mark 10:27 And Jesus looked at them intently, and said unto them, With men this is not possible, but with God it is: it is possible for God to do everything. Simon Cephas said unto him, Lo, we have left everything, and followed you; what is it, do you think, that we shall have? Matthew 19:28 Jesus said unto them, Verily I say unto you, You that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, and shall judge the twelve tribes of Israel. Mark 10:29b Verily I say unto you, No man leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for my sake, and the sake of my gospel, Luke 18:30 who shall not obtain many times as much in this time, and in the world to come inherit eternal life: Mark 10:30b and now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life. Mark 10:31 Many that are first shall be last, and that are last shall be first.

MATTHEW

The Parable of the Laborers in the Vineyard

Matt 20:1-16

1 THE kingdom of heaven is like to a man that is a householder which went forth early in the morning to hire workmen into his vineyard. 2 And having made covenant with the workmen for a penny a day, he sent them into his vineyard. 3 And going forth about the third hour, he saw others standing in the market place idle, 4 and he said to them, Go you also into the vineyard: and that which shall be just, I will give you. 5 And they went their way. And again he went forth about the sixth and the ninth hour: and did likewise. 6 But about the eleventh hour he went forth and found others standing, and he said to them, Why do you stand here all the day idle? 7 They say to him, Because no man has hired us. He said to them, Go also into the vineyard. 8 And when evening came, the lord of the vineyard said to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. 9 Therefore when they came, that came about the eleventh hour, they received everyone a penny. 10 But when the first also came, they thought that they should receive more: and they also received everyone a penny. 11 And receiving it they murmured against the good man of the house, 12 saying, These last have continued one hour: and you have made them equal to us that have born the burden of the day and the heat. 13 But he answering said to one of them, Friend, I do you no wrong: did you not covenant with me for a penny? 14 Take that which is yours, and go: I will also give to this last even as to you also. 15 Or, is it not lawful for me to do that I will? Is your eye naught, because I am good? 16 So shall the last, be first: and the first, last. For many be called, but few elect.

The Third Prediction of the Passion

Matt 20:17-19 Mark 10:32-34 Luke 18:31-34

Matthew 20

17 And Jesus going up to Jerusalem, took the twelve Disciples secretly, and said to them, 18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

Mark 10

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. And taking again the Twelve, he began to tell them the things that should befall him. 33 That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. 34 And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

Luke 18

31 And Jesus took the Twelve, and said to them, Behold we go up to Jerusalem, and all things shall be consummated which were written by the Prophets of the Son of man. 32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. 33 And after they have scourged him, they will kill him, and the third day he shall rise again. 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

Weaved Together Mark 10:32 And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart, and began to tell them privately what was about to befall him. Luke 18:31b And he said unto them, We are going up to Jerusalem, and all the things shall be fulfilled that are written in the prophets concerning the Son of man. Mark 10:33b He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, and deliver him to the peoples; Mark 10:34a and they shall treat him shamefully, and scourge him, and spit in his face, and humble him, and crucify him, and slay him: Luke 18:33 and on the third day he shall rise. Luke 18:34 But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

MATTHEW

The Mother of James and John

Matt 20:20-28 Mark 10:35-45

Matthew 20

20 Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him. 21 Who said to her, What do you want? She said to him, Say that these my two sons may sit, one at your right hand, and one at your left hand in your kingdom. 22 And Jesus answering, said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, We can. 23 He said to them, My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my Father. 24 And the ten hearing it, were displeased at the two brethren. 25 And Jesus called them unto him, and said, You know that the princes of the Gentiles overrule them: and they that are the greater, exercise power against them. 26 It shall not be so among you. But whosoever will be the greater among you, let him be your minister: 27 and he that will be first among you, shall be your servant. 28 Even as the Son of man has not come to be ministered unto, but to minister, and to give his life a redemption for many.

Mark 10

35 And there come to him James and John the sons of Zebedee, saying, Master, we desire that what thing so ever we shall ask, you do it to us. 36 But he said to them, what do you desire that I do to you? 37 And they said, Grant to us, that we may sit, one on your right hand, and the other on our left hand, in your glory. 38 And Jesus said to them, You know not what you ask, can you drink the cup that I drink? Or be baptized with the baptism wherewith I am baptized? 39 But they said to him, We can. And Jesus said to them, The cup indeed which I drink, you shall drink: and with the baptism wherewith I am baptized, shall you be baptized: 40 but to sit on my right hand and on my left, is not mine to give unto you, but to whom it is prepared. 41 And the ten hearing, began to be displeased at James and John. 42 And Jesus calling them, said to them, You know that they which seem to rule over the Gentiles, overrule them: and their princes have power over them. 43 But it is not so in you, but whosoever will be greater shall be your minister: 44 and whosoever will be first among you, shall be the servant of all. 45 For the Son of man also has not come to be ministered unto, but to minister, and to give his life a redemption for many.

McEvilly St. Mark (x. 35), says, that it was John and James themselves that addressed Him in very general terms, asking Him to grant whatsoever they would desire. However, there is no contradiction; for, they may be said to have asked themselves, what they employed their mother to ask on their behalf. It was likely, they availed themselves of their mother's good offices in this matter, thinking it might be the most successful way of obtaining their request; and if there was anything deordinate or indelicate in it, the mother's love and partiality for her children, would render it more excusable; and the claims of the mother, on the grounds of her having been among the pious females who attached themselves to our Lord (Matt, xxvii. 55, 56), they imagined to be such as to render her a most successful intercessor. Some even say, she had claims of consanguinity on our Blessed Lord. This, however, is denied by others.

Weaved Together Matthew 20:20 Then came near to him the mother of the (two) sons of Zebedee, she and her (two) sons, and worshipped him, and asked of him a certain thing. Matthew 20:21a And he said unto her, What would you? Mark 10:35 And James and John, her two sons, came forward, and said unto him, Teacher, we would that all that we ask you would do unto us. Mark 10:36 He said unto them, What would ye that I should do unto you? Mark 10:37 They said unto him, Grant us that we may sit, the one on your right, and the other on your left, in your kingdom and your glory. Mark 10:38 And Jesus said unto them, You know not what ye ask. Are ye able to drink the cup that I am to drink? And with the baptism that I am to be baptized with, will you be baptized? Mark 10:39 And they said unto him, We are able. Jesus said unto them, The cup that I drink you shall drink; and with the baptism wherewith I am baptized you shall be baptized: Mark 10:40 but that you should sit on my right and on my left is not mine to give; but it is for him for whom my Father has prepared it.

MATTHEW

The Blind Men of Jericho

Matt 20:29-34 Mark 10:46-52 Luke 18:35-43

Matthew 20

29 And when they went out from Jericho, a great multitude followed him. 30 And behold two blind men sitting by the wayside, heard that Jesus passed by, and they cried out saying, Lord, have mercy upon us, son of David. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercy upon us, son of David. 32 And Jesus stood, and called them, and said, What do you want me to do to you? 33 They say to him, Lord, that our eyes may be opened. 34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

Mark 10

46 And they came to Jericho: and when he departed from Jericho and his Disciples, and a very great multitude, the son of Timaeus, Bartimaeus the blind man sat by the way side begging. 47 Who when he had heard that it is Jesus of Nazareth: he began to cry and to say, Jesus, son of David have mercy upon me. 48 And many threatened him to hold his peace, but he cried much more, son of David, have mercy upon me. 49 And Jesus standing still commanded him to be called. And they called the blind man, saying to him, Be of better comfort, arise, he calls you. 50 Who casting off his garment leapt up, and came to him. 51 And Jesus answering, said to him, What do you desire that I do unto you? And the blind man said to him, Rabboni, that I may see. 52 And Jesus said to him, Go your ways, your faith has made you safe. And forthwith he saw, and followed him in the way.

Luke 18

35 And it came to pass, when he drew near to Jericho, a certain blind man sat by the way, begging. 36 And when he heard the multitude passing by, he asked what this should be. 37 And they told him that Jesus of Nazareth passed by. 38 And he cried, saying, Jesus, Son of David, have mercy upon me. 39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy upon me. 40 And Jesus standing, commanded him to be brought unto him. And when he came near, he asked him, 41 saying, What do you desire that I do to you? But he said, Lord, that I may see. 42 And Jesus said to him, Do you see, your faith has made you whole. 43 And forthwith he saw, and followed him, magnifying God. And all the people, as they saw it, gave praise to God.

McEvilly It is generally agreed upon, that there is reference here to the same miracle recorded (Mark x. 46). St. Mark, however, speaks only of one blind man, called, Bar-Timeus, the son of Timeus. It is likely, He speaks of him, omitting all mention of the other, as being so well known in the country. It is a subject much disputed, whether reference is made to the same by St. Luke (xviii. 35). For, according to him, the miracle which he records took place when our Redeemer "drew nigh to Jericho;" whereas here, the miracle is said to have occurred when He was leaving Jericho. Hence, it is supposed by some, that there is question of two distinct miracles. (St. Augustine, Jansenius, etc.) Others maintain, that there is reference to the same miracle here and in St. Luke; since the account is, in every respect, identical, except in the circumstance relating to the approach to or departure from Jericho; but these maintain, that the contradiction in this latter point is more apparent than real; since, it might happen, that on our Redeemer's approaching Jericho, the blind men presented themselves, and being unheeded by our Lord, they might again have presented themselves, as He was leaving, and been then cured (A. Lapide). Others reconcile both narratives, giving the word, "approach," the meaning of, being near to, Jericho.

Weaved Together Matthew 20:29 And when Jesus went out of Jericho, he and his disciples, there came after him a great multitude. Luke 18:35b And there was a blind man sitting by the way side begging. And his name was Timæus, the son of Timæus. And he heard the sound of the multitude passing, and asked, Who is this? Luke 18:37 They said unto him, Jesus the Nazarene passes by. And when he heard that it was Jesus, he called out with a loud voice, and said, Jesus, son of David, have mercy on me. Luke 18:39a And those that went before Jesus were rebuking him, that he should hold his peace: Mark 10:48b but he cried the more, and said, Son of David, have mercy on me. Mark 10:49 And Jesus stood, and commanded that they should call him. And they called the blind man, and said unto him, Be of good courage, and rise; for, behold, he calls you. Mark 10:50 And the blind man threw away his garment, and rose, and came to Jesus. Mark 10:51 Jesus said unto him, What do you wish that I should do unto you? And that blind man said unto him, My Lord and Master, that my eyes may be opened, so that I may see you. Matthew 20:34a And Jesus had compassion on him, and touched his eyes, and said unto him, See; for your faith has saved you. And immediately he received his sight, and came after him, and praised God; and all the people that saw praised God.

MATTHEW

The Triumphal Entry into Jerusalem

Matt 21:1-9 Mark 11:1-10 Luke 19:28-40 John 12:12-19

Matthew 21

1 AND when they drew near to Jerusalem, and came to Bethphage unto Mount Olivet, then Jesus sent two Disciples, 2 saying to them, Go into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me: 3 and if any man shall say ought unto you, you say, that our Lord has need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the prophet, saying, 5 *Say to the daughter of Zion, Behold your king comes to you, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.* 6 And the Disciples going, did as Jesus commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 and the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: Blessed is he that comes in the name of our Lord. Hosanna in the highest.*

Mark 11

1 AND when they came near unto Jerusalem and Bethany to Mount Olivet, he sent two of his Disciples, 2 and said to them, Go into the town that is against you, and immediately entering in there, you shall find a colt tied, upon which no man yet has sat: loose him, and bring him. 3 And if any man shall say to you, What are you doing? Say that he is needful for our Lord: and incontinent he will send him here. 4 And going their ways, they found the colt tied before the gate without in the meeting of two ways and they loose him, and he sat upon him. 5 And certain of them that stood there, said to them, Why are you loosing the colt? 6 Who said to them as Jesus had commanded them: and they did let him go with them. 7 And they brought the colt to Jesus: and they lay their garments upon him. 8 And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. 9 And they that went before and they that followed, cried saying, *Hosanna, blessed is he that comes in the name of our Lord. 10 Blessed is the kingdom of our father David that comes, Hosanna in the highest.*

Luke 19

28 And having said these things, he went before ascending to Jerusalem. 29 And it came to pass when he came near to Bethphage and Bethany, unto the mount called Olivet, he sent two of his Disciples, 30 saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever has sat: loose him, and bring him. 31 And if any man asks you, Why do you loose him? You shall say thus to him, because our Lord needs his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing. 33 And when they loosed the colt, the owners thereof said to them, Why do you loose the colt? 34 But they said, Because our Lord has need of him. 35 And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles they had seen, 38 saying, Blessed is he that comes in the name of our Lord, peace in heaven, and glory on high. 39 And certain Pharisees of the multitudes said to him, Master, rebuke your Disciples. 40 To whom he said, I say to you, that if these hold their peace, the stones shall cry.

John 12

12 And on the next day a great multitude that came to the festival day, when they had heard that Jesus came to Jerusalem: 13 they took the boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that comes in the name of our Lord, the king of Israel.* 14 And Jesus found a young ass and sat upon it, as it is written, 15 *Fear not daughter of Zion: behold, your king comes sitting upon an asses colt.* 16 These things his Disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

McEvilly Matthew 21:1. "And were come to Bethphage" that is, were come near to Bethphage, as St. Luke expresses it (xix. 29). This Bethphage was a sacerdotal village, situated, as we are informed by St. Jerome, at the foot of Mount Olivet, to the east, which mount was a mile, or, a Sabbath-day's journey from Jerusalem (Acts i. 12). St. Mark (xi. 1), says, "they were drawing near to Jerusalem and Bethania." St. Luke (xix. 29), "when He was

MATTHEW

come near to Bethphage and Bethania" We know, however, from St. John (xii. 1-12), that our Redeemer rested the preceding evening at Bethania, which He left on the day referred to here (Palm Sunday) for Jerusalem. Hence, the words? Mark and Luke may mean: when He was near unto Bethania, which He had just left, after sleeping there the preceding evening, for Bethphage, on His way to Jerusalem. Bethania was two miles distant from Jerusalem. The Greek word will bear this interpretation. Or, it may be said, that the Evangelists recorded these circumstances of places without any regular order, as to leaving or approaching them. Thus, when St. Mark says, "they were drawing nigh to Jerusalem and Bethania" or, as the Greek of St. Mark has it, "to Jerusalem, to Bethphage, and Bethania" Jerusalem should be placed last, being farthest off. However, the Greek word, may mean, when they were near unto these places... Matthew 21:2 "And immediately" —on your entrance—" you shall find an ass tied and a colt wither." The other Evangelists only mention the "colt, on which no man ever sat" (Mark xi. 2; Luke xix. 30), because it was only on the colt our Redeemer rode. But, St. Matthew mentions all that occurred, and gives a full account of the matter. He speaks of the "ass," as well as of the "colt" as reference is made to both in the words of the Prophet (v. 5)... As the other Evangelists all concur in saying, our Redeemer sat upon the colt (Mark xi. 7 ; Luke xix. 35; John xii. 15), it is disputed by commentators whether He sat on the dam and foal in turn, as is here insinuated by St. Matthew, who more fully quotes the Prophet Zacharias, than the other Evangelists; or on the foal only, as is inferred from the other three Evangelists, who make mention only of the colt. It is a question not easily decided. St. Jerome, and others, in a very decided way, reject the former opinion. These say, the ass is mentioned, because she accompanied the wild colt, and both are mentioned, although only one was used, by a figure common to all languages, which employs oftentimes the singular for the plural number, and vice, versa. Thus, it is said of the thieves on the cross, "they mocked Him," etc., although only one did so. Mathew 21:5 "Tell ye the daughter of Sion," etc. In Zacharias (ix. 9), whence these words are taken, the reading is different, both in the Hebrew and Septuagint. Instead of "Tell ye" it is, "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem." Hence, some expositors think, that the first words of the quotation, "Tell ye," is taken from Isaiah (Ixii. 11), where it is read, "tell the daughter of Sion, behold thy Savior cometh." St. John (xii. 15) follows the quotation from Zacharias, in substance, "Fear not, daughter of Sion," which, in substance, is equivalent to "rejoice" and "shout for joy" which are feelings the opposite of fear. By "Sion" is meant Jerusalem, of which Mount Sion was the citadel and stronghold; and "the daughter of Sion" refers, in the first place, and in the literal signification of the words, to the inhabitants of Jerusalem and all the Jewish people, who acknowledged the reign of David, whose rule was from Sion.

Weaved Together Luke 19:28 And when Jesus said that, he went out leisurely to go to Jerusalem. And when he arrived at Bethphage and at Bethany, beside the mount which is called the mount of Olives, Jesus sent two of his disciples, and he said unto them, Go into this village that is opposite you: and when you enter it, you shall find an ass tied, and a colt with him, which no man ever yet mounted: loose him, and bring them unto me. And if any man say unto you, Why loose ye them? Say unto him thus, We seek them for our Lord; and straightway send them hither. All this was, that what was said in the prophet might be fulfilled, which said, Matthew 21:5 Say ye unto the daughter of Zion, Behold, your King comes unto you, Meek, and riding upon an ass, And upon a colt the foal of an ass. John 12:16 And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these things were written of him, and that this they had done unto him. And when the two disciples went, they found as he had said unto them, and they did as Jesus charged them. And when they loosed them, their owners said unto them, Why loose ye them? Luke 19:34 They said unto them, We seek them for our Lord. And they let them go. And they brought the ass and the colt, and they placed on the colt their garments; and Jesus mounted it. Matthew 21:8 And most of the multitudes spread their garments on the ground before him: and others cut branches from the trees, and threw them in the way. Luke 19:37 And when he neared his descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with a loud voice for all the powers which they had seen; and they said, Praise in the highest; Praise to the Son of David: Blessed is he that comes in the name of the Lord; Mark 11:10a and blessed is the kingdom that comes, that of our father David: Luke 19:38c Peace in heaven, and praise in the highest. John 12:12b And a great multitude, that which came to the feast, when they heard that Jesus was coming to Jerusalem, took young palm branches, John 12:13 and went forth to meet him, and cried and said, Praise: Blessed is he that comes in the name of the Lord, the King of Israel. Luke 19:39 Certain therefore of the Pharisees from among the multitudes said unto him, Our Master, rebuke your disciples. Luke 19:40 He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

MATTHEW

Jesus in Jerusalem (Cleansing the Temple), Return to Bethany

Matt 21:10-17 Mark 11:11, 15-17 Luke 19:45-46

Matthew 21

10 And when he entered Jerusalem, the whole city was moved, saying, Who is this? 11 And the people said, This is Jesus the Prophet, of Nazareth in Galilee. 12 And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: 13 and he said to them, It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.* 14 And there came to him the blind, and the lame in the temple: and he healed them. 15 And the chief priests and scribes seeing that the marvelous things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David:* they had indignation, 16 and said to him, Do you hear what these say? And Jesus said to them, Very well, have you never read, *That out of the mouth of infants and sucklings you have perfected praise?* 17 And leaving them, he went forth out of the city into Bethany, and remained there.

Mark 11

11 And he entered Jerusalem into the temple: and having viewed all things round about, when now the evening hour came, he went forth into Bethany with the twelve. 15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers; and the chairs of them that sold pigeons he overthrew. 16 And he suffered not that any man should carry a vessel through the temple. 17 And he taught saying to them, Is it not written, *That my house shall be called the house of prayer to all nations? But you have made it a den of thieves.*

Luke 19

45 And entering into the temple, he began to cast out the sellers therein and the buyers, 46 saying to them, It is written, *That my house is the house of prayer.* But you have made it a den of thieves.

St. Augustine This account of the multitude of sellers who were cast out of the temple is given by all the evangelists; but John introduces it in a remarkably different order. (Mt 21:10-13 Mark 11:15-17 Luke 19:45-46 John 2:1-17) For, after recording the testimony borne by John the Baptist to Jesus, and mentioning that He went into Galilee at the time when He turned the water into wine, and after he has also noticed the sojourn of a few days in Capharnaum, John proceeds to tell us that He went up to Jerusalem at the season of the Jews' Passover, and when He had made a scourge of small cords, drove out of the temple those who were selling in it. This makes it evident that this act was performed by the Lord not on a single occasion, but twice over; but that only the first instance is put on record by John, and the last by the other three.

The Cursing of the Fig Tree

Matt 21:18-19 Mark 11:12-14

Matthew 21

18 And in the morning returning into the city, he was hungry. 19 And seeing a certain fig tree by the way side, he came to it: and found nothing on it but leaves only, and he said to it, Never grow there fruit of you forever. And incontinent the fig tree was withered.

Mark 11

12 And the next day when they departed from Bethany, he was a hungered. 13 And when he had seen afar off a fig tree having leaves, he came if happily he could find anything on it. And when he came to it, he found nothing but leaves, for it was not the time for figs. 14 And answering he said to it, Now no man eat fruit of you anymore forever. And his Disciples heard it.

MATTHEW

Trust in Prayer

Matt 21:20-22 Mark 11:20-26

Matthew 21

20 And the Disciples seeing it, marveled saying, How is it withered incontinent? 21 And Jesus answering said to them, Amen I say to you, if you shall have faith, and stagger not, not only that of the fig tree shall you do, but and if you shall say to this mountain, Take up and throw yourself into the sea, it shall be done. 22 And all things whatsoever you shall ask in prayer believing, you shall receive.

Mark 11

20 And when they passed by in the morning, they saw the fig tree withered from the roots. 21 And Peter remembering, said to him. Rabbi, behold the fig tree that you did curse, is withered. 22 And Jesus answering said to them, Have faith of God. 23 Amen, I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he say shall be done: it shall be done unto him. 24 Therefore I say to you, all things whatsoever you ask, praying, believe that you shall receive, and they shall come unto you. 25 And when you shall stand to pray, forgive if you have aught against any man: that also your Father which is in heaven, may forgive you your sins. 26 If so be that you will not forgive, neither will your Father that is in heaven, forgive you your sins.

St. Augustine It must be considered that Mark relates the wonder of the disciples at the withering of the tree, and the answer of the Lord concerning faith, to have been not on the day following the cursing of the tree, but on the third day after; and that on the second day Mark relates the casting of the merchants out of the Temple, which he had omitted on the first day. On the second day then he says that He went forth out of the city in the evening, and that as they passed by in the morning, the disciples then saw that the fig tree was withered. But Matthew speaks as though all this had been [done on the day following. This must be so taken as that when Matthew, having related that the fig tree was dried up, adds immediately, omitting all the events of the second day, "And when the disciples saw it, they marveled," he yet meant that it was on another day that they marveled. For the tree must be supposed to have withered at the time it was cursed, not at the time they saw it. For they did not see it withering, but when it was withered, and by that they understood that it had withered immediately upon the Lord's words.

The Authority of Jesus

Matt 21:23-27 Mark 11:27-33 Luke 20:1-8

Matthew 21

23 And when he came into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying, In what power do you do these things? And who has given you this power? 24 Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. 25 The baptism of John where was it? From heaven, or from men? But they thought within themselves, saying, 26 If we shall say from heaven, he will say to us, why then did you not believe him? But if we shall say from men: we fear the multitude, for all hold John as a prophet. 27 And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

Mark 11

27 And they come again to Jerusalem. And when he walked in the temple, there come to him the chief priests and scribes and the ancients, 28 and they say to him, In what power do you these things? And who has given you this power, that you should do these things? 29 And Jesus answering said to them, I also will ask you one word, and answer me: and I will tell you in what power I do these things. 30 The baptism of John was it from heaven, or from men? Answer me. 31 But they thought within themselves, saying, If we say, From heaven: he will say, Why then did you not believe him? 32 If we say, From men, they feared the people: for all accounted John that he was indeed a prophet. 33 And they answering say to Jesus, We know not. And Jesus answering said to them, Neither do I tell you in what power I do these things.

Luke 20

1 AND it came to pass: in one of the days when he was teaching the people in the temple and evangelizing, the chief priests and scribes with the ancients assembled. 2 And spoke, saying to him, Tell us, in what power you do these things? Or, who is he that has given you this power? 3 And Jesus answering, said to them, I also will ask you one word. Answer me. 4 The baptism of John was it from heaven, or of men? 5 But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him? 6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet. 7 And they answered that they knew not where it was. 8 And Jesus said to them, Neither do I tell you in what power I do these things.

MATTHEW

St. Augustine The other two, Mark and Luke, have also set forth this whole passage, and that, too, in almost as many words. (Mark 11:27-33 Luke 19:47-20:8) Neither does there appear to be any discrepancy between them in regard to the order, the only exception being found in the circumstance of which I have spoken above, -namely, that Matthew omits certain matters belonging to a different day, and has constructed his narrative with a connection which, were our attention not called [otherwise] to the fact, might lead to the supposition that he was still treating of the second day, where Mark deals with the third. Moreover, Luke has not appended his notice of this incident, as if he meant to go over the days in orderly succession; but after recording the expulsion of the sellers and buyers from the temple, he has passed by without notice all that is contained in the statements above—His going out into Bethany, and His returning to the city, and what was done to the fig-tree, and the reply touching the power of faith which was made to the disciples when they marvelled. And then, after all these omissions, he has introduced the next section of his narrative in these terms: "And He taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy Him; and could not find what they might do: for all the people were very attentive to hear Him. And it came to pass, that on one of these days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him, with the elders, and spake unto Him, saying, Tell us, by what authority doest thou these things?" and so on; all which the other two evangelists record in like manner. From this it is apparent that he is in no antagonism with the others, even with regard to the order; since what he states to have taken place "on one of those days," may be understood to belong to that particular day on which they also have reported it to have occurred.

Weaved Together Luke 20:1 And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching the gospel, Luke 20:2a that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: Mark 11:28b By what power do you do this? And who gave you this power to do that? And Jesus said unto them, I also will ask you one word, and if ye tell me, I also shall tell you by what power I do that. Matthew 21:25a The baptism of John, from what place is it? From heaven or of men? Mark 11:30b Tell me. Matthew 21:25b And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto us, For what reason did ye not believe him? Matthew 21:26a But if we shall say, Of men; we fear that the people will stone us, all of them. And all of them were holding to John, that he was a true prophet. Mark 11:33 They answered and said unto him, We know not.

The Parable of the Two Sons

Matt 21:28-32

28 But what is your opinion? A certain man had two sons: and coming to the first, he said, Son, go work today in my vineyard. 29 And he answering, said, I will not. But afterward moved with repentance he went. 30 And coming to the other, he said likewise. And he answering, said, I go lord, and he went not. 31 Which of the two did the father's will? They say to him, The first. Jesus said to them, Amen I say to you, that the publicans and whores go before you into the kingdom of God. 32 For John came to you in the way of justice; and you did not believe him. But the publicans and whores did believe him: but you seeing it, neither have you had repentance afterward, to believe him.

St. Augustine Mark and Luke do not mention the parable of the two sons to whom the order was given to go and labour in the vineyard.

MATTHEW

The Parable of the Wicked Husbandmen

Matt 21:33-46 Mark 12:1-12 Luke 20:9-19

Matthew 21

33 Hear another parable: There was a man, a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went forth into a strange country. 34 And when the time of fruits drew near, he sent his servants to the husbandmen, to receive the fruits thereof. 35 And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned. 36 Again he sent other servants more than the former: and they did to them likewise. 37 And last of all he sent to them his son, saying, They will reverence my son. 38 But the husbandmen seeing the son, said within themselves, This is the heir, come, let us kill him, and we shall have his inheritance. 39 And apprehending him they cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 41 They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. 42 Jesus said to them, Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner?* By our Lord was this done, and it is marvelous in our eyes. 43 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. 44 And he that falls upon this stone, shall be broken: and on whom it falls, it shall all to bruise him. 45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. 46 And seeking to lay hands upon him, they feared the multitudes: because they held him as a prophet.

Mark 12

1 AND he began to speak to them in parables, A man planted a vineyard and made a hedge about it, and dug a trough, and built a tower, and let it out to husbandmen: and went forth into a strange country. 2 And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. 3 Who apprehending him, beat him: and sent him away empty. 4 And again he sent to them another servant: and him they wounded in the head and used him reproachfully. 5 And again he sent another, and him they killed: and many others, beating certain, and killing others. 6 Therefore having yet one son most dear: him also he sent unto them last, saying, That they will reverence my son. 7 But the husbandmen said one to another, This is the heir: come, let us kill him: and the inheritance shall be ours. 8 And apprehending him, they killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others. 10 Neither have you read this Scripture, *The stone which the builders rejected, the same is made the head of the corner:* 11 *By our Lord was this done, and it is marvelous in our eyes?* 12 And they sought to lay hands on him, and they feared the multitude, for they knew that he spoke this parable to them. And leaving him they went their way.

Luke 20

9 And he began to say to the people this parable, A certain man planted a vineyard, and let it out to husbandmen and he was from home a long time. 16 And in time he sent to the husbandman a servant that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11 And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. 12 And again he sent the third: who wounding him also, cast him out. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. 14 Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours. 15 And casting him forth out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? 16 He will come, and will destroy those husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid. 17 But he beholding them said, What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner?* 18 Every one that falls upon this stone shall be crushed: and upon whom it shall fall, it shall break him to powder. 19 And the chief priests and scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spoke this similitude to them.

St. Augustine But what is narrated by Matthew,—namely, the parable of the vineyard which was let out to the husbandmen, who persecuted the servants that were sent to them, and afterwards put to death the beloved son, and thrust him out of the vineyard,—is not left unrecorded also by Mark and Luke. And in detailing it they likewise both retain the same order, that is to say, they bring it in after that declaration of their inability to tell which was made by the Jews when interrogated regarding the baptism of John, and after the reply which He returned to them in these words: "Neither do I tell you by what authority I do these things." (Mark 12:1-11 Luke 20:9-18) Now no question implying any contradiction between these accounts rises here, unless it be raised by the circumstance that Matthew, after telling us how the Lord addressed to the Jews this interrogation, "When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" adds, that they answered and said, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." For Mark does not record these last words as if they constituted the reply returned by the men; but he introduces them as if they were really spoken by the Lord immediately after the question which was put by Him, so that in a certain way He answered Himself. For in this Gospel He speaks thus: "What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others." But it is quite easy for us to suppose, either that the men's words are subjoined here without the insertion of the explanatory clause "they said," or "they replied," that being left to be understood; or else

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that the said response is ascribed to the Lord Himself rather than to these men, because when they answered with such truth, He also, who is Himself the Truth, really gave the same reply in reference to the persons in question. More serious difficulty, however, may be created by the fact that Luke not only does not speak of them as the parties who made that answer for he, as well as Mark, attributes these words to the Lord, but even represents them to have given a contrary reply, and to have said, "God forbid." For his narrative proceeds in these terms: "What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?" (Luke 20:15-17) How then is it that, according to Matthew's version, the men to whom He spake these words said, "He will miserably destroy those wicked men, and will let out this vineyard unto other husbandmen, which shall render him the fruits in their seasons;" whereas, according to Luke, they gave a reply inconsistent with any terms like these, when they said, "God forbid"? And, in truth, what the Lord proceeds immediately to say regarding the stone which was rejected by the builders, and yet was made the head of the corner, is introduced in a manner implying that by this testimony those were confuted who were gainsaying the real meaning of the parable. For Matthew, no less than Luke, records that passage as if it were intended to meet the gainsayers, when he says, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" For what is implied by this question, "Did ye never read," but that the answer which they had given was opposed to the real intention [of the parable]? This is also indicated by Mark, who gives these same words in the following manner: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner?" This sentence, therefore, appears to occupy in Luke, rather than the others, the place which is properly assignable to it as originally uttered. For it is brought in by him directly after the contradiction expressed by those men when they said, "God forbid." And the form in which it is cast by him,—namely, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?"—is equivalent insense to the other modes of statement. For the real meaning of the sentence is indicated equally well, whichever of the three phrases is used, "Did ye never read?" or, "And have ye not read?" or, "What is this, then, that is written?" It remains, therefore, for us to understand that among the people who were listening on that occasion, there were some who replied in the terms related by Matthew, when he writes thus: "They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen;" and that there were also some who answered in the way indicated by Luke, that is to say, with the words, "God forbid." Accordingly, those persons who had replied to the Lord to the former effect, were replied to by these other individuals in the crowd with the explanation, "God forbid." But the answer which was really given by the first of these two parties, to whom the second said in return, "God forbid," has been ascribed both by Mark and by Luke to the Lord Himself, on the ground that, as I have already intimated, the Truth Himself spake by these men, whether as by persons who knew not that they were wicked, in the same way that He spake also by Caiaphas, who when he was high priest prophesied without realizing what he said, (John 11:49-51) or as by persons who did understand, and who had come by this time both to knowledge and to belief. For there was also present on this occasion that multitude of people at whose hand the prophecy had already received a fulfillment, when they met Him in a mighty concourse on His approach, and hailed Him with the acclaim, "Blessed is He that cometh in the name of the Lord." (Ps 118:26 Mt 21:9) Neither should we stumble at the circumstance that the same Matthew has stated that the chief priests and the elders of the people came to the Lord, and asked Him by what authority He did these things, and who gave Him this authority, on the occasion when He to, in turn, interrogated them concerning the baptism of John, inquiring whence it was, whether from heaven or of men; to whom also, on their replying that they did not know, He said, "Neither do I tell you by what authority I do those things." For he has followed up this with the words introduced in the immediate context, "But what think ye? A certain man had two sons," and so forth. Thus this discourse is brought into a connection which is continued, uninterrupted by the interposition either of anything or of any person, down to what is related regarding the vineyard which was let out to the husbandmen. It may, indeed, be supposed that He spake all these words to the chief priests and the elders of the people, by whom He had been interrogated with regard to His authority. But then, if these persons had indeed questioned Him with a view to tempt Him, and with a hostile intention, they could not be taken for men who had believed, and who cited the remarkable testimony in favour of the Lord which was taken from a prophet; and surely it is only if they had the character of those who believed, and not of those who were ignorant, that they could have given a reply like this: "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen." This peculiarity [of Matthew's account], however, should not by any means so perplex us as to lead us to imagine that there were none who believed among the multitudes who listened at this time to the Lord's parables. For it is only for the sake of brevity that the same Matthew has passed over in silence what Luke does not fail to mention,—namely, the fact that the said parable was not spoken only to the parties who had interrogated Him on the subject of His authority, but to the people. For the latter evangelist puts it thus: "Then began He to speak to the people this parable; A certain man planted a vineyard," and so on. Accordingly, we may well understand that among the people then assembled there might also have been persons who could listen to Him as those did who before this had said, "Blessed is He that cometh in the name of the Lord;" and that either these, or some of them, were the individuals who replied in the words, "He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen." The answer actually returned by these men, moreover, has been attributed to the Lord Himself by Mark and Luke, not only because their words were really His words, inasmuch as He is the Truth that oftentimes speaks even by the wicked and the ignorant, moving the mind of man by a certain hidden instinct, not in the merit of man's holiness, but by the right of His own proper power; but also because the men may have been of a character admitting of their being reckoned, not without reason, as already members in the true body of Christ, so that what was said by them might quite warrantably be ascribed to Him whose members they were. For by this time He had baptized more than John, (John 4:1) and had multitudes of disciples, as the same evangelists repeatedly testify; and from among these followers He also drew those five hundred brethren, to whom the Apostle Paul tells us that He showed Himself after His resurrection. (1 Cor 15:6) And this explanation of the matter is supported by the fact that the phrase which occurs in the version, by this same Matthew,—namely, "They say unto Him, He will miserably destroy those wicked men,"—is not put in a form necessitating us to take the pronoun illi in the plural number, as if it was intended to mark out the words expressly as the reply made by the persons who had craftily questioned Him on the subject of His authority; but the clause, "They say unto Him," is so expressed that the term illi should be taken for the singular pronoun, and not the plural, and should be held to signify "unto Him," that is to say, unto the Lord Himself, as is made clear in the Greek codices, without a single atom of ambiguity.

Weaved Together Matthew 21:33a Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and dug in it a winepress, and built in it a tower, and gave it to husbandmen, and went to a distance for a long time. Mark 12:34 So when the time of the fruits came, he sent his servants unto the husbandmen, that they might send him of the produce of his vineyard. Mark 12:3 And those husbandmen beat him, and sent him away empty. Mark 12:4 And he sent unto them another servant also; and they stoned him, and wounded him, and sent him away with shameful handling. Mark 12:5a And he sent again another; and they slew him. And he sent many other servants unto them. Matthew 21:35 And the husbandmen took his servants, and one they beat, and another they stoned, and another they slew. Matthew 21:36 So he sent again other servants more than the first; and they did likewise with them. Luke 20:13 So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be ashamed. Mark 12:6a So at last he sent unto them his beloved son that he had. Matthew 21:38a But the husbandmen, when they saw the son, said among themselves, This is the heir. Luke 20:14b And they said, We will slay him, and so the inheritance will be ours. Matthew 21:39 So they took him, and put him forth without the vineyard, and slew him. Matthew 21:40 When then the lord of the vineyard shall

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come, what will he do with those husbandmen? Matthew 21:41 They said unto him, He will destroy them in the worst of ways, and give the vineyard to other husbandmen, who will give him fruit in its season. Matthew 21:42a Jesus said unto them, Have ye never read in the scripture, The stone which the builders declared to be base, Luke 20:17b The same came to be at the head of the corner: Matthew 21:42c From God was this, And it is wonderful in our eyes? Matthew 21:43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a people that will produce fruit. Matthew 21:44 And whosoever falls on this stone shall be broken in pieces: but on whomsoever it falls, it will grind him to powder. Matthew 21:45 And when the chief priests and the Pharisees heard his parables, they perceived that it was concerning them he spoke. Matthew 21:46 And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.

The Marriage Feast

Matt 22:1-14 Luke 14:15-24

Matthew 22

1 AND Jesus answering, spoke again in parables to them, saying: 2 The kingdom of heaven is likened to a man being a king, which made a marriage for his son. 3 And he sent his servants to call them that were invited to the marriage: and they would not come. 4 Again he sent other servants, saying, Tell them that were invited, Behold I have prepared my dinner: my calves and fatlings are killed, and all things are ready: come to the marriage. 5 But they neglected: and went their ways, one to his farm, and another to his merchandise: 6 and the rest laid hands upon his servants, and spitefully in treating them, murdered them. 7 But when the king had heard of it, he was angry, and sending his hosts, destroyed those murderers, and burnt their city. 8 Then he said to his servants, The marriage indeed is ready: but they that were invited, were not worthy. 9 Go therefore into the highways: and whosoever you shall find, call to the marriage. 10 And his servants going forth into the ways, gathered together all that they found, bad and good: and the marriage was filled with guests. 11 And the king went in to see the guests: and he saw there a man not attired in a wedding garment. 12 And he said to him, Friend, how is it that you came in here without a wedding garment? But he was a mute. 13 Then the king said to the waiters, Bind his hands and feet, and cast him into the utter darkness: there shall be weeping and gnashing of teeth. 14 For many be called, but few elect.

Luke 14

15 When one of them that sat at the table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said to him, A certain man made a great supper, and called many. 17 And he sent his servant at the hour of supper to say to the invited, That they should come, because now all things are ready. 18 And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go forth and see it, I urge you hold me excused. 19 And another said, I have bought five yoke of oxen, and I go to procure them, I urge you hold me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in here. 22 And the servant said, Lord, it is done as you did command, and yet there is place. 23 And the lord said to the servant, Go forth into the ways and hedges: and compel them to enter, that my house may be filled. 24 But I say to you, that none of those men that were called shall taste my supper.

McEvilly It is disputed whether the following parable of Matthew is the same as that mentioned (Luke xiv. 15, etc.), there being several circumstances in which they agree; and several, in which they differ. Some commentators, among whom are St. Augustine, St. Gregory, Jansenius, etc, say, they are quite different; that they were uttered under different circumstances. The parable referred to in St. Luke, was spoken when our Redeemer had been at table in the house of one of the Pharisees, and spoken on occasion of an observation made by one of the guests; whereas, the parable here, was spoken in different circumstances. Moreover, the characters referred to are quite different; the messengers dispatched in the two parables, quite different, etc. Others, with St. Irenaeus, etc., whose opinion is held by Maldonatus, say, there is reference to the same parable in St. Luke and here. The substance and scope in both are the same; and the circumstances in which they differ, so trivial, that they merit no consideration. The difference of circumstance of time and place, is accounted for in this way: St. Luke records facts accurately; whereas, St. Matthew, although remarkable for quoting our Redeemer's words more fully than the other Evangelists, is not very particular in detailing the order of events; and hence, often anticipates or postpones events in his narrative, being more desirous of fully recording our Redeemer's words. Here, then, he quotes this parable, although uttered under other circumstances; because, it suited those whom our Redeemer was now addressing.

Weaved Together Luke 14:15 And when one of them that were invited heard that, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Jesus answered again in parables, and said, Luke 14:16b The kingdom of heaven has been likened to a certain king, which made a feast for his son, and prepared a great banquet, and invited many: and he sent his servants at the time of the feast to inform them that were invited, Everything is made ready for you; come. And they would not come, but began all of them with one voice to make excuse. Luke 14:18 And the first said unto them, Say to him, I have bought a field, and I must needs go out to see it: Luke 14:19 I pray you to release me, for I ask to be excused. And another said, I have bought five yoke of oxen, and I am going to examine them: I pray you to release me, for I ask to be excused. Luke 14:20 And another said, I have married a wife, and therefore I cannot come. Matthew 22:4 And the king sent also other servants, and said, Say to those that were invited, that my feast is ready, and my oxen and my fatlings are slain, and everything is ready: come to the feast. Matthew 22:5 But they made light of it, and went, one to his field, and another to his merchandise: Matthew 22:6 and the rest took his servants, and entreated them shamefully, and killed

MATTHEW

them. Luke 14:21a And one of the servants came, and informed his lord of what had happened. Matthew 22:7 And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and burned their cities. Matthew 22:8 Then he said to his servants, The feast is prepared, but those that were invited were not worthy. Luke 14:21c Go out quickly into the markets and into the partings of the ways of the city, and bring in hither the poor, and those with pains, and the lame, and the blind. And the servants did as the king commanded them. Luke 14:22 And they came, and said unto him, Our lord, we have done all that you commanded us, and there is here still room. So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that you find, invite to the feast, and constrain them to enter, till my house is filled. I say unto you, that no one of those people that were invited shall taste of my feast. Matthew 22:10 And those servants went out into the roads, and gathered all that they found, good and bad: and the banquet-house was filled with guests. Matthew 22:11 And the king entered to see those who were seated, and he saw there a man not wearing a festive garment: Matthew 22:12 and he said unto him, My friend, how did you come in here not having on festive garments? Matthew 22:13 And he was silent. Then the king said to the servants, Bind his hands and his feet, and put him forth into the outer darkness; there shall be weeping and gnashing of teeth. Matthew 22:14 The called are many; and the chosen, few.

Tribute to Caesar

Matt 22:15-22 Mark 12:13-17 Luke 20:20-26

Matthew 22

15 Then the Pharisees departing, consulted among themselves for to entrap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, Master, we know that you are a true speaker, and teach the way of God in truth, neither have you concern for any man. For you do not respect the person of men: 17 tell us therefore what do you think, is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their naughtiness, said, Why do you tempt me hypocrites? 19 Show me the tribute coin. And they offered him a penny. 20 And Jesus said to them, Whose is this image and superscription? 21 They say to him, Caesar's. Then he said to them, Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. 22 And hearing it they marveled, and leaving him went their ways.

Mark 12

13 And they send to him certain of the Pharisees and of the Herodians: that they should entrap him in his word. 14 Who coming, say to him, Master, we know that you are a true speaker, and care not for any man: for you do not look upon the person of men, but teachest! The way of God in truth, is it lawful to give tribute to Caesar: or shall we not give it? 15 Who knowing their subtlety, said to them, Why do you tempt me? Bring me a penny that I may see it. 16 But they brought it to him. And he said to them, Whose is this image and inscription? They said to him, Caesar's. 17 And Jesus answering, said to them, Render therefore the things that are Caesar's, to Caesar: and that are God's, to God. And they marveled at him.

Luke 20

20 And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the president. 21 And they asked him, saying, Master, we know that you speak and teach rightly: and that you do not accept persons, but teach the way of God in truth. 22 Is it lawful for us to give tribute to Caesar, or no? 23 But considering their guile, he said to them, Why do you tempt me? 24 Show me a penny, Whose image has it and inscription? They answering, said, Caesar's. 25 And he said to them, Render, therefore, the things that are Caesar's to Caesar: and the things that are God's to God. 26 And they could not reprehend his word before the people: and marveling at his answer, they held their peace.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:15 Then went the Pharisees and considered how they might ensnare him in a word, and deliver him into the power of the judge, and into the power of the ruler. Matthew 22:16 And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, Teacher, we know that you speak the truth, and teachest the way of God with equity, and art not lifted up by any man: for you act not so as to be seen of any man. Matthew 22:17 Tell us now, What is your opinion? Is it lawful that we should pay the tribute to Caesar, or not? Shall we give, or shall we not give? Mark 12:15a But Jesus knew their deceit, and said unto them, Why do you tempt me, you hypocrites? Show me the penny of the tribute. Matthew 22:20 So they brought unto him a penny. Jesus said unto them, To whom belongs this image and inscription? They said unto him, To Caesar. Matthew 22:21 He said unto them, Give what is Caesar's to Caesar, and what is God's to God. Luke 20:26 And they could not make him slip in a single word before the people; and they marvelled at his word, and refrained.

MATTHEW

Jesus Questioned About the Resurrection

Matt 22:23-33 Mark 12:18-27 Luke 20:27-40

Matthew 22

23 That day there came to him the Sadducees, that say there is no resurrection and asked him, 24 saying, Master, Moses said, *If a man die not harming a child, that his brother marry his wife, and raise up seed to his brother.* 25 And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all the woman died also. 28 In the resurrection therefore whose wife of the seven shall she be? For they all had her. 29 And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection neither shall they marry nor be married: but are as the angels of God in heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you, *32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of the dead, but of the living. 33 And the multitudes hearing it, marveled at his doctrine.

Mark 12

18 And there came to him the Sadducees that say there is no resurrection: and they asked him, saying, Master, 19 Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. 20 There were therefore seven brethren: and the first took a wife and died, leaving no issue. 21 And the second took her, and died: and neither this left issue. And the third in like manner. 22 And the seven took her in like sort: and did not leave issue. Last of all the woman also died. 23 In the resurrection therefore when they shall rise again, whose wife shall she be of these? For seven had her to wife. 24 And Jesus answering, said to them, Do you not therefore err, not knowing the Scriptures, nor the power of God? 25 For when they shall rise again from the dead, they shall neither marry nor be married, but are as the angels in heaven. 26 And as concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27 He is not the God of the dead, but of the living. You therefore are much deceived.

Luke 20

27 And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, 28 saying, Master, Moses gave us in writing: If a man's brother die having a wife, and he have no children, that his brother take her as wife, and raise up seed to his brother. 29 There were therefore seven brethren: and the first took as wife, and died without children. 30 And the next took her, and he died without children. 31 And the third took her. In like manner also all the seven, and they left no seed, and died. 32 Last of all the woman died also. 33 In the resurrection therefore, whose wife shall she be of them? For all the seven had her as wife. 34 And Jesus said to them, The children of this world marry, and are given in marriage. 35 But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives. 36 Neither can they die any more, for they are equal to angels: and they are the sons of God, seeing they are the sons of the resurrection. 37 But that the dead rise again, Moses also showed, beside the bush, as he called the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob.* 38 For God is not of the dead, but of the living, for all live to him. 39 And certain of the scribes answering, said to him, Master, you have said well. 40 And further they did not ask him anything.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:23 And on that day came the Sadducees, and said unto him, There is no life for the dead. Matthew 22:24 And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed for his brother. Now there were with us seven brethren: and the first took a wife, and died without children; Luke 20:30 and the second took his wife, and died without children; 13 Luke 20:31 and the third also took her; and in like manner the seven of them also, and they died without leaving children. Matthew 22:27 And last of them all the woman died also. Matthew 22:28 At the resurrection, then, which of these seven shall have this woman? For all of them took her. Jesus answered and said unto them, Is it not for this that you have erred, because ye know not the scriptures, nor the power of God? Luke 20:34b And the sons of this world take wives, and the women become the men's; Luke 20:35 but those that have become worthy of that world, and the resurrection from among the dead, do not take wives, and the women also do not become the men's. Luke 20:36 Nor is it possible that they should die; but they are like the angels, and are the children of God, because they have become the children of the resurrection. For in the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? And God is not the God of the dead, but of the living: for all of them are alive with him. And you have erred greatly. Matthew 22:33 And when the multitudes heard, they were wondering at his teaching. Luke 20:39 And some of the scribes answered and said unto him, Teacher, you have well said.

MATTHEW

The Great Commandment

Matt 22:34-40 Mark 12:28-34

Matthew 22

33 And the multitudes hearing it, marveled at his doctrine. 34 But the Pharisees hearing that he had put the Sadducees to silence, came together: 35 and one of them a doctor of law asked of him, tempting him, 36 Master, which is the greatest commandment in the law? 37 Jesus said to him, *You shall love the Lord your God from your whole heart, and with your whole soul, and with your whole mind.* 38 This is the greatest and the first commandment. 39 And the second is like to this, *You shall love your neighbor as yourself.* 40 On these two commandments depends the whole Law and the Prophets.

Mark 12

28 And there came one of the scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. 29 And Jesus answered him, That the first commandment of all is, *Hear Israel: the Lord your God is one God.* 30 *And you shall love the Lord your God from your whole heart, and with your whole soul, and with your whole mind, and with your whole power.* This is the first commandment. 31 And the second is like to it, *You shall love your neighbor as yourself.* Another commandment greater than these there is not. 32 And the scribe said to him, Well Master, you have said in truth, that there is one God, and there is none other besides him. 33 And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love his neighbor as himself is a greater thing than all holocausts and sacrifices. 34 And Jesus seeing that he had answered wisely, said to him, You are not far from the kingdom of God. And no man now dared ask him.

St. Augustine This is recorded also by Mark, and that too in the same order. Neither should there be any difficulty in the statement made by Matthew, to the effect that the person by whom the question was put to the Lord tempted Him; whereas Mark says nothing about that, but tells us at the end of the paragraph how the Lord said to the man, as to one who answered discreetly, "Thou art not far from the kingdom of God." For it is quite possible that, although the man approached Him with the view of tempting Him, he may have been set right by the Lord's response. Or we need not at any rate take the tempting referred to in a bad sense, as if it were the device of one who sought to deceive an adversary; but we may rather suppose it to have been the result of caution, as if it were the act of one who wished to have further trial of a person who was unknown to him. For it is not without a good purpose that this sentence has been written, "He that is hasty to give credit is light-minded, and shall be impaired." (Ecclus 19:4) Luke, on the other hand, not indeed in this order, but in a widely different connection, introduces something which resembles this. (Luke 10:25-37) But whether in that passage he is actually recording this same incident, or whether the person with whom the Lord [is represented to have] dealt in a similar manner there on the subject of those two commandments is quite another individual, is altogether uncertain. At the same time, it may appear right to regard the person who is introduced by Luke as a different individual from the one before us here, not only on the ground of the remarkable divergence in the order of narration, but also because he is there reported to have replied to a question which was addressed to him by the Lord, and in that reply to have himself mentioned those two precepts. The same opinion is further confirmed by the fact that, after telling us how the Lord said to him, "This do, and thou shalt live,"—thus instructing him to do that great thing which, according to his own answer, was contained in the law,—the evangelist follows up what had passed with the statement, "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:29) Thereupon, too [according to Luke], the Lord told the story of the man who was going down from Jerusalem to Jericho, and fell among robbers. Consequently, considering that this individual is described at the outset as tempting Christ, and is represented to have repeated the two commandments in his reply; and considering, further, that after the counsel which was given by the Lord in the words, "This do, and thou shalt live," he is not commended as good, but, on the contrary, has this said of him, "But he, willing to justify himself," etc., whereas the person who is mentioned in parallel order both by Mark and by Luke received a commendation so marked, that the Lord spake to him in these terms, "Thou art not far from the kingdom of God,"—the more probable view is that which takes the person who appears on that occasion to be a different individual from the man who comes before us here.

Weaved Together Matthew 22:34 But the rest of the Pharisees, when they saw his silencing the Sadducees on this point, gathered against him to contend with him. And one of the scribes, of those that knew the law, when he saw the excellence of his answer to them, desired to try him, and said unto him, Luke 10:25b What shall I do to inherit eternal life? And, Mark 12:28b Which of the commandments is greater, and has precedence in the law? Mark 12:29 Jesus said unto him, The first of all the commandments is, Hear, O Israel; The Lord our God, the Lord is one: and you shall love the Lord your God with all your heart, and with all your soul, and with all your thought, and with all your strength. Matthew 22:38 This is the great and preëminent commandment. Mark 12:31 And the second, which is like it, is, You shall love your neighbor as yourself. And another commandment greater than these two there is not. Matthew 22:40 On these two commandments, then, are hung the law and the prophets. Mark 12:32 That scribe said unto him, Excellent! My Master; you have said truly that he is one, and there is no other outside of him: Mark 12:33 and that a man should love him with all his heart, and with all his thought, and with all his soul, and with all his strength, and that he should love his neighbor as himself, is better than all savors and sacrifices. Mark 12:34a And Jesus saw him that he had answered wisely; and he answered and said unto him, You are not far from the kingdom of God. Luke 10:28b You have spoken rightly: do this, and you shall live. Luke 10:29 And he, as his desire was to justify himself, said unto him, And who is my neighbor? 10:37 And he said unto him, He that had compassion on him. Mark 12:34b Jesus said unto him, Go, and do also likewise. And no man dared afterwards to ask him anything.

MATTHEW

The Son of David

Matt 22:41-46 Mark 12:35-37 Luke 20:41-44

Matthew 22

41 And the Pharisees being assembled, Jesus asked them 42 saying, What is your opinion of Christ? Whose son is he? They say to him, David's. 43 He said to them, How then does David in spirit call him Lord, saying, 44 *The Lord said to my Lord, sit on my right hand, until I put your enemies the footstool of your feet?* 45 If David therefore call him Lord, how is he his son? 46 And no man could answer him a word: neither did any man from that day ask him anymore.

Mark 12

35 And Jesus answering, said teaching in the temple, How do the scribes say, that Christ is the son of David? 36 For David himself said in the Holy Ghost: *Our Lord said unto my Lord, sit on my right hand, until I put your enemies the footstool of your feet.* 37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly.

Luke 20

41 But he said to them, How do they say that Christ is the son of David? 42 And David himself said in the book of Psalms, *The Lord said to my Lord, Sit at my right hand, 43 until I put your enemies, the footstool of your feet?* 44 David then called him Lord: and how is he his son?

St. Augustine This is given also by Mark in due course, and in the same order. (Mark 12:35-37) Luke, again, only omits mention of the person who asked the Lord which was the first commandment in the law, and, after passing over that incident in silence, observes the same order once more as the others, narrating just as these, do this question which the Lord put to the Jews concerning Christ, as to how He was David's son. (Luke 20:41-44) Neither is the sense at all affected by the circumstance that, as Matthew puts it, when Jesus had asked them what they thought of Christ, and whose son He was, they [the Pharisees] replied, "The son of David," and then He proposed the further query as to how David then called Him Lord; whereas, according to the version presented by the other two, Mark and Luke, we do not find either that these persons were directly interrogated, or that they made any answer. For we ought to take this view of the matter, namely, that these two evangelists have introduced the sentiments which were expressed by the Lord Himself after the reply made by those parties, and have recorded the terms in which He spoke in the hearing of those whom He wished profitably to instruct in His authority, and to turn away from the teaching of the scribes, and whose knowledge of Christ amounted then only to this, that He was made of the seed of David according to the flesh, while they did not understand that He was God, and on that ground also the Lord even of David. It is in this way, therefore, that in the accounts given by these two evangelists, the Lord is mentioned in a manner which makes it appear as if He was discoursing on the subject of these erroneous teachers to men whom He desired to see delivered from the errors in which these scribes were involved. Thus, too, the question, which is presented by Matthew in the form, "What say ye?" is to be taken not as addressed directly to these [Pharisees], but rather as expressed only with reference to those parties, and directed really to the persons whom He was desirous of instructing.

MATTHEW

Hypocrisy of the Scribes and Pharisees

Matt 23:1-36 Mark 12:37-40 Luke 20:45-47

Matthew 23

1 THEN Jesus spoke to the multitudes and to his Disciples, 2 saying, Upon the chair of Moses have sit the scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do not, for they say and do not. 4 For they bind heavy burdens and importable: and put them upon men's shoulders: but with a finger of their own they will not move them. 5 But they do all their works, for to be seen of men. For they make broad their phylacteries, and enlarge their fringes. 6 And they love the first places at suppers, and the first chairs in the synagogues, 7 and salutations in the market-place, and to be called of men, rabbi. 8 But be not you called rabbi, for one is your Master, and all you are brethren. 9 And call none father to yourself upon earth: for one is your Father, he that is in heaven. 10 Neither you be called masters: for one is your Master, Christ. 11 He that is the greater of you, shall be your servant. 12 And he that exalts himself, shall be humbled: and he that humbles himself, shall be exalted. 13 But woe to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For yourselves do not enter in: and those that are going in, you suffer not to enter. 14 Woe to you scribes and Pharisees, hypocrites: because you devour widows houses, praying long prayers, for this you shall receive the greater judgment. 15 Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 18 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. 17 You foolish and blind, for whether is greater, the gold, or the temple that sanctifies the gold? 18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 You blind, for whether is greater, the gift, or the altar that sanctifies the gift? 20 He therefore that swears by the altar, swears by it and by all things that are upon it: 21 and whosoever shall swear by the temple, swears by it and by him that dwells in it: 22 and he that swears by heaven, swears by the throne of God and by him that sits thereon. 23 Woe to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin,

and have left the weightier things of the law, judgment, and mercy, and faith, these things you ought to have done, and not to have omitted those. 24 Blind guides that strain a gnat, and swallow a camel. 25 Woe to you scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. 26 You blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean. 27 Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchers, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity. 29 Woe to you scribes and Pharisees, you hypocrites: because you build the prophets sepulchers, and garnish the monuments of just men, 30 and say: If we had been in our fathers days, we had not been their fellows in the blood of the prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the prophets; 32 and you now fill up the measure of your fathers. 33 You serpents, vipers broods, how will you flee from the judgment of hell? 34 Therefore behold I send unto you prophets and wise men and scribes, and of them you shall kill and crucify, and of them you shall scourge in your synagogues, and persecute from city into city: 35 that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just even unto the blood of Zechariah the son of Barachiah, whom you murdered between the temple and the altar. 36 Amen I say to you, all these things shall come upon this generation.

Mark 12

37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly. 38 And he said to them in his doctrine, Take heed of the scribes that will walk in long robes, and be saluted in the market place, 39 and sit in the first chairs in the synagogues, and love the highest places at suppers: 40 which devour widow's houses under the pretense of long prayer: these shall receive larger judgment.

Luke 20

45 And all the people hearing him, he said to his Disciples, 46 Beware of the scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts. 47 Which devour widow's houses: feigning long prayer. These shall receive greater damnation.

Weaved Together Matthew 23:1 Then spoke Jesus unto the multitudes and his disciples, and said unto them, Matthew 23:2 On the seat of Moses are seated the scribes and Pharisees: Matthew 23:3 everything that they say unto you now to keep, keep and do: but according to their deeds do ye not; for they say, and do not. Matthew 23:4 And they bind heavy burdens, and lay them on the shoulders of the people; while they with one of their fingers will not come near them. Matthew 23:5a But all their deeds they do to make a show before men. Mark 12:37b And all the multitude were hearing that with pleasure. Mark 12:38 And in the course of his teaching he said unto them, Guard yourselves from the scribes, who desire to walk in robes, Mark 12:39 and love salutation in the marketplaces, and sitting in the highest places of the synagogues, and at feasts in the highest parts of the rooms: Matthew 23:5b and they broaden their amulets, and lengthen the cords of their cloaks, Matthew 23:7b and love that they should be called by men, My master, Mark 12:40 and devour widows' houses, because of their prolonging their prayers; these then shall receive greater judgement. Matthew 23:8 But you, be ye not called masters: for your master is one; all you are brethren. Matthew 23:9 Call not then to yourselves any one father on earth: for your Father is one, who is in heaven. Matthew 23:10 And be not called directors: for your director is one, even the Messiah. Matthew 23:11 He that is great among you shall be unto you a minister. Matthew 23:12 Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted. Luke 11:43 Woe unto you, Pharisees! Because ye love the highest places in the synagogues, and salutation in the marketplaces. Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! Because ye devour widows' houses, because of your prolonging your prayers: for this reason then you shall receive greater judgement. Matthew 23:13a Woe unto you, scribes and Pharisees, hypocrites! Because you have shut the kingdom of God before men. Luke 11:52a Woe unto you that know the law! For you concealed the keys of knowledge: Matthew 23:13b

MATTHEW

ye enter not, and those that are entering ye suffer not to enter. Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! Because ye compass land and sea to draw one proselyte; and when he is become so, you make him a son of hell twice as much as yourselves. Matthew 23:16 Woe unto you, you blind guides! Because ye say, Whosoever swears by the temple, it is nothing; but whosoever swears by the gold that is in the temple, shall be condemned. Matthew 23:17 You blind foolish ones: which is greater, the gold, or the temple which sanctifies the gold? Matthew 23:18 And, Whosoever swears by the altar, it is nothing; but whosoever swears by the offering that is upon it, shall be condemned. Matthew 23:19 You blind foolish ones: which is greater, the offering, or the altar which sanctifies the offering? Matthew 23:20 Whosoever then swears by the altar, has sworn by it, and by all that is upon it. Matthew 23:21 And whosoever swears by the temple, has sworn by it, and by him that is dwelling in it. Matthew 23:22 And whosoever swears by heaven, has sworn by the throne of God, and by him that sits upon it. Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! Because ye tithe mint and rue and dill and cummin and all herbs, and you leave the important matters of the law, judgement, and mercy, and faith, and the love of God: this ought ye to do, and not to leave that undone. Matthew 23:24 You blind guides, which strain out a gnat, and swallow camels. Matthew 23:25 Woe unto you, scribes and Pharisees, hypocrites! Because ye cleanse the outside of the cup and of the platter, while the inside of them is full of injustice and wrong. Matthew 23:26 You blind Pharisees, cleanse first the inside of the cup and of the platter, then shall the outside of them be cleansed. Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! Because ye resemble whited sepulchres, which appear from the outside beautiful, but within full of the bones of the dead, and all uncleanness. Matthew 23:28 So ye also from without appear unto men like the righteous, but within you are full of wrong and hypocrisy. Luke 11:45 One of the scribes answered and said unto him, Teacher, in this saying of yours you are casting a slur on us. Luke 11:46 He said, And to you also, you scribes, woe! For you lade men with heavy burdens, and you with one of your fingers come not near those burdens. Woe unto you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, which your fathers killed, and adorn the burying-places of the righteous, and say, Matthew 23:30 If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Matthew 23:31 Wherefore, behold, you witness against yourselves, that you are the children of those that slew the prophets. Matthew 23:32 And ye also, ye fill up the measure of your fathers. Matthew 23:33 You serpents, you children of vipers, where shall you flee from the judgment of Gehenna? Matthew 23:34 Therefore, behold, I, the wisdom of God, am sending unto you prophets, and apostles, and wise men, and scribes: and some of them you shall slay and crucify; and some of them you shall beat in your synagogues, and persecute from city to city: Matthew 23:35 that there may come on you all the blood of the righteous that has been poured upon the ground from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom you slew between the temple and the altar. Matthew 23:36 Verily I say unto you, All these things shall come upon this generation.

The People of Jerusalem Rebuked

Matt 23:37-39

37 Jerusalem, Jerusalem, which killed the prophets, and stoned them that were sent to you, how often would I gather together your children as the hen does gather together her chickens under her wings, and you would not? 38 Behold, your house shall be left desert to you. 39 For I say to you, you shall not see me from henceforth until you say, Blessed is he that comes in the name of our Lord.

McEvilly This sublime, impassioned apostrophe was uttered, according to St. Luke (xiii. 34), not in Jerusalem, but elsewhere. However, it may be that our Redeemer employed it twice, or the Evangelist may have recorded it without reference to the place where it was uttered.

The Temple to be Destroyed

Matt 24:1-2 Mark 13:1-2 Luke 21:5-6

Matthew 24

1 AND Jesus being gone out of the temple, went. And his Disciples came to show him the buildings of the temple. 2 And he answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

Mark 13

1 AND when he went out of the Temple, one of his Disciples said to him, Master, behold what manner of stones, and what kind of buildings. 2 And Jesus answering, said to him, See all these great buildings? There shall not be left a stone upon a stone that shall not be destroyed.

Luke 21

5 And certain ones saying of the temple that it was adorned with good stones and gifts, he said, 6 These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed.

St. Augustine This incident is related also by Mark, and nearly in the same order. But he brings it in after a digression of some small extent, which is made with a view to mention the case of the widow who put the two mites into the treasury, (Mark 12:41-13:2) which occurrence is recorded only by Mark and Luke. For in proof that Mark's order is essentially the same as Matthew's, we need only notice that in Mark's version also, after the account of the Lord's discussion with the Jews on the occasion when He asked them how they held Christ to be David's son, we have a narrative of what He said in warning them against the Pharisees and their hypocrisy,—a section which Matthew has presented on the amplest scale, introducing into it a larger number of the Lord's sayings on that occasion. Then after this paragraph, which has been handled briefly by Mark, and treated with great

MATTHEW

fullness by Matthew, Mark, as I have said, introduces the passage about the widow who was at once so extremely poor, and yet abounded so remarkably. And finally, without interpolating anything else, he subjoins a section in which he comes again into unison with Matthew,—namely, that relating to the destruction of the temple. In like manner, Luke first states the question which was propounded regarding Christ, as to how He was the son of David, and then mentions a few of the words which were spoken in cautioning them against the hypocrisy of the Pharisees. Thereafter he proceeds, as Mark does, to tell the story of the widow who cast the two mites into the treasury. And finally he appends the statement, (Luke 20:16-21:6) which appears also in Matthew and Mark, on the subject of the destined overthrow of the temple.

Christ Foretells Catastrophes to Come

Matt 24:3-8 Mark 13:3-8 Luke 21:7-11

Matthew 24

3 And when he was sitting upon Mount Olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? And what shall be the sign of your coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you: 5 for many shall come in my name saying, I am Christ: and they shall seduce many. 6 For you shall hear of wars, and rumors of wars. See that you be not troubled, for these things must be done: but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places, 8 and all these things are the beginnings of sorrows.

Mark 13

3 And when he sat in Mount Olivet against the temple, Peter and James and John and Andrew asked him apart: 4 Tell us, when shall these things be? And what shall be the sign when all these things shall begin to be consummate? 5 And Jesus answering, began to say to them, See that no man seduce you. 6 For many shall come in my name saying that I am he: and they shall seduce many. 7 And when you shall hear of wars and rumors of wars, fear not, for these things must be, but the end is not yet. 8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows.

Luke 21

7 And they asked him, saying, Master, when shall these things be, and what shall be the sign when they shall begin to come to pass? 8 Who said, See you be not seduced, for many will come in my name, saying that I am he: and the time is at hand, go not therefore after them. 9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by. 10 Then he said to them, nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in places, and pestilences and famine, and terrors from heaven, and there shall be great signs.

McEvilly Matthew 24:3 "And when He was sitting on Mount Olivet." Our Redeemer, after preaching in the temple during the day, went out each evening to Bethania, whence, after refecton, He retired to Mount Olivet, which was just near, where He "spent the night" (Luke xxi. 37), most likely, in prayer and preparation for His approaching Passion. It may be, on this occasion, that on His way to Bethania, and wearied from in His labors, and weak from fasting during the day, He sat on Mount Olivet; or that, after partaking of supper, He returned to spend the night, and then sat down, "over against the temple" (Mark xiii. 3), of which He had a full view from Mount Olivet. This happened, according to some (Maldonatus), on the fourth day (viz., Wednesday) after His triumphal entry into Jerusalem. According to others (Jansenius, etc.), on the third. The view of the temple, recalled to the minds of His disciples His prophecy relating to its destruction. Possibly, also, our Redeemer, in viewing the temple, may have again spoken of its coming destruction. "The disciples came to Him privately." Mark (xiii. 3) says, only four of them did so. Maybe, that these four alone spoke and questioned Him, with the concurrence of the rest. This they did "privately," away from the multitude. Others interpret, "privately" (A. Lapide), apart from the other disciples. These four referred to, who were most intimate with Him, question Him on this very delicate subject, which was most dangerous to speak of publicly, lest it should reach the Scribes. St. Stephen's death is owing to a charge of his having spoken on this subject (Acts vi. 14). "Tell us," to whom you are accustomed to disclose what you do not wish to make known to all, "when shall these things be? and what shall be the sign?" etc. Mark (xiii. 5) and Luke (xxi. 7) have only—1st, "When shall these things be?" which have been so often prophesied by Thee, regarding the destruction of Jerusalem; and 2ndly, "The sign when all these things shall be begin to be fulfilled," regarding Thy glorious coming; whereas, St. Matthew has, for the second question, "What shall be the sign of Thy coming, and of the consummation of the world?" Hence, some commentators, with St. Jerome, divide this latter question in St. Matthew into two, and say the question of the disciples was threefold —1. The time of this menaced ruin of the temple; 2. Its sign; 3. The sign of the end of the world. It seems most probable, that the second question in St. Matthew is the same as that in Mark and Luke.

Weaved Together Mark 13:3 And when Jesus sat on the mount of Olives opposite the temple, his disciples, Simon Cephas and James and John and Andrew, came forward unto him, and said unto him between themselves and him, Teacher, tell us when that shall be, and what is the sign of your coming and the end of the world. Jesus answered and said unto them, Days will come, when you shall long to see one of the days of the Son of Matthew 24:5a man, and shall not behold. Luke 21:8b Take heed lest any man lead you astray. Many shall come in my name, and say, I am the Messiah; and they shall say, The time has come near, and shall lead many astray: go not therefore after them. And when you hear of wars and tidings of insurrections, see to it, be not agitated: for these things must first be; only the end is not yet come. Matthew 24:7a Nation shall rise against nation, and kingdom against kingdom: Luke 21:11 and great earthquakes shall be in one place and another, and there shall be famines and deaths and agitations: and there shall be fear and terror and great signs that shall appear from heaven, and there shall be great storms Matthew 24:8 All these things are the beginning of travail.

MATTHEW

Those Who Persevere Shall be Saved

Matt 24:9-14 Mark 13:9-13 Luke 21:12-19

Matthew 24

9 Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my name's sake. 10 And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another. 11 And many false prophets shall rise: and shall seduce many. 12 And because iniquity shall abound: the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved. 14 And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

Mark 13

9 But look to yourselves. For they shall deliver you up in councils, and in synagogues shall you be beaten, and you shall stand before presidents and kings for my sake, for a testimony unto them. 10 And into all nations first the Gospel must be preached. 11 And when they shall lead you and deliver you, be not careful beforehand what you shall speak: but that which shall be given you in that hour that you speak. For it is not you that speak, but the Holy Ghost. 12 And brother shall deliver brother unto death, and the father his son: and the children shall rise against the parents, and shall work their death. 13 And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

Luke 21

12 But before all these things they will lay their hands upon you: and persecute you delivering you into synagogues and prisons, drawing you to kings and presidents for my name. 13 And it shall happen unto you for testimony. 14 Lay up this therefore in your hearts, not to premeditate how you shall answer. 15 For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. 16 And you shall be delivered up by your parents and brethren, and kinsmen and friends: and they will put some of you to death. 17 And you shall be odious to all men for my name. 18 And a hair of your head shall not perish. 19 In your patience you shall possess your souls.

McEvilly Hence, St. Luke says (xxi. 12). "but for all things, they will lay their hands on you," etc. It is observed, that St. Matthew does not so minutely or circumstantially detail the evils which were to befall the Apostles, as is done by St. Luke and St. Mark; but this is accounted for as St. Matthew had done so already, (x. 17, etc.)

St. Augustine Here, as elsewhere, each of these writers gives some matters which are peculiar to himself, in which, nevertheless, we have not to apprehend any suspicion of inconsistency. But what we have to make sure of is the proof that, in those passages which are exact parallels, they are nowhere to be regarded as in antagonism with each other. For if anything bearing the appearance of a contradiction meets us here, the simple affirmation that it is something wholly distinct, and uttered by the Lord in similar terms indeed, but on a totally different occasion, cannot be deemed a legitimate mode of explanation in a case like this, where the narrative, as given by all the three evangelists, moves in the same connection at once of subjects and of dates. Moreover, the mere fact that the writers do not all observe the same order in the reports which they give of the same sentiments expressed by the Lord, certainly does not in any way affect either the understanding or the communication of the subject itself, provided the matters which are represented by them to have been spoken by Him are not inconsistent the one with the other. Again, what Matthew states in this form, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," (Mt 24:14) is given also in the same connection by Mc in the following manner: "And the gospel must first be published among all nations." (Mark 13:10) Mc has not added the words, "and then shall the end come;" but he indicates what they express, when he uses the phrase "first" in the sentence, "And the gospel must first be published among all nations." For they had asked Him about the end. And therefore, when He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come.

Weaved Together Luke 21:12 But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues and into prisons, and bring you before kings and judges for my name's sake. Luke 21:13 And that shall be unto you for a witness. Mark 13:10 But first must my gospel be preached unto all nations. Luke 12:11 And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how you shall answer for yourselves, or what ye shall say: Mark 13:11b because it is not ye that speak, but the Holy Spirit. Luke 21:14 Lay it to your heart, not to be anxious before the time what you shall say: Luke 21:15 and I shall give you understanding and wisdom, which all your adversaries shall not be able to gainsay. Matthew 24:9 And then shall they deliver you unto constraint, and shall kill you: and you shall be hated of all nations because of my name. Matthew 24:30 And then shall many go astray, and they shall hate one another, and deliver one another unto death. Luke 21:16 And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall slay some of you. Luke 21:18 But a lock of hair from your heads shall not perish. Luke 21:19 And by your patience you shall gain your souls. Matthew 24:11 And many men, false prophets, shall arise, and lead many astray. Matthew 24:12 And because of the abounding of iniquity, the love of many shall wax cold. Matthew 24:13 But he that endures to the end, the same shall be saved. Matthew 24:14 And this, the gospel of the kingdom, shall be preached in all the world for a testimony to all nations; and then shall come the end of all.

MATTHEW

The Destruction of Jerusalem

Matt 24:15-22 Mark 13:14-20 Luke 21:20-24

Matthew 24

15 Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that reads, let him understand): 16 then they that are in Judea, let them flee to the mountains: 17 and he that is on the house top, let him not come down to take anything out of his house: 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the winter or on the Sabbath. 21 For there shall be then great tribulation, such as has not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened.

Mark 13

14 And when you shall see the *abomination of desolation*, standing where it ought not, he that reads, let him understand, then they that are in Judea, let them flee unto the mountains. 15 And he that is on the house top, let him not go down into the house, nor enter in to take anything out of his house. 16 And he that shall be in the field, let him not return back to take his garment. 17 And woe to them that are with child, and that give suck in those days. 18 But pray that the things chance not in the winter. 19 For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he has elected, he has shortened the days.

Luke 21

20 And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. 21 Then they that are in Judea, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But woe to them that are with child and that give suck in those days, for there shall be great affliction upon the land, and wrath on this people. 24 And they shall fall by the edge of the sword: and shall be led captive into all nations, and Jerusalem shall be trodden of the Gentiles: until the times of nations are fulfilled.

St. Augustine When He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come. In like manner, what Matthew states thus, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand," (Mt 24:15) is put in the following form by Mark: "But when ye shall see the abomination of desolation standing where it ought not, let him that readeth understand." (Mark 12:14) But though the phrase is thus altered, the sense conveyed is the same. For the point of the clause "where it ought not," is that the abomination of desolation ought not to be in the holy place. Luke's method of putting it, again, is neither, "And when ye shall see the abomination of desolation stand in the holy place," nor "where it ought not," but, "And when ye shall see Jerusalem compassed with an army, then know that the desolation thereof is nigh." (Luke 21:20) At that time, therefore, will the abomination of desolation be in the holy place. Again, what is given by Matthew in the following terms: "Then let them which be in Judaea flee into the mountains; and let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes," (Mt 24:16-18) is reported also by Mark almost in so many words. On the other hand, Luke's version proceeds thus: "Then let them which are in Judaea flee to the mountains." (Luke 21:21) Thus far he agrees with the other two. But he presents what is subsequent to that in a different form. For he goes on to say, "And let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto: for these be the days of vengeance, that all things which are written may be fulfilled." Now these statements seem to present differences enough between each other. For the one, as it occurs in the first two evangelists, runs thus: "Let him which is on the house-top not come down to take anything out of his house;" whereas what is given by the third evangelist is to this effect: "And let them which are in the midst of it depart out." The import, however, may be, that in the great agitation which will arise in the face of so mighty an impending peril, those shut up in the state of siege (which is expressed by the phrase, "they which are in the midst of it") will appear upon the housetop [or "wall"], amazed and anxious to see what terror hangs over them, or what method of escape may open. Still the question rises, How does this third evangelist say here, "let them depart out," when he has already used these terms: "And when ye shall see Jerusalem compassed with an army"? For what is brought in after this—namely, the sentence, "And let not them that are in the countries enter thereinto"—appears to form part of one consistent admonition; and we can perceive how those who are outside the city are not to enter into it; but the difficulty is to see how those who are in the midst of it are to depart out, when the city is already compassed with an army. Well, may not this expression, "in the midst of it," indicate a time when the danger will be so urgent as to leave no opportunity open, so far as temporal means are concerned, for the preservation of this present life in the body, and that the fact that this will be a time when the soul ought to be ready and free, and neither taken up with, nor burdened by, carnal desires, is imported by the phrase employed by the first two writers—namely, "on the house-top," or, "on the wall"? In this way the third evangelist's phraseology, "let them depart out" (which really means, let them no more be engrossed with the desire of this life, but let them be prepared to pass into another life), is equivalent in sense to the terms used by the other two, "let him not come down to take anything out of his house" (which really means, "let not his affections turn towards the flesh, as if it could yield him anything to his advantage then"). And in like manner the phrase adopted by the one, "And let not them that are in the countries enter thereunto" (which is to say, "Let not those who, with good purpose of heart, have already placed themselves outside it, indulge again in any carnal lust or longing after it"), denotes precisely what the other two evangelists embody in the sentence, "Neither let him which is in the field return back to take his clothes," which is much the same as to state that he should not again involve himself in cares of which he had been unburdened. Moreover, Matthew proceeds thus: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Part of this is given and part omitted by Mark, when he says, "And pray ye that your flight be not in the winter." Luke, on the other hand, leaves this out entirely, and instead of it introduces something which is peculiar to himself, and by which he appears to me to have cast light upon this very clause which has been set before us somewhat obscurely by these others. For his version runs thus: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." (Luke 21:34-36) This is to be understood to be the same flight as is mentioned by Matthew, which should not be taken in the winter or on the Sabbath-day. That "winter," moreover, refers to these "cares of this life" which Luke has specified directly; and the "Sabbath-day" refers in like manner to the "surfeiting

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and drunkenness.” For sad cares are like a winter; and surfeiting and drunkenness drown and bury the heart in carnal delights and luxury—an evil which is expressed under the term “Sabbath-day,” because of old, as is the case with them still, the Jews had the very pernicious custom of repelling in pleasure on that day, when they were ignorant of the spiritual Sabbath. Or, if something else is intended by the words which thus appear in Matthew and Mark, Luke’s terms may also be taken to bear on something else, while no question implying any antagonism between them need be raised for all that. At present, however, we have not undertaken the task of expounding the Gospels, but only that of defending them against groundless charges of falsehood and deceit. Furthermore, other matters which Matthew has inserted in this discourse, and which are common to him and Mark, present no difficulty. On the other hand, with respect to those sections which are common to him and Luke, [it is to be remarked that] these are not introduced into the present discourse by Luke, although in regard to the order of narration here they are at one. But he records sentences of like tenor in other connections, either reproducing them as they suggested themselves to his memory, and thus bringing them in by anticipation so as to relate at an earlier point words which, as spoken by the Lord, belong really to a later; or else, giving us to understand that they were uttered twice over by the Lord, once on the occasion referred to by Matthew, and on a second occasion, with which Luke himself deals.

Weaved Together Luke 21:20 But when you see Jerusalem with the army compassing it about, then know that its desolation has come near.

Luke 21:21 Those then that are in Judæa at that time shall flee to the mountain; and those that are within her shall flee; and those that are in the villages shall not enter her. Luke 21:22 For these days are the days of vengeance, that all that is written may be fulfilled. Matthew 24:15 And when you see the unclean sign of desolation, spoken of in Daniel the prophet, standing in the pure place, he that reads shall understand, Matthew 24:16 and then he that is in Judæa shall flee in to the mountain: Mark 13:15 and let him that is on the roof not go down, nor enter in to take anything from his house: Mark 13:16 and let him that is in the field not turn behind him to take his garment. Luke 21:23 Woe to them that are with child and to them that give suck in those days! There shall be great distress in the land, and wrath against this nation. Luke 21:24 And they shall fall on the edge of the sword, and shall be taken captive to every land: and Jerusalem shall be trodden down of the nations, until the times of the nations be ended.

False Christs and False Prophets

Matt 24:23-28 Mark 13:21-23 Luke 17:23-24, 37

Matthew 24

23 Then if any man shall say unto you, Lo here is Christ, or there: do not believe him. 24 For there shall rise false christs and false-prophets, and shall show great signs and wonders, so that the elect also (if it be possible) may be induced into error. 25 Lo I have foretold you. 26 If therefore they shall say unto you, Behold he is in the desert: go not out: behold in the closets, believe it not. 27 For as lightening comes out of the east, and appears even into the west, so shall also the advent of the Son of man be. 28 Wheresoever the body is, there shall the eagles also be gathered together.

Mark 13

21 And then if any man shall say unto you, Lo, here is Christ: lo, there: do not believe. 22 For there shall rise up false christs and false-prophets, and they shall show signs and wonders, to seduce, if it be possible, the elect also. 23 You therefore take heed: behold I have foretold you all things.

Luke 17

23 And they will say to you, Lo here, and lo there. Go not, neither do you follow after. 24 For even as the lightning that lightens from under heaven, unto those parts that are under heaven, shines: so shall the Son of man be in his day. 37 Who said to them, Wheresoever the body shall be, there will also the eagles be gathered together.

Weaved Together Mark 13:21 Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe him not: Matthew 24:24 there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they be able. Mark 13:23 But as for you, beware: for I have acquainted you with everything beforehand. Matthew 24:26 If then they say unto you, Lo, he is in the desert; go not out, lest ye be taken: and if they say unto you, Lo, he is in the chamber; believe not. Matthew 24:27 And as the lightning appears from the east, and is seen unto the west; so shall be the coming of the Son of man. Luke 17:25 But first he must suffer much and be rejected by this generation.

MATTHEW

The Signs of the Last Days

Matt 24:29-31 Mark 13:24-27 Luke 21:25-28

Matthew 24

29 And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30 and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. 31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof.

Mark 13

24 But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light. 25 And the stars of heaven shall be falling down, and the powers that are in heaven shall be moved. 26 And then they shall see the Son of man coming in the clouds, with much power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the utter most part of heaven.

Luke 21

25 And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves. 26 Men withering for fear and expectation, what shall come upon the whole world, for the powers of Heaven shall be moved. 27 And then they shall see the Son of man coming in a cloud with great power and majesty. 28 But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.

Lapide Matthew 24:31 *from extremity to extremity*, from one terminus of heaven and earth to their other terminus, from the east to the west. For ἀκζα signifies any *extreme limit*, whether above or below, whether to the right or to the left. Mark has (xiii. 27), *from the height of earth to the height of heaven* (Vulg.), by which is meant the same thing as in S. Matthew, from one extreme of earth to the other extremity of heaven and earth. For the earth at its extremities seems to be joined to the sky.

Weaved Together Luke 21:25 And there shall be signs in the sun and the moon and the stars; and upon the earth affliction of the nations, and rubbing of hands for the confusion of the noise of the sea, and an earthquake: Luke 21:26a the souls of men shall go forth from fear of that which is to come upon the earth. And in those days, straightway after the distress of those days, the sun shall become dark, and the moon shall not show its light, and the stars shall fall from heaven, and the powers of heaven shall be convulsed: Matthew 24:30 and then shall appear the sign of the Son of man in heaven: and at that time all the tribes of the earth shall wail, and look unto the Son of man coming on the clouds of heaven with power and much glory. Matthew 24:31 And he shall send his angels with the great trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. Luke 21:28 But when these things begin to be, be of good cheer, and lift up your heads; for your salvation has come near.

Jerusalem's Impending Destruction

Matt 24:32-36 Mark 13:28-32 Luke 21:29-33

Matthew 24

32 And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is near. 33 So you also, when you shall see these things, know that it is near even at the doors. 34 Amen I say to you, that this generation shall not pass, until all these things be done. 36 Heaven and earth shall pass, but my words shall not pass. 36 But of that day and hour nobody knows, neither the angels of heaven, but the Father alone.

Mark 13

28 And of the fig tree learn a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very near. 29 So you also when you shall see these things come to pass, know that it is very near at the doors. 30 Amen, I say to you, that this generation shall not pass, until all these things be done. 31 Heaven and earth shall pass, but my words shall not pass. 32 But of that day or hour no man knows neither the angels in heaven, nor the Son, but the Father.

Luke 21

29 And he spoke to them a similitude. See the fig tree, and all trees: 30 when they now bud forth fruit out of themselves, you know that summer is near. 31 So you also when you shall see these things come to pass, know that the kingdom of God is near. 32 Amen, I say to you, that this generation shall not pass, until all be done. 33 Heaven and earth shall pass: but my words shall not pass.

McEvilly Luke (xxi. 30), says, "when they now bud forth their fruit." But, by "fruit" he means, the young shoots and leaves, the same as is here expressed by St. Matthew verse 32.

MATTHEW

The Parable of the Flood and Exhortation to Watchfulness

Matt 24:37-44 Mark 13:35 Luke 17:26-36

Matthew 24

37 And as in the days of Noah, so shall also the coming of the Son of man be. 38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noah entered into the ark, 39 and knew not until the flood came, and took them all: so also shall the coming of the Son of man be. 40 Then two shall be in the field: one shall be taken, and one shall be left. 41 Two women grinding in the mill: one shall be taken, and one shall be left. 42 Watch therefore because you know not what hour your Lord will come. 43 But this you know, that if the good man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up. 44 Therefore be also ready, because at what hour you know not the Son of man will come.

Mark 13

35 Watch therefore, for you know not when the Lord of the house comes: at evening, or at midnight, or at the cock crowing, or in the morning.

Luke 17

26 And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. 27 They did eat and drink, they did marry wives and were given to marriage even until the day that Noah entered into the ark: and the flood came and destroyed them all. 28 Likewise as it came to pass in the days of Lot: they did eat and drink, bought and sold, planted and built. 29 And in the days that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all. 30 According to these things it shall be in the day that the Son of man shall be revealed. 31 In that hour he that shall be in the house-top, and his vessel in the house, let him not go down to take them up: and he that is in the field in like manner let him not return back. 32 Be mindful of Lot's wife. 33 Whosoever seeks to save his life shall lose it: and whosoever does lose the same shall quicken it. 34 I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left. 35 Two women shall be grinding together: the one shall be taken, and the other shall be left: two in the field: the one shall be taken, and the other left. 36 They answering, say to him, Where Lord?

McEvilly As for Matthew 24:36, St. Luke (xvii. 28) introduces the destruction of Sodom in the days of Lot, as a further illustration... As for Matthew 24:42, St. Mark (xiii. 33, etc.), adds, "and pray ye" in order to show us, that our vigilance and personal exertions, of themselves, shall avail nothing, they must be sustained by God's grace and providence. St. Luke, after warning men against the obstacles to vigilance (xxi. 34), adds, "praying at all times" (v. 36).

Weaved Together Matthew 24:37 For as it was in the days of Noah, so shall the coming of the Son of man be. Matthew 24:38 As they were before the flood eating and drinking, and taking wives, and giving wives to men, Matthew 24:39 until the day in which Noah entered into the ark, and they perceived not till the flood came, and took them all; so shall the coming of the Son of man be. Luke 17:28 And as it was in the days of Lot; they were eating and drinking, and selling and buying, and planting and building, Luke 17:29 on the day in which Lot went out from Sodom, and the Lord rained fire and brimstone from heaven, and destroyed them all: Luke 17:30 so shall it be in the day in which the Son of man is revealed. Luke 17:31 And in that day, whosoever is on the roof, and his garments in the house, let him not go down to take them: and he that is in the field shall not turn behind him. Luke 17:32 Remember Lot's wife. Luke 17:33 Whosoever shall desire to save his life shall destroy it: but whosoever shall destroy his life shall save it. Luke 17:34 Verily I say unto you, In that night there shall be two on one bed; one shall be taken, and another left. Luke 17:35 And two women shall be grinding at one mill; one shall be taken, and another left. Luke 17:36 And two shall be in the field; one shall be taken, and another left. Luke 17:37 They answered and said unto him, To what place, our Lord? He said unto them, Where the body is, there will the eagles gather. Matthew 24:42 Be attentive now: for you know not at what hour your Lord comes. Matthew 24:43 Know this: if the master of the house had known in what watch the thief would come, he would have been attentive, and would not make it possible that his house should be broken through. Matthew 24:44 Therefore be ye also ready: for in the hour that you think not the Son of man comes.

MATTHEW

The Parable of the Good Servant and the Wicked Servant

Matt 24:45-51 Luke 12:41-50

Matt. 24

45 Who, do you think, is a faithful and wise servant, whom his lord has appointed over his family, to give them food in season? 46 Blessed is that servant, whom when his lord comes, he shall find so doing. 47 Amen I say to you, that over all his goods shall he appoint him. 48 But if that naughty servant shall say in his heart, My lord is long a coming: 49 and shall begin to strike his fellow-servants, and eats, and drinks with drunkards: 40 the lord of that servant shall come in a day that he hopes not, and an hour that he knows not, 51 and shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke 12

41 And Peter said to him, Lord, do you speak this parable to us, or likewise to all? 42 And the Lord said, Who do you think is a faithful steward and wise, whom the Lord appoints over his family, to give them in season their measure of wheat? 43 Blessed is that servant whom when the Lord comes, he shall find so doing. 44 Verily I say to you, that over all things which he possesses, he shall appoint him. 45 But if that servant says in his heart, My lord is long a coming: and shall begin to strike the servants and handmaids, and eat and drink, and be drunk: 46 the Lord of that servant shall come in a day that he hopes not, and at an hour that he knows not, and shall divide him, and shall appoint his portion with the infidels. 47 And that servant that knew the will of his lord, and prepared not himself, and did not according to his will: shall be beaten with many stripes. 48 But he that knew not, and did things worthy of stripes: shall be beaten with few. And everyone to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him. 49 I came to cast fire on the earth: and what I will, but that it be kindled? 50 But I have to be baptized with a baptism: and how I am straitened until it be dispatched.

Weaved Together Luke 12:41 Simon Cephas said unto him, Our Lord, is it to us that you have spoken this parable, or also to every man? Jesus said unto him, Who, do you think, is the servant, the master of the house, trusted with control, whom his lord set over his household, to give them their food in its season? Matthew 24:46 Blessed is that servant, whom his lord shall come and find having done so. Verily I say unto you, He will set him over all that he has. But if that evil servant say in his heart, My lord delays his coming: Matthew 24:49b and shall begin to beat his servants and the maidservants of his lord, and shall begin to eat and to drink with the drunken; Matthew 24:50 the lord of that servant shall come in the day that he thinks not, and in the hour that he knows not, Matthew 24:51a and shall judge him, and appoint his portion with the hypocrites, Luke 12:46b and with those that are not faithful: Matthew 24:51b there shall be weeping and gnashing of teeth.

The Parable of the Ten Virgins

Matt 25:1-13

1 THEN shall the kingdom of heaven be like to ten virgins: which taking their lamps went forth to meet the bridegroom and the bride. 2 And five of them were foolish, and five wise. 3 But the five foolish, having taken their lamps, did not take oil with them: 4 but the wise did take oil in their vessels with the lamps. 5 And the bridegroom tarrying long, they slumbered all and slept. 6 And at midnight there was a clamor made, Behold the bridegroom comes! Go forth to meet him. 7 Then arose all those virgins: and they trimmed their lamps. 8 And the foolish said to the wise, Give us of your oil: because our lamps are going out. 9 The wise answered, saying, Lest perhaps there suffice not for us and you, go rather to them that sell: and buy for yourselves. 10 And while they went to buy, the bridegroom came: and they that were ready, entered with him to the marriage, and the gate was shut. 11 But last of all came also the other virgins, saying: Lord, Lord, open to us. 12 But he answering said, Amen I say to you, I know you not. 13 Watch therefore, because you know neither the day nor the hour.

MATTHEW

The Parable of the Talents

Matt 25:14-30

14 For even as a man going into a strange country, called his servants, and delivered them his goods. 15 And to one he gave five talents, and to another two, and to another one, to everyone according to his proper faculty: and immediately he took his journey. 16 And he that had received the five talents, went his way, and occupied with the same, and gained another five. 17 Likewise also he that had received the two, gained another two. 18 But he that had received the one, going his way dug into the earth, and hid his lord's money. 19 But after much time the lord of those servants came, and made a count with them. 20 And there came he that had received the five talents, and offered another five talents, saying, Lord five talents you did deliver me, behold I have gained another five besides. 21 His lord said unto him: Well fair you good and faithful servant, because you have been faithful over a few things, I will place you over many things: enter into the joy of your lord. 22 And there came also he that had received the two talents, and said, Lord two talents you did deliver me: behold I have gained another two. 23 His lord said to him, Well fair you good and faithful servant: because you have been faithful over a few things, I will place you over many things, enter into the joy of your lord. 24 And he also that had received the one talent, came forth, and said, Lord, I know that you are a hard man, you reap where you did not sow: and gather where you strewed not: 25 and being afraid I went, and hid your talent in the earth: behold lo here you have that which is yours. 26 And his lord answering, said to him: Naughty and slothful servant, you did know that I reap where I sow not, and gather where I strewed not: 27 you ought therefore to have committed my money to the bankers, and coming I might have received mine own with usury. 28 Take away therefore the talent from him, and give it to him that has ten talents. 29 For to everyone that has shall be given, and he shall abound: but from him that has not, that also which he seems to have, shall be taken away from him. 30 And cast out the unprofitable servant into the utter darkness. There shall be weeping and gnashing of teeth.

Lapide The parable of Matthew is similar to that which Luke records (19:11), but with some differences. For they were spoken by Christ at different times, and with different objects. The parable in Luke was spoken before Palm Sunday; but this in St. Matthew after it, on the Tuesday before Good Friday. Hence St. Chrysostom, Euthymius, Jansen, and others think they are different parables, or rather, the same parable told in different ways. For instead of talents as Matthew says (Mt 25:15), Luke has minæ (Luke 19:13). And straightway took his journey. Luke adds, that Christ, before He went away, after dividing the pounds, or talents, amongst His servants, said, Make merchandise until I come. He meant, "Increase these My talents by laboring diligently all your life long, and bring Me what you have gained when I return to judgment." By and by he adds, But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. The citizens of Christ are the Jews, who rejected Him, who would not acknowledge Him as their King and Messiah, who said, "We have no king but Cæsar," (Luke 19:14) as they cried before Pilate when they asked that Christ might be crucified. And again, after His resurrection, they persecuted the Apostles and Christians who preached and spread the kingdom of Christ. Wherefore concerning the righteous chastisement which came upon the Jews, Luke subjoins that Christ said, "But those mine enemies, who would not that I should reign, bring them hither, and slay them before me." (Luke 19:27) Matthew Mt 25:21 reads, His lord said unto him, Well done, etc. Luke has (19:19), Be thou over five cities.

The Last Judgment

Matt 25:31-46

31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: 32 and all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separates the sheep from the goats: 33 and shall set the sheep at his right hand, but the goats at his left. 34 Then shall the king say to them that shall be at his right hand, Come you blessed of my Father, possess the kingdom prepared for you from the foundation of the world. 35 For I was hungered, and you gave me to eat: I was thirsty, and you gave me to drink. 36 I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. 37 Then shall the just answer him, saying: Lord, when did we see you hungered, and fed you: thirsty, and gave you drink? 38 And when did we see you a stranger, and took you in? Or naked, and covered you? 39 Or when did we see you sick or in prison: and came to you? 40 And the king answering shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41 Then he shall say to them also that shall be at his left hand, Get away from me you cursed into fire everlasting, which was prepared for the Devil and his angels. 42 For I was hungered, and you gave me not to eat: I was thirsty, and you gave me not to drink. 43 I was a stranger, and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me. 44 Then they also shall answer him, saying, Lord, when did we see you hungered, or thirsty, or a stranger, or naked, or sick, or in prison: and did not minister to you? 45 Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46 And these shall go into punishment everlasting: but the just, into life everlasting.

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Jesus' Death is Premeditated

Matt 26:1-5 Mark 14:1-2 Luke 22:1-2

Matthew 26

1 AND it came to pass, when Jesus had ended all these words, he said to his Disciples, 2 You know that after two days shall be the Pasch, and the Son of man shall be delivered to be crucified. 3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 5 But they said, Not on the festival day, lest perhaps there might be a tumult among the people.

Mark 14

1 AND the Pasch was and the Azymes after two days: and the chief priests and the scribes sought how they might by some wile lay hands on him, and kill him. 2 For they said, Not on the festival day, lest there might be a tumult of the people.

Luke 22

1 AND the festival day of the Azymes approached, which is called Pasch: 2 and the chief priests and the scribes sought how they might kill him: but they were fearful of the people.

St. Augustine Matthew continues thus: "And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days will be the feast of the Passover, and the Son of man shall be betrayed to be crucified." (Mt 26:1-2) This is attested in like manner by the other two,—namely, Mark and Luke,—and that, too, with a thorough harmony on the subject of the order of narration. (Mark 14:1 Luke 22:1) They do not, however, introduce the sentence as one spoken by the Lord Himself. They make no statement to that effect. At the same time, Mark, speaking in his own person, does tell us that "after two days was the feast of the Passover and of unleavened bread." And Luke likewise gives this as his own affirmation: "Now the feast of unleavened bread drew nigh, which is called the Passover;" that is to say, it "drew nigh" in this sense, that it was to take place after two days' space, as the other two are more apparently at one in expressing it. John, on the other hand, has mentioned in three several places the nearness of this same feast-day. In the two earlier instances the intimation is made when he is engaged in recording certain matters of another tenor. But on the third occasion his narrative appears clearly to deal with those very times, in connection with which the other three evangelists also notice the subject,—that is to say, the times when the Lord's passion was actually imminent. (John 11:55, 12:1, 13:1) But to those who look into the matter without sufficient care, there may seem to be a contradiction involved in the fact that Matthew and Mark, after stating that the Passover was to be after two days, have at once informed us how Jesus was in Bethany on that occasion, on which the account of the precious ointment comes before us; whereas John, when he is about to give us the same narrative concerning the ointment, begins by telling us that Jesus came to Bethany six days before the Passover. (John 12:1) Now, the question is, how the Passover could be spoken of by those two evangelists as about to be celebrated two days after, seeing that we find them, immediately after they have made this statement, in company with John, giving us an account of the scene with the ointment in Bethany; while in that connection the last-named writer informs us, that the feast of the Passover was to take place six days after. Nevertheless, those who are perplexed by this difficulty simply fail to perceive that Matthew and Mark have brought in their account of the scene which was enacted in Bethany really in the form of a recapitulation, not as if the time of its occurrence was actually subsequent to the [time indicated in the] announcement made by them on the subject of the two days' space, but as an event which had already taken place at a date when there was still a period of six days preceding the Passover. For neither of them has appended his account of what took place at Bethany to his statement regarding the celebration of the Passover after two days' space in any such terms as these: "After these things, when He was in Bethany." But Matthew's phrase is this: "Now when Jesus was in Bethany." And Mark's version is simply this: "And being in Bethany," etc.; which is a method of expression that may certainly be taken to refer to a period antecedent to the utterance of what was said two days before the Passover. The case, therefore, stands thus: As we gather from the narrative of John, Jesus came to Bethany six days before the Passover; there the supper took place, in connection with which we get the account of the precious ointment; leaving this place, He came next to Jerusalem, sitting upon an ass; and thereafter happened those things which they relate to have occurred after this arrival of His in Jerusalem. Consequently, even although the evangelists do not mention the fact, we understand that between the day on which He came to Bethany, and which witnessed the scene with the ointment, and the day to which all these deeds and words which are at present before us belonged, there elapsed a period of four days, so that at this point might come in the day which the two evangelists have defined by their statement as to the celebration of the Passover two days after. Further, when Luke says, "Now the feast of unleavened bread drew nigh," he does not indeed make any express mention of a two days' space; but still, the nearness which he has instanced ought to be accepted as made good by this very space of two days. Again, when John makes the statement that "the Jews' Passover was nigh at hand," (John 11:55) he does not intend a two days' space to be understood thereby, but means that there was a period of six days before the Passover. Thus it is that, on recording certain matters immediately after this affirmation, with the intention of specifying what measure of nearness he had in view when he spoke of the Passover as nigh at hand, he next proceeds in the following strain: "Then Jesus, six days before the Passover, came to Bethany, where Lazarus had died, whom Jesus raised from the dead; and there they made Him a supper." (John 12:1-2) This is the incident which Matthew and Mark introduce in the form of a recapitulation, after the statement that after two days would be the Passover. In their recapitulation they thus come back upon the day in Bethany, which was yet a six days' space off from the Passover, and give us the account which John also gives of the supper and the ointment. Subsequently to that scene, we are to suppose Him to come to Jerusalem, and then, after the occurrence of the other things recorded, to reach this day, which was still a two days' space from the Passover, and from which these evangelists have made this digression, with the object of giving a recapitulatory notice of the incident with the ointment in Bethany. And after the completion of that narrative, they return once more to the point from which they made the digression; that is to say, they now proceed to record the words spoken by the Lord two days before the Passover. For if we remove the notice of the incident at Bethany, which they have introduced as a digression from the literal order, and have given in the form of a recollection and recapitulation inserted at a point subsequent to its actual historical position, and if we then set the narrative in its regular connection, the recital will go on as follows;—according to Matthew, the Lord's words coming in thus: "Ye know that after two days shall be the feast of the Passover, and the Son of man shall be betrayed to be crucified. Then assembled together the chief priests and the elders of the people unto the palace

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of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on the feast-day, lest there be an uproar among the people. Then one of the twelve, called Judas Scarioth, went unto the chief priests,"(Mt 24:2-5,14) etc. For between the place where it is said, "lest there be an uproar among the people," and the passage where we read, "then one of the disciples, called Judas, went," etc., that notice of the scene at Bethany intervenes, which they have introduced by way of recapitulation. Consequently, by leaving it out, we have established such a connection in the narrative as may make our conclusion satisfactory, that there is no contradiction here in the matter of the order of times. Again, if we deal with Mark's Gospel in like manner, and omit the account of the same supper at Bethany, which he also has brought in as a recapitulation, his narrative will proceed in the following order: "Now after two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. For they said, Not on the feast-day, lest there be an uproar of the people. And Judas Scariothes, one of the twelve, went unto the chief priests, to betray Him."(Mark 14:1-2,10) Here, again, the incident at Bethany which these evangelists have inserted, by way of recapitulation, is placed between the clause, "lest there be an uproar of the people," and the verse which we have attached immediately to that, namely, "And Judas Scariothes, one of the twelve." Luke, on the other hand, has simply omitted the said occurrence at Bethany. This is the explanation which we give in reference to the six days before the Passover, which is the space mentioned by John when narrating what took place at Bethany, and in reference to the two days before the Passover, which is the period specified by Matthew and Mark when presenting their account, in direct sequence upon the statement thus made, of that same scene in Bethany which has been recorded also by John.

The Anointing at Bethany

Matt 26:6-13 Mark 14:3-9 John 12:1-8

Matthew 26

3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 6 But they said, Not on the festival day, lest perhaps there might be a tumult among the people. 6 And when Jesus was in Bethany in the house of Simon the leper, 7 there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the Disciples seeing it, had indignation saying, Whereto is this waste? 9 For this might have been sold for much, and given to the poor. 10 And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. 11 For the poor you have always with you: but me you have not always. 12 For she in pouring this ointment upon my body: has done it to bury me. 13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be reported for a memory of her.

Mark 14

3 And when he was at Bethany, in the house of Simon the leper, and sat at the table, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head. 4 But there were certain who had indignation within themselves, and said, Whereto is this waste of the ointment made? 5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone, why do you trouble her? She has wrought a good work upon me. 7 For the poor you have always with you: and when you will, you may do them good: but me you have not always. 8 That which she had, she has done: she has prevented to anoint my body to the burial. 9 Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be told for a memory of her.

John 12

1 JESUS therefore six days before the Pasch came to Bethany, where Lazarus was, that had been dead, whom Jesus raised. 2 And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. 3 Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 One therefore of his, Judas Iscariot, he that was to betray him, said, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in. 7 Jesus therefore said, Let her alone that she may keep it for the day of my burial. 8 For the poor you have always with you: but me you shall not have always.

St. Augustine The scene with the woman and the costly ointment at Bethany we have now to consider, as it is thus detailed. For although Luke records an incident resembling this, and although the name which he assigns to the person in whose house the Lord was supping might also suggest an identity between the two narratives (for Luke likewise names the host "Simon"), still, since there is nothing either in nature or in the customs of men to make the case an incredible one, that as one man may have two names, two men may with all the greater likelihood have one and the same name, it is more reasonable to believe that the Simon in whose house [it is thus supposed, according to Luke's version, that] this scene at Bethany took place, was a different person from the Simon [named by Matthew]. For Luke, again, does not specify Bethany as the place where the incident which he records happened. And although it is true that he in no way particularizes the town or village in which that occurrence took place, still his narrative does not seem to deal with the same locality. Consequently, my opinion is, that there is but one interpretation to be put upon the matter. That is not, however, to suppose that the woman who appears in Matthew was an entirely different person from the woman who approached the feet of Jesus on that occasion in the character of a sinner, and kissed them, and washed them with her tears, and wiped them with her hair, and anointed them with ointment, in reference to whose case Jesus also made use of the parable of the two debtors, and said that her sins, which were many, were forgiven

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her because she loved much. But my theory is, that it was the same Mary who did this deed on two separate occasions, the one being that which Luke has put on record, when she approached Him first of all in that remarkable humility, and with those tears, and obtained the forgiveness of her sins. (Luke 7:36-50) For John, too, although he has not given the kind of recital which Luke has left us of the circumstances connected with that incident, has at least mentioned the fact, in commending the same Mary to our notice, when he has just begun to tell the story of the raising of Lazarus, and before his narrative brings the Lord to Bethany itself. The history which he offers us of that transaction proceeds thus: "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary; and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick." (John 11:1-2) By this statement John attests what Luke has told us when he records a scene of this nature in the house of a certain Pharisee, whose name was Simon. Here, then, we see that Mary had acted in this way before that time. And what she did a second time in Bethany is a different matter, which does not belong to Luke's narrative, but is related by three of the evangelists in concert, namely, John, Matthew, and Mark. (John 12:1-8 Matt 26:3-13 Mark 14:3-9) Let us therefore notice how harmony is maintained here between these three evangelists, Matthew, Mark, and John, regarding whom there is no doubt that they record the self-same occurrence at Bethany, on occasion of which the disciples also, as all three mention, murmured against the woman, ostensibly on the ground of the waste of the very precious ointment. Now the further fact that Matthew and Mark tell us that it was the Lord's head on which the ointment was poured, while John says it was His feet, can be shown to involve no contradiction, if we apply the principle which we have already expounded in dealing with the scene of the feeding of the multitudes with the five loaves. For as there was one writer who, in giving his account of that incident, did not fail to specify that the people sat down at once by fifties and by hundreds, although another spoke only of the fifties, no contradiction could be supposed to emerge. There might indeed have seemed to be some difficulty, if the one evangelist had referred only to the hundreds, and the other only to the fifties; and yet, even in that case, the correct finding should have been to the effect that they were seated both by fifties and by hundreds. And this example ought to have made it plain to us, as I pressed it upon my readers in discussing that section, that even where the several evangelists introduce only the one fact each, we should take the case to have been really, that both things were elements in the actual occurrence. In the same way, our conclusion with regard to the passage now before us should be, that the woman poured the ointment not only upon the Lord's head, but also on His feet. It is true that some person may possibly be found absurd and artful enough to argue, that because Mark states that the ointment was poured out only after the alabaster vase was broken there could not have remained in the shattered vessel anything with which she could anoint His feet. But while a person of that character, in his endeavours to disprove the veracity of the Gospel, may contend that the vase was broken, in a manner making it impossible that any portion of the contents could have been left in it, how much better and more accordant with piety must the position of a very different individual appear, whose aim will be to uphold the truthfulness of the Gospel, and who may therefore contend that the vessel was not broken in a manner involving the total outpouring of the ointment! Moreover, if that calumniator is so persistently blinded as to attempt to shatter the harmony of the evangelists on this subject of the shattering of the vase, he should rather accept the alternative, that the [Lord's] feet were anointed before the vessel itself was broken, and that it thus remained whole, and filled with ointment sufficient for the anointing also of the head, when, by the breakage referred to, the entire contents were discharged. For we allow that there is a due regard to the several parts of our nature when the act commences with the head, but [we may also say that] an equally natural order is preserved when we ascend from the feet to the head. The other matters belonging to this incident do not seem to me to raise any question really involving a difficulty. There is the circumstance that the other evangelists mention how the disciples murmured about the [wasteful] outpouring of the precious ointment, whereas John states that Judas was the person who thus expressed himself, and tells us, in explanation of the fact, that "he was a thief." But I think it is evident that this same Judas was the person referred to under the [general] name of the disciples, the plural number being used here instead of the singular, in accordance with that mode of speech of which we have already introduced an explanation in the case of Philip and the miracle of the five loaves. It may also be understood in this way, that the other disciples either felt as Judas felt, or spoke as he did, or were brought over to that view of the matter by what Judas said, and that Matthew and Mark consequently have expressed in word what was really the mind of the whole company; but that Judas spoke as he did just because he was a thief, whereas what prompted the rest was their care for the poor; and further, that John has chosen to record the utterance of such sentiments only in the instance of that one [among the disciples] whose habit of acting the thief he believed it right to bring out in connection with this occasion).

Weaved Together John 12:1 And Jesus six days before the passover came to Bethany, where was Lazarus, whom Jesus raised from among the dead. John 12:2 And they made a feast for him there: and Martha was serving; while Lazarus was one of them that sat with him. Mark 14:3a And at the time of Jesus' being at Bethany in the house of Simon the leper, John 12:9 great multitudes of the Jews heard that Jesus was there: and they came, not because of Jesus alone, but that they might look also on Lazarus, whom he raised from among the dead. John 12:10 And the chief priests considered how they might kill Lazarus also; John 12:11 because many of the Jews were going on his account, and believing in Jesus. John 12:3a And Mary took a case of the ointment of fine nard, of great price, Mark 14:3b and opened it, and poured it out on the head of Jesus as he was reclining; John 12:3b and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. John 12:4 But Judas Iscariot, one of the disciples, he that was to betray him, said, John 12:5 Why was not this ointment sold for three hundred pence, and given unto the poor? John 12:6 This he said, not because of his care for the poor, but because he was a thief, and the chest was with him, and what was put into it he used to bear. Mark 14:4 And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment to waste? Matthew 26:9 It was possible that it should be sold for much, and the poor be given it. Mark 14:5b And they were angry with Mary. Matthew 26:10a And Jesus perceived it, and said unto them, Mark 14:6b Leave her; why molest ye her? A good work has she accomplished on me: John 12:7b for the day of my burial kept she it. John 12:8a At all times the poor are with you, and when you wish ye can do them a kindness: Mark 14:7b but I am not at all times with you. Matthew 26:12 And for this cause, when she poured this ointment on my body, it is as if she did it for my burial, and anointed my body beforehand. And verily I say unto you, In every place where this my gospel shall be proclaimed in all the world, what she did shall be told for a memorial of her.

MATTHEW

The Betrayal by Judas

Matt 26:14-16 Mark 14:10-11 Luke 22:3-6

Matthew 26

14 Then went one of the Twelve, which was called Judas Iscariot, to the chief priests, 15 and said to them, What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. 16 And from there forth he sought opportunity to betray him.

Mark 14

10 And Judas Iscariot one of the Twelve went his way to the chief priests, for to betray him to them. 11 Who hearing it, were glad: and they promised him that they would give him money. And he sought how to betray him conveniently.

Luke 22

3 And Satan entered into Judas that was surnamed Iscariot, one of the Twelve. 4 And he went and talked with the chief priests and magistrates, how he might betray him to them. 5 And they were glad, and bargained to give him money. 6 And he promised. And he sought opportunity to betray him apart from the multitudes.

St. Augustine Nothing in this section can be supposed to stand in any contradiction with the versions of Mark and Luke, who record this same passage in a similar manner.

Preparation for the Passover

Matt 26:17-20 Mark 14:12-17 Luke 22:7-14

Matthew 26

17 And the first day of the Azymes the Disciples came to Jesus, saying, Where do you desire that we prepare for you to eat the Pasch? 18 But Jesus said, Go into the city to a certain man: and say to him, The Master says, My time is at hand, with you do I make the Pasch with my Disciples. 19 And the Disciples did as Jesus appointed them, and they prepared the Pasch. 20 But when it was evening, he sat down with his twelve Disciples.

Mark 14

12 And the first day of the Azymes, when they sacrificed the Pasch, the Disciples said to him, Where do you desire that we go, and prepare for you to eat the Pasch? 13 And he sent two of his Disciples, and said to them, Go into the city: and there shall meet you a man carrying a pitcher of water, follow him. 14 And whosoever he enters, say to the master of the house, that the Master said, Where is my refectory, where I may eat the Pasch with my Disciples? And he will show you a great chamber, adorned: and there prepare for us. 16 And his Disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasch. 17 And when evening came, he came with the Twelve.

Luke 22

7 And the day of the Azymes came, wherein it was necessary that the Pasch should be killed. 8 And he sent Peter and John, saying, Go and prepare us the Pasch, that we may eat. 9 But they said, Where do you desire that we prepare it? 10 And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he enters. 11 And you shall say to the good man of the house, The Master said to you, Where is the inn where I may eat the Pasch with my Disciples? 12 And he will show you a great refectory adorned: and there prepare. 13 And they going, found as he said to them, and prepared the Pasch. 14 And when the hour came, he sat down, and the twelve Apostles with him.

St. Augustine For as regards the statement given by Matthew in these terms, "Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the Passover at thy house with my disciples," (Mt 26:18) it just indicates the person whom Mark and Luke name the "goodman of the house," or the "master of the house," in which the dining-room was shown them where they were to make ready the Passover. And Matthew has expressed this by simply bringing in the phrase, "to such a man," as a brief explanation introduced by himself with the view of succinctly giving us to understand who the person referred to was. For if he had said that the Lord addressed them in words like these: "Go into the city, and say unto him [or "it"], The Master saith, My time is at hand, I will keep the Passover at thy house," it might have been supposed that the terms were

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intended to be directed to the city itself. For this reason, therefore, Matthew has inserted the statement, that the Lord bade them go "to such a man," not, however, as a statement made by the Lord, whose instructions he was recording, but simply as one volunteered by himself, with the view of avoiding the necessity of narrating the whole at length, when it seemed to him that this was all that required to be mentioned in order to bring out with sufficient accuracy what was really meant by the person who gave the order. For who can fail to see that no one naturally speaks to others in such an indefinite fashion as this, "Go ye to such a man"? If, again, the words had been, "Go ye to any one whatsoever," or "to any one you please," the mode of expression might have been correct enough, but the person to whom the disciples were sent would have been left uncertain: whereas Mark and Luke present him as a certain definitely indicated individual, although they pass over his name in silence. The Lord Himself, we may be sure, knew to what person it was that He despatched them. And in order that those also whom He was thus sending might be able to discover the individual meant, He gave them, before they set out, a particular sign which they were to follow,—namely, the appearance of a man bearing a pitcher or a vessel of water,—and told them, that if they went after him, they would reach the house which He intended. Hence, seeing that it was not competent here to employ the phraseology, "Go to any one you please," which is indeed legitimate enough, so far as the demands of linguistic propriety are concerned, but which an accurate statement of the matter dealt with here renders inadmissible in this passage, with how much less warrant could an expression like this have been used here (by the speaker Himself), "Go to such a man," which the usage of correct language can never admit at all? But it is manifest that the disciples were sent by the Lord, plainly, not to any man they pleased, but to "such a man," that is to say, to a certain definite individual. And that is a thing which the evangelist, speaking in his own person, could quite rightly have related to us, by putting it in this way: "He sent them to such a man, in order to say to him, I will keep the Passover at thy house." He might also have expressed it thus: "He sent them to such a man, saying, Go, say to him, I will keep the Passover at thy house." And thus it is that, after giving us the words actually spoken by the Lord Himself, namely, "Go into the city," he has introduced this addition of his own, "to such a man," which he does, however, not as if the Lord had thus expressed Himself, but simply with the view of giving us to understand, although the name is left unrecorded, that there was a particular person in the city to whom the Lord's disciples were sent, in order to make ready the Passover. Thus, too, after the two [or three] words brought in that manner as an explanation of his own, he takes up again the order of the words as they were uttered by the Lord Himself, namely, "And say unto him, The Master saith." And if you ask now "to whom" they were to say this, the correct reply is given [at once] in these terms, To that particular man to whom the evangelist has given us to understand that the Lord sent them, when, speaking in His own person, he introduced the clause, "to such a man." The clause thus inserted may indeed contain a rather unusual mode of expression, but still it is a perfectly legitimate phraseology when it is thus understood. Or it may be, that in the Hebrew language, in which Matthew is reported to have written, there is some peculiar usage which might make it entirely accordant with the laws of correct expression, even were the whole taken to have been spoken by the Lord Himself. Whether that is the case, those who understand that tongue may decide. Even in the Latin language itself, indeed, this kind of expression might also be used, in terms like these: "Go into the city to such a man as may be indicated by a person who shall meet you carrying a pitcher of water." If the instructions were conveyed in such words as these, they could be acted upon without any ambiguity. Or again, if the terms were anything like these, "Go into the city to such a man, who resides in this or the other place, in such and such a house," then the note thus given of the place and the designation of the house would make it quite possible to understand the commission delivered, and to execute it. But when these instructions, and all others of a similar order, are left entirely untold, the person who in such circumstances uses this kind of address, "Go to such a man, and say unto him," cannot possibly be listened to intelligently for this obvious reason, that when he employs the terms, "to such a man," he intends a certain particular individual to be understood by them, and yet offers us no hint by which he may be identified. But if we are to suppose that the clause referred to is one introduced as an explanation by the evangelist himself, [we may find that] the requirements of brevity will render the expression somewhat obscure, without, however, making it incorrect. Moreover, as to the fact, that where Mark speaks of a pitcher of water, Luke mentions a vessel, the simple explanation is, that the one has used a word indicative of the kind of vessel, and the other a term indicative of its capacity, while both evangelists have nevertheless preserved the real meaning actually intended.

Weaved Together Luke 22:7 And the first day came, the feast of unleavened bread, on which the Jews were wont to sacrifice the Passover.

Luke 22:8 And Jesus sent two of his disciples, Cephas and John, and said unto them, Go and make ready for us the Passover that we may eat. Luke

22:9 And they said unto him, Where will you that we make ready for you? Luke 22:10a He said unto them, Go, enter the city; and at the time of your entering, there shall meet you a man bearing a pitcher of water; Luke 22:11a follow him, and the place where he enters, say to such an one, the master of the house, Matthew 26:18b Our Master says, My time has come, and at your house I keep the Passover. Luke 22:11b Where then is the lodging-place where I shall eat with my disciples? Luke 22:12 And he will show you a large upper room spread and made ready: Mark 14:15 there then make ready for us. Mark 14:16 And his two disciples went out, and came to the city, and found as he had said unto them: and they made ready the Passover as he had said unto them. Luke 22:14 And when the evening had come, and the time arrived, Jesus came and reclined, and the twelve apostles with him.

MATTHEW

Jesus Foretells His Betrayal

Matt 26:21-25 Mark 14:18-21 John 13:21-30

Matthew 26

21 And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22 And they being very sad, began everyone to say, Is it I Lord? 23 But he answering said, He that dips his hand with me in the dish, he shall betray me. 24 The Son of man indeed goes as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said, Is it I Rabbi? He said to him, You have said.

Mark 14

18 And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eats with me. 19 But they began to be sad, and to say to him severally, Is it I? 20 Who said to them, One of the Twelve, he that dips with me his hand in the dish. 21 And the Son of man indeed goes, as it is written of him, but woe to that man by whom the Son of man shall be betrayed, it were good for him, if that man had not been born.

John 13

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen, I say to you: that one of you shall betray me. 22 The Disciples therefore looked one upon another, doubting of whom he spoke. 23 There was therefore one of his Disciples leaning in the bosom of Jesus, he whom Jesus loved. 24 Therefore Simon Peter beckoned to him, and said to him, Who is it of whom he speaks? 25 He therefore leaning upon the breast of Jesus, said to him, Lord, who is he? 26 Jesus answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot, Simon's son. 27 And after the morsel, then Satan entered into him. And Jesus said to him, That which you do, do it quickly. 28 But no man knew of those that sat at table, to what purpose he said this unto him. 29 For certain thought, because Judas had the purse, that Jesus had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor. 30 He therefore having received the morsel, incontinent went forth. And it was night.

McEvilly John says, "And He testified" openly declared what He before had only insinuated (v. 19), "and said," adding solemnly, to His seemingly incredible declaration, "Amen, amen, I say to you, one of you shall betray Me." When did our Lord say this? Was it before the institution of the Blessed Eucharist? Some hold it was. Others, following the order of narrative given by St. Luke (xxii. 21), hold that it was after the institution, He uttered these words; and that Matthew and Mark describe this by anticipation. St. Augustine (*Lib. 3, de Consensi Evang. c. 1*), and other Expositors, reconcile the narrative of the Evangelists, by saying, our Lord referred to the treason of Judas both before and after the institution of the Blessed Eucharist. The order of events was, probably, as follows; after the Paschal supper was over, and when the common Jewish supper, which succeeded it, had commenced, our Lord rose from table, while they were engaged at the common supper, and washed His disciples' feet, and then reclining, said all that is recorded in this chapter from verse 12 to this verse 21. Then, troubled in spirit, He refers to the traitor, and on each one asking, "Is it I Lord?" and Jesus replying, "Thou hast said it" (Matthew xxvi. 25), He instituted the Blessed Eucharist. After which, He again refers to the traitor, as in Luke (xxii. 21). Then, Peter asked John, to know of whom He spoke, and our Lord answers, "to whom I shall reach bread dipped" (v. 26). Whereupon Judas, on receiving the morsel at our Lord's hands, after the devil had entered into Him, withdraws. After that, our Lord delivered the following beautiful discourse to His disciples.

Weaved Together John 13:21a Jesus said that, and was agitated in his spirit, and testified, and said, Verily, verily, I say unto you, One of you, he that eats with me, shall betray me. And they were very sorrowful; and they began to say unto him, one after another of them, Can it be I, Lord? Mark 14:20 He answered and said unto them, One of the twelve, he that dips his hand with me in the dish, will betray me. Luke 22:21 And lo, the hand of him that betrays me is on the table. Mark 14:21 And the Son of man goes, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! For it would have been better for that man had he not been born. John 13:22 And the disciples 50 looked one on another, for they knew not to whom he referred; Luke 22:23 and they began to search among themselves, who that might be who was to do this. John 13:23 And one of his disciples was sitting in his bosom, he whom Jesus loved. John 13:24 To him Simon Cephas beckoned, that he should ask him who this was, concerning whom he spoke. John 13:25 And that disciple leaned on Jesus' breast, and said unto him, My Lord, who is this? John 13:26 Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. John 13:27 And after the bread, Satan entered him. And Jesus said unto him, What you desirest to do, hasten the doing of it. John 13:28 And no man of them that sat knew why he said this unto him. John 13:29 And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay something to the poor. Matthew 26:25 Judas the betrayer answered and said, Can it be I, my Master? Jesus said unto him, You have said. John 13:30 And Judas took the bread straightway, and went forth without: and it was still night.

MATTHEW

The Holy Eucharist

Matt 26:26-29 Mark 14:22-25 Luke 22:15-20

Matthew 26

26 And while they were at supper, Jesus took bread, and blessed, and broke: and he gave to his Disciples, and said, Take, and eat: This is my body. 27 And taking the chalice, he gave thanks: and gave to them, saying: Drink all of this. 28 For this is my blood of the new testament, which shall be shed for many unto remission of sins. 29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

Mark 14

22 And while they were eating, Jesus took bread: and blessing broke and gave to them, and said, Take, this is my body. 23 And taking the chalice, giving thanks he gave to them, and they all drank of it. 24 And he said to them, This is my blood of the new testament, that shall be shed for many. 25 Amen, I say to you, that now I will not drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

Luke 22

15 And he said to them, With desire I have desired to eat this Pasch with you before I suffer. 16 For I say to you, that from this time I will not eat it, until it be fulfilled in the kingdom of God. 17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you.

St. Augustine Let us commence here, accordingly, with the notice presented by Matthew, [which runs thus]: "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to His disciples, and said, Take, eat; this is my body."(Mt 26:26) Both Mark and Luke also gave this section. (Mark 14:22 Luke 22:19) It is true that Luke has made mention of the cup twice over: first before He gave the bread; and, secondly, after the bread has been given. But the fact is, that what is stated in that earlier connection has been introduced, according to this writer's habit, by anticipation, while the words which he has inserted here in their proper order are left unrecorded in those previous verses, and the two passages when put together make up exactly what stands expressed by those other evangelists. John, on the other hand, has said nothing about the body and blood of the Lord in this context; but he plainly certifies that the Lord spoke to that effect on another occasion,(John 6:32-64) with much greater fullness than here. At present, however, after recording how the Lord rose from supper and washed the disciples' feet, and after telling us also the reason why the Lord dealt thus with them, in expressing which He had intimated, although still obscurely, and by the use of a testimony of Scripture, the fact that He was being betrayed by the man who was to eat of His bread, at this point John comes to the section in question, which the other three evangelists also unite in introducing. He presents it thus: "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked (as the same John subjoins) one on another, doubting of whom He spoke."(John 13:21-22)

Weaved Together Mark 14:22a And while they were eating, Jesus took bread, and blessed, and divided; Matthew 26:26b and he gave to his disciples, and said unto them, Take and eat; this is my body. Mark 14:23a And he took a cup, and gave thanks, and blessed, and gave them, Matthew 26:27b and said, Take and drink of it, all of you. Mark 14:23b And they drank of it, all of them. Mark 14:24a And he said unto them, Matthew 26:28 This is my blood, the new covenant, that is shed for many for the forgiveness of sins. Matthew 26:29 I say unto you, I shall not drink henceforth of this, the juice of the vine, until the day in which I drink with you new wine in the kingdom of God. Luke 22:19b And thus do ye in remembrance of me.

MATTHEW

Peter's Denials Predicted

Matt 26:30-35 Mark 14:26-31 Luke 22:31-34 John 13:36-38

Matthew 26

30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus said to them, All you shall be scandalized in me in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed.* 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in you, I will never be scandalized. 34 Jesus said to him, Amen I say to you, that in this night before the cock crow, you shall deny me thrice. 35 Peter said to him, Yes though I should die with you, I will not deny you. Likewise also said all the Disciples.

Mark 14

26 And a hymn being said, they went forth into Mount Olivet. 27 And Jesus said to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheep shall be dispersed.* 28 But after that I shall be risen again, I will go before you into Galilee. 29 And Peter said to him, Although all shall be scandalized: yet not I. 30 And Jesus said to him, Amen, I say to you, that you in this day in this night, before the cock crow twice, shall thrice deny me. 31 But he spoke more vehemently, Although I should die together with you, I will not deny you. And in like manner also they all said.

Luke 22

31 And our Lord said, Simon, Simon, behold Satan has required to have you for to sift as wheat: 32 but I have prayed for you, that your faith fail not: and you once converted, confirm your brethren. 33 Who said to him, Lord, with you I am ready to go both into prison and unto death. 34 And he said, I say to you Peter, the cock shall not crow today, until you deny thrice that you know me.

John 13

36 Simon Peter said to him, Lord where will you go? Jesus answered, where I go, you cannot now follow me, but hereafter you shall follow. 37 Peter said to him, Why cannot I follow you now? I will yield my life for you. 38 Jesus answered him, Your life you will yield for me? Amen, amen, I say to you, the cock shall not crow, until you deny me thrice.

St. Augustine John is not the only evangelist who details this incident of the prophetic announcement of his own denial to Peter. The other three also record the same thing. (Mt 26:30-35 Mark 14:26-31 Luke 22:31-34) They do not, however, take one and the same particular point in the discourses [of Christ] as their occasion for proceeding to this narration. For Matthew and Mark both introduce it in a completely parallel order, and at the same stage of their narrative, namely, after the Lord left the house in which they had eaten the Passover; while Luke and John, on the other hand, bring it in before He left that scene. Still we might easily suppose, either that it has been inserted in the way of a recapitulation by the one couple of evangelists, or that it has been inserted in the way of an anticipation by the other; only such a supposition may be made more doubtful by the circumstance that there is so remarkable a diversity, not only in the Lord's words, but even in those sentiments of His by which the incident in question is introduced, and by which Peter was moved to venture his presumptuous asseveration that he would die with the Lord or for the Lord. These considerations may constrain us rather to understand the narratives really to import that the man uttered his presumptuous declaration thrice over, as it was called forth by different occasions in the series of Christ's discourses, and that also three several times the answer was returned him by the Lord, which intimated that before the rooster crew he would deny Him thrice. And surely there is nothing incredible in supposing that Peter was moved to such an act of presumption on several occasions, separated from each other by certain intervals of time, as he was actually instigated to deny Him repeatedly. Neither should it seem unreasonable to fancy that the Lord gave him a reply in similar terms at three successive periods, especially when [we see that] in immediate connection with each other, and without the interposition of anything else either in fact or word, Christ addressed the question to him three several times whether he loved Him, and that, when Peter returned the same answer thrice over, He also gave him thrice over the self-same charge to feed His sheep. (John 21:15-17) That it is the more reasonable thing to suppose that Peter displayed his presumption on three different occasions, and that thrice over he received from the Lord a warning with respect to his triple denial, is further proved, as we may see, by the very terms employed by the evangelists, which record sayings uttered by the Lord in diverse form and of diverse import. Let us here call attention again to that passage which I introduced a little ago from the Gospel of John. There we certainly find that He had expressed Himself in this way "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto Him, Lord, whither goest Thou?" (John 13:33-36) Now, surely it is evident here that what moved Peter to utter this question, "Lord, whither goest Thou?" was the words which the Lord Himself had spoken. For he had heard Him say, "Whither I go, ye cannot come." Then Jesus made this reply to the said Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Thereupon Peter expressed himself thus: "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." (John 13:37) And to this presumptuous declaration the Lord responded by predicting his denial. Luke, again, first mentions how the Lord said, "Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren:" next he proceeds immediately to tell us how Peter replied to this effect: "Lord, I am ready to go with Thee, both unto prison and to death;" and then he continues thus: "And He said, I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:31-33) Now, who can fail to perceive that this is an occasion by itself, and that the incident in connection with which Peter was incited to make the presumptuous declaration already referred to is an entirely different one? But, once more, Matthew presents us with the following passage: "And when they had sung an hymn," he says, "they went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." (Mt 26:30-32) The same passage is given in precisely the same form by Mark. (Mark 14:26-28) What similarity is there, however, in these

MATTHEW

words, or in the ideas expressed by them, either to the terms in which John represents Peter to have made his presumptuous declaration, or to those in which Luke exhibits him as uttering such an asseveration? And so we find that in Matthew's narrative the connection proceeds immediately thus: "Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus saith unto him, Verily, I say unto thee, that this night, before the rooster crow, thou shalt deny me thrice. Peter saith unto him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all His disciples." (Mt 26:33-35) All this is recorded almost in the same language also by Mark, only that he has not put in so general a form what the Lord said with regard to the manner in which the event [of Peter's failure] was to be brought about, but has given it a more particular turn. For his version is this: "Verily I say unto thee, That this day, even in this night, before the rooster crow twice; thou shalt deny me thrice." (Mark 14:30) Thus it appears that all of them tell us how the Lord foretold that Peter would deny Him before the rooster crew, but that they do not all mention how often the rooster was to crow, and that Mark is the only one who has presented a more explicit notice of this incident in the narrative. Hence some are of opinion that Mark's statement is not in harmony with those of the others. But this is simply because they do not give sufficient attention to the facts of the case, and, above all, because they approach the question under the cloud of a prejudiced mind, in consequence of their being possessed by a hostile disposition towards the gospel. The fact is, that Peter's denial, when taken as a whole, is a threefold denial. For he remained in the same state of mental agitation, and harbored the same mendacious intention, until what had been foretold regarding him was brought to his mind, and healing came to him by bitter weeping and sorrow of heart. It is evident, however, that if this complete denial—that is to say, the threefold denial—is taken to have commenced only after the first crowing of the rooster, three of the evangelists will appear to have given an incorrect account of the matter. For Matthew's version is this: "Verily I say unto thee, That this night, before the rooster crow, thou shalt deny me thrice;" and Luke puts it thus: "I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me;" and John presents it in this form: "Verily, verily, I say unto thee, the rooster shall not crow till thou hast denied me thrice." And thus, in different terms and with words introduced in diverse successions, these three evangelists have expressed one and the same sense as conveyed by the words which the Lord spake—namely, the fact that, before the rooster should crow, Peter was to deny Him thrice. On the other hand, if [we suppose that] he went through the whole triple denial before the rooster began to crow at all, then Mark will be made to underlie the charge of having given a superfluous statement when he puts these words into the Lord's mouth: "Verily I say unto thee, That this day, before the rooster crow twice, thou shalt deny me thrice." For to what purpose would it be to say, "before the rooster crow twice," when, on the supposition that this entire threefold denial was gone through previous to the first crowing of the rooster, it is self-evident that a negation, which would thus be proved to have been completed before the first cockcrow, must also, as matter of course, be understood to have been fully uttered before the second cockcrow and before the third, and, in short, before all the cockcrowings which took place on that same night? But, inasmuch as this threefold denial was begun previous to the first crowing of the rooster, those three evangelists concerned themselves with noticing, not the time at which Peter was to complete it, but the extent to which it was to be carried, and the period at which it was to commence; that is to say, their object was to bring out the facts that it was to be thrice repeated, and that it was to begin previous to the cockcrow. At the same time, so far as the man's own mind is concerned, we might also quite well understand it to have been engaged in, as a whole, previous to the first cockcrow. For although it is true that, so far as regards the actual utterance of the individual who was guilty of the denial, that threefold negation was only entered upon previous to the first cockcrow, and really finished before the second cockcrow, still it is equally true that, in so far as the disposition of mind and the apprehensions indulged by Peter were concerned, it was conceived, as a whole, before the first cockcrow. Neither is it a matter of any consequence of what duration those intervals of delay were which elapsed between the several utterances of that thrice-recurring voice, if it is the case that the denial completely possessed his heart even previous to the first cockcrow,—in consequence, indeed, of his having imbibed a spirit of terror so abject as to make him capable of denying the Lord when he was questioned regarding Him, not only once, but a second time, and even a third time. Thus, a more correct and careful consideration of the matter might show us that, precisely as it is declared that the man who looketh on a woman to lust after her has committed adultery with her already in his heart, (Mt 5:28) so, in the present instance, inasmuch as in the words which he spoke, Peter merely expressed the apprehension which he had already conceived with such intensity in his mind as to make it capable of enduring even on to a third repetition of his denial of the Lord, this threefold negation is to be assigned as a whole to that particular period at which the fear that sufficed thus to carry him on to a threefold denial took possession of him. In this way, too, it may be made apparent that, even if the words in which the denial was couched began to break forth from him only after the first cockcrow, when his heart was smitten by the inquiries addressed to him, it would involve neither any absurdity nor any untruthfulness, although it were said that before the rooster crew he denied Him thrice, seeing that, in any case, previous to the crowing of the rooster, his mind had been assailed by an apprehension violent enough to be able to draw him on even to a third denial. All the less, therefore, ought we to feel any difficulty in the matter, if it appears that the threefold denial, as expressed also in the thrice-recurring utterances of the person who made the denial, was entered upon previous to the crowing of the rooster, although it was not completed before the first cockcrow. We may take a parallel case, and suppose an intimation to be made to the following effect to a person: "This night, before the rooster crow, you will write a letter to me, in which you will revile me thrice." Well, surely in this instance, if the man began to write the letter] before the rooster had crowed at all, and finished it after the rooster had crowed for the first time, that would be no reason for alleging that the intimation previously made was false. The fact, therefore, is that, in putting these words into the Lord's lips, "Before the rooster crow twice, thou shalt deny me thrice," Mark has given us a plainer indication of the intervals of time which separated the utterances themselves. And when we come to the said section of the evangelical narrative, we shall see that the circumstances are presented in a manner which exhibits, in that connection also, the harmony subsisting among the evangelists. If, however, the demand is to get at the very words, literally and completely, which the Lord addressed to Peter, we answer that it is impossible to discover these; and further, that it is simply superfluous to ask them, inasmuch as the speaker's meaning—to intimate which was the object He had in view in uttering the words—admits of being understood with the utmost plainness, even under the diverse terms employed by the evangelists. And whether, then, it be the case that Peter, instigated at different occasions in the course of the Lord's sayings, made his presumptuous declaration three several times, and had his denial foretold him thrice over by the Lord, as is the more probable result to which our investigation points us; or whether it may appear that the accounts given by all the evangelists are capable of being reduced to a single statement, when a certain order of narration is adopted, so that it could be proved that it was only on one occasion that the Lord predicted to Peter, on the exhibition of his presumptuous spirit, the fact that he would deny Him;—in either case, any contradiction between the evangelists will fail to be detected, as nothing of that nature really exists.

Weaved Together John 13:36 Simon Cephas said unto him, Our Lord, where are you going? Jesus answered and said unto him, Whither I go, you can not now follow me; but later you shall come. Matthew 26:31 Then said Jesus unto them, You all shall desert me this night: it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. Matthew 26:32 But after my rising, I shall go before you into Galilee. Matthew 26:33 Simon Cephas answered and said unto him, My Lord, if every man desert you, I shall at no time desert you. Luke 22:33b I am with you ready for imprisonment and for death. John 13:37b And my life will I give up for you. John 13:38a Jesus said unto him, Will you give up your life for me? Mark 14:30b Verily, verily, I say unto you, You shall today, during this night, before the cock crow twice, three times deny me, that you know me not. But Cephas said the more, Even if it lead to death with you, I shall not deny you, my Lord. And in like manner said all the disciples also.

MATTHEW

Jesus in Gethsemane

Matt 26:36-46 Mark 14:32-42 Luke 22:39-46 John 18:1

Matthew 26

36 Then Jesus came with them into a village called Gethsemane: and he said to his Disciples, Sit here until I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. 38 Then he said to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as you. 40 And he came to his Disciples, and finds them sleeping, and he said to Peter, Even so? Could you not watch one hour with me? 41 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, your will be done. 43 And he came again, and found them sleeping: for their eyes became heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he came to his Disciples, and said to them, Sleep now and take rest: behold the hour approaches, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold, he approaches that shall betray me.

Mark 14

32 And they came unto a farm place called Gethsemane. And he said to his Disciples, Sit here until I pray. 33 And he took Peter and James and John with him: and he began to fear and to be heavy. 34 And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: 36 and he said, *Abba*, Father, all things are possible to you, transfer this chalice from me, but not that which I will, but that which you. 37 And he came, and found them sleeping. And he said to Peter, Simon, You sleep? Could you not watch one hour? 38 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh infirm. 39 And going away again, he prayed, saying the self-same word. 40 And returning, again he found them asleep, for their eyes were heavy, and they knew not what they should answer him. 41 And he came the third time, and said to them, Sleep now, and take rest, it suffices, the hour is come: behold the Son of man shall be betrayed into the hands of sinners. 42 Arise, let us go, behold, he that shall betray me, is at hand.

Luke 22

39 And going forth he went, according to his custom, into Mount Olivet. And his Disciples also followed him. 40 And when he came to the place, he said to them, Pray lest you enter into temptation. 41 And he was pulled away from them a stone's cast: and kneeling, he prayed, 42 saying, Father, if you will, transfer this Chalice from me. But yet not my will, but yours be done. 43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth. 45 And when he was risen up from prayer, and came to his Disciples, he found them sleeping for pensiveness. 46 And he said to them, Why do you sleep? Arise, pray, lest you enter into temptation.

John 18

1 WHEN Jesus had said these things, he went forth with his Disciples beyond the torrent Cedron, where was a garden, into the which he entered and his Disciples.

St. Augustine Matthew then proceeds with his narrative in the same connection as follows: "Then cometh Jesus with them unto a place called Gethsemane." (Mt 26:36-46) This is mentioned also by Mark. (Mark 14:32-42) Luke, too, refers to it, although he does not notice the piece of ground by name. For he says: "And He came out, and went, as was His wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation." (Luke 22:39-46) That is the place which the other two have instanced under the name of Gethsemane. There, we understand, was the garden which John brings into notice when he gives the following narration: "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." (John 18:1) Then taking Matthew's record, we get this statement next in order: "He said unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be

MATTHEW

possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." (Mt 26:36-46) Mark also records these passages, introducing them quite in the same method and succession. Some of the sentences, however, are given with greater brevity by him, and others are somewhat more fully explained. These sayings of our Lord, indeed, may seem in one portion to stand in some manner of contradiction to each other as they are presented in Matthew's version. I refer to the fact that [it is stated there that] He came to His disciples after His third prayer, and said to them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." For what are we to make of the direction thus given above, "Sleep on now, and take your rest," when there is immediately subjoined this other declaration, "Behold, the hour is at hand," and thereafter also the instruction, "Arise, let us be going"? Those readers who perceive something like a contradiction here, seek to pronounce these words, "Sleep on now, and take your rest," in a way betokening that they were spoken in reproach, and not in permission. And this is an expedient which might quite fairly be adopted were there any necessity for it. Mark, however, has reproduced these sayings in a manner which implies that after He had expressed himself in the terms, "Sleep on now, and take your rest," He added the words, "It is enough," and then appended to these the further statement, "The hour is come; behold, the Son of man shall be betrayed." (Mark 14:41) Hence we may conclude that the case really stood thus: namely, that after addressing these words to them, "Sleep on now, and take your rest," the Lord was silent for a space, so that what He had thus given them permission to do might be [seen to be] really acted upon; and that thereafter He made the other declaration "Behold the hour is come" Thus it is that in Mark's Gospel we find those words [regarding the sleeping] followed immediately by the phrase, "It is enough;" that is to say, "the rest which you have had is enough now." But as no distinct notice is introduced of this silence on the Lord's part which intervened then, the passage comes to be understood in a forced manner, and it is supposed that a peculiar pronunciation must be given to these words. Luke, on the other hand, has omitted to mention the number of times that He prayed. He has told us, however, a fact which is not recorded by the others—namely, that when He prayed He was strengthened by an angel, and that, as He prayed more earnestly, He had a bloody sweat, with drops falling down to the ground. Thus it appears that when he makes the statement, "And when He rose up from prayer, and was come to His disciples," he does not indicate how often He had prayed by that time. But still, in so doing, he does not stand in any kind of antagonism to the other two. Moreover, John does indeed mention how He entered into the garden along with His disciples. But he does not relate how He was occupied there up to the period when His betrayer came in along with the Jews to apprehend Him. These three evangelists, therefore, have in this manner narrated the same incident, just as, on the other hand, one man might give three several accounts of a single occurrence, with a certain measure of diversity in his statements, and yet without any real contradiction. Luke, for example, has specified the distance to which He went forward from the disciples—that is to say, when He withdrew from them in order to pray—more definitely than the others. For he tells us that it was "about a stone's cast." Mark, again, states first of all in his own words how the Lord prayed that, "If it were possible, the hour might pass from Him," referring to the hour of His Passion, which he also expresses presently by the term "cup." He then reproduces the Lord's own words, in the following manner: "Abba, Father, all things are possible to Thee: take away this cup from me." And if we connect with these terms the clause which is given by the other two evangelists, and for which Mark himself has also already introduced a clear parallel, presented as a statement made in his own person instead of the Lord's, the whole sentence will be exhibited in this form: "Father, if it be possible, (for) all things are possible unto Thee, take away this cup from me." And it will be so put just to prevent any one from supposing that He made the Father's power less than it is when He said, "If it be possible." For thus His words were not "If Thou canst do it" but "If it be possible. And anything is possible which He wills. Therefore, the expression, "If it be possible," has here just the same force as, "If Thou wilt." For Mark has made the sense in which the phrase, "If it be possible," is to be taken quite plain, when he says, "All things are possible unto Thee." And further, the fact that these writers have recorded how He said, "Nevertheless, not what I will, but what Thou wilt" (an expression which means precisely the same as this other form, "Nevertheless, not my will but Thine be done"), shows us clearly enough that it was with reference not to any absolute impossibility on the Father's side, but only to His will, that these words, "If it be possible," were spoken. This is made the more apparent by the plainer statement which Luke has presented to the same effect. For his version is not, "If it be possible," but, "If Thou be willing." And to this clearer declaration of what was really meant we may add, with the effect of still greater clearness, the clause which Mark has inserted, so that the whole will proceed thus: "If Thou be willing, (for) all things are possible unto Thee, take away this cup from me." Again, as to Mark's mentioning that the Lord said not only "Father," but "Abba, Father," the explanation simply is, that "Abba" is in Hebrew exactly what "Pater" is in Latin. And perhaps the Lord may have used both words with some kind of symbolical significance, intending to indicate thereby, that in sustaining this sorrow He bore the part of His body, which is the Church, of which He has been made the corner-stone, and which comes to Him [in the person of disciples gathered] partly out of the Hebrews, to whom He refers when He says "Abba," and partly out of the Gentiles, to whom He refers when He says "Pater" [Father]. (Eph 2:11-22) The Apostle Paul also makes use of the same significant expression. For he says, "In whom we cry, Abba, Father;" (Rom 8:13) and, in another passage, "God sent His Spirit into your hearts, crying, Abba, Father." (Gal 4:6) For it was meet that the good Master and true Saviour, by sharing in the sufferings of the more infirm, should in His own person illustrate the truth that His witnesses ought not to despair, although it might perchance happen that, through human frailty, sorrow might steal in upon their hearts at the time of suffering; seeing that they would overcome it if, mindful that God knows what is best for those whose well-being He regards, they gave His will the preference over their own. On this subject, however, as a whole, the present is not the time for entering on any more detailed discussion. For we have to deal simply with the question concerning the harmony of the evangelists, from whose varied modes of narration we gather the wholesome lesson that, in order to get at the truth, the one essential thing to aim at in dealing with the terms is simply the intention which the speaker had in view in using them. For the word "Father" means just the same as the phrase "Abba, Father." But with a view to bring out the mystic significance, the expression, "Abba, Father," is the clearer form; while, for indicating the unity, the word "Father" is sufficient. And that the Lord did indeed employ this method of address, "Abba, Father," must be accepted as matter of fact. But still His intention would not appear very obvious were there not the means (since others use simply the term "Father") to show that under such a form of expression those two Churches, which are constituted, the one out of the Jews, and the other out of the Gentiles, are presented as also really one. In this way, then, [we may suppose that] the phrase, "Abba, Father," was adopted in order to convey the same idea as was indicated by the Lord on another occasion, when He said, "Other sheep I have which are not of this fold." (John 10:16) In these words He certainly referred to the Gentiles, since He had sheep also among the people of Israel. But in that passage He goes on immediately to add the declaration, "Them also I must bring, that there may be one fold and one Shepherd." And so we may say that, just as the phrase, "Abba, Father," contains the idea of [the two races,] the Israelites and the Gentiles, the word "Father," used alone, points to the one flock which these two constitute.

MATTHEW

Jesus Arrested

Matt 26:47-56 Mark 14:43-52 Luke 22:47-53 John 18:2-12

Matthew 26

47 As he yet spoke, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto are you come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, Return your sword into its place: for all that take the sword, shall perish with the sword. 53 Do you think that I cannot ask my Father: and he will give me presently more than twelve legions of angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You have come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled.

Mark 14

43 And as he was yet speaking, came Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the ancients. 44 And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he came, immediately going to him, he said, Rabbi, and he kissed him. 46 But they laid hands upon him: and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief priest, and cut off his ear. 48 And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him with sindon upon the bare: and they took him. 52 But he casting off the sindon fled from them naked.

Luke 22

47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached Jesus for to kiss him. 48 And Jesus said to him, Judas, with a kiss do you betray the Son of man? 49 And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? 50 And one of them smote the servant of the high priest: and cut off his right ear: 51 but Jesus answering, said, Suffer you thus far. And when he had touched his ear, he healed him. 52 And Jesus said to them that came unto him, the chief priests, and magistrates of the temple, and ancients, As it were to a thief do you come forth with swords and clubs? 53 When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.

John 18

2 And Judas also, that betrayed him knew the place: because Jesus had often resorted there together with his Disciples. 3 Judas therefore having received the band of men, and of the chief priests and the Pharisees, ministers, came there with lanterns and torches and weapons. 4 Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom do you seek? 5 They answered him, Jesus of Nazareth. Jesus said to them, I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he: they went backward and fell to the ground. 7 Again therefore he asked them, Whom do you seek? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he, if therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, *That of them whom you have given me, I have not lost any.* 10 Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: and cut off his right ear. And the name of the servant was Malchus. 11 Jesus therefore said to Peter, Put up your sword into the scabbard. The chalice which my Father has given me, shall not I drink? 12 The band therefore and the tribune and the ministers of the Jews apprehended Jesus, and bound him:

St. Augustine When we follow the versions presented by Matthew and Mark, we find that the history now proceeds thus: "And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him, gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him." (Mt 26:47-56) First of all, however, as we gather from Luke's statement, He said to the traitor, "Judas, betrayest thou the Son of man with a kiss?" (Luke 12:48) Next, as we learn from Matthew, He spoke thus: "Friend, wherfore art thou come?" Thereafter He added certain words which are found in John's narrative, which runs in the following strain: "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way; that the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none." (John

MATTHEW

18:4-9) Next comes in a passage, which is given by Luke as follows: "When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest," as is noticed by all the four historians, "and cut off his ear," which, as we are informed by Luke and John, was his "right ear." Moreover, we gather also from John that the person who smote the servant was Peter, and that the name of the man whom he thus struck was MaLukheus. Next we take what Luke mentions, namely, "Jesus answered and said, Suffer ye thus far;" (Luke 22:51) with which we must connect the words appended by Matthew, namely, "Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Mt 26:52-55) Along with these words we may also place the question to which John tells us He gave utterance on the same occasion, namely, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) And then, as is recorded by Luke, He touched the ear of the person who had been struck, and healed him. Neither should we let the idea disturb us, that some contradiction may be found in the circumstance that Luke tells us how, when the disciples asked Him whether they should smite with the sword, the Lord replied in these words, "Suffer ye thus far," in a manner which might seem to imply that He thus expressed Himself, after the blow had been struck, in terms bearing that He was satisfied with what had been done so far, but desired nothing further to be done; whereas the language which is employed by Matthew might give us rather to understand that this whole incident of the use which Peter made of the sword was displeasing to the Lord. For it is more correct to suppose that when they put the question to Him, "Lord, shall we smite with the sword?" He replied then, "Suffer ye thus far," His meaning being this: "Let not what is about to take place agitate you. These men are to be suffered to go thus far; that is to say, so far as to apprehend me, and thus to effect the fulfillment of those things which are written of me." We have further to suppose, however, that during the time which passed in the interchange of the question addressed by them to the Lord, and the reply returned by Him to them, Peter was borne on by his intense desire to appear as defender, and by his stronger excitement in the Lord's behalf, to deal the blow. But while these two things might easily have happened at the same time, two different statements could not have been uttered by the same person in one breath. For the writer would not have used the expression, "And Jesus answered and said," unless the words were a reply to the question which had been addressed by those who were about Him, and not a statement directed to Peter's act. For Matthew is the only one who has recorded the judgment passed by Jesus on Peter's act. And in that passage the phrase which Matthew has employed is also not in the form, "Jesus answered Peter thus, Put up thy sword;" but it runs in these terms: "Then said Jesus unto him, Put up thy sword;" from which it appears that it was after the deed that Jesus thus declared Himself. What is contained, again, in the phraseology used by Luke, namely, "And Jesus answered and said, Suffer ye thus far," must be taken to have been the reply which was returned to the parties who had put the question to Him. But inasmuch as, according to our previous explanation, the single blow with which the servant was struck was delivered just during the time when the terms of the said question and answer were passing between these persons and the Lord, the writer has considered it right to record that act in the same particular order, so that it stands inserted between the words of the interrogation and those in which the response was couched. Consequently, there is nothing here in antagonism to the statement introduced by Matthew, namely, "For all they that take the sword shall perish with the sword,"—that is to say, those who may have used the sword. But there might appear to be some inconsistency here if the Lord's answer were taken in a sense which would show Him to have expressed approval on this occasion of the voluntary use of the sword, even although it was only to the effect of a single wound, and that, too, not a fatal one. The words, however, which were addressed to Peter may be understood, as a whole, in an application quite in harmony with the rest; so that, bringing in also what Luke and Matthew have reported, as I have stated above, we obtain the following connection: "Suffer ye thus far. Put up thy sword into its place; for all they that take the sword shall perish with the sword," etc. In what way, moreover, this sentence, "Suffer ye thus far," is to be understood, I have explained already. And if there is any better method of interpreting it, be it so. Only let the veracity of the evangelists be maintained in any case. After this, Matthew continues the narrative, and mentions that in that hour He addressed the multitude as follows: "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." (Mt 26:53) Then He added also certain words, which Luke introduces thus: "But this is your hour, and the power of darkness." (Luke 22:53) Next comes the sentence given by Matthew: "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." This last fact is recorded also by Mark. The same evangelist makes also the following addition: "And there followed Him a certain young man, having a linen cloth cast about his naked body; and when they laid hold on him, he left the linen cloth, and fled from them naked." (Mark 14:52)

MATTHEW

Jesus before the Sanhedrin (Peter's Denial)

Matt 26:57-68 Mark 14:53-65 Luke 22:54-71 John 18:13-24

Matthew 26

57 But they taking hold of Jesus, led him to Caiaphas the high priest, where the scribes and ancients were assembled. 58 And Peter followed him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. 59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 and they said, This man said, I am able to destroy the temple of God, and after three days to re-edify it. 62 And the high priest rising up, said to him: You answer nothing to the things which these do testify against you? 63 But Jesus held his peace. And the high priest said to him: I adjure you by the living God, that you tell us if you be Christ the Son of God. 64 Jesus said to him, You have said, nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high priest rent his garments, saying, He has blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy. 66 What do you think? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 saying, Prophecy unto us O Christ: who is he that struck you?

Mark 14

53 And they brought Jesus to the chief priest: and all the priests and the scribes and the ancients assembled together. 54 And Peter followed him afar off even in unto the court of the high priest: and he sat with the servants at the fire, and warmed himself. 55 And the chief priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. 56 For many spoke false witness against him: and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying, 58 That we heard him say, I will dissolve this temple made by hand, and in three days will I build another not made by hand. 59 And their testimony was not convenient. 60 And the high priest rising up into the midst, asked Jesus, saying, You answer nothing to these things that are objected to you of these? 61 But he held his peace and answered nothing. Again the high priest asked him, and said to him, Are you Christ the Son of the blessed God? 62 And Jesus said to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. 63 And the high priest renting his garments, said, What need we witnesses any further? 64 You have heard blasphemy: What do you think? Who all condemned him to be guilty of death. 65 And certain began to spit upon him, and to cover his face: and to beat him with buffets, and to say unto him, Prophecy: and the servants gave him blows.

Luke 22

54 And apprehending him, they led him to the high priest's house: but Peter followed afar off. 55 And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crew, you shall thrice deny me. 62 And Peter going out, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blindfold him, and smote his face. And they asked him, saying, Prophecy, who is it that smote you? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the ancients of the people and the chief priests and scribes, and they brought him into their council, saying, 67 If you be Christ, tell us. And he said to them, If I tell you, you will not believe me: 68 if also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of man shall be sitting on the right hand of the power of God. 70 And they all said, Are you then the Son of God? Who said, You say that I am. 71 But they said, What need we testimony any further? For ourselves have heard of his own mouth.

John 18

13 and they brought him to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year. 14 And Caiaphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. 15 And Simon Peter followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16 But Peter stood at the door without. The other disciple therefore that was known to the high priest, went forth, and spoke to the gatekeeper, and brought in Peter. 17 The wench therefore that was gatekeeper, said to Peter, Are not you also of this man's disciples? He said to her, I am not. 18 And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high priest therefore asked Jesus of his Disciples, and of his doctrine. 20 Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple where all the Jews resort together: and in secret I have spoken nothing. 21 Why do you ask me? Ask them that have heard what I have spoken unto them: behold they know what things I have said. 22 When he said these things, one of the ministers standing by, gave Jesus a blow, saying, Is this the way you answer the high priest? 23 Jesus answered him, If I have spoken ill, give testimony of evil: but if well, why do you strike me? 24 And Annas sent him bound to Caiaphas the high priest.

See all notes below that are combined for Jesus before the Sanhedrin and Peter's Denial.

MATTHEW

Peter's Denial

Matt 26:69-75 Mark 14:66-72 Luke 22:56-62 John 18:25-27

Matthew 26

69 But Peter sat without in the court: and there came to him one wench, saying: You also were with Jesus the Galilean. 70 But he denied before them all, saying, I was not what you say. 71 And as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the Nazarite. 72 And again he denied with an oath, That I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely you also are of them: for even your speech does reveal you. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crow, you shall deny me thrice. And going forth, he wept bitterly.

Mark 14

66 And when Peter was in the court beneath, there came one of the woman servants of the high priest. 67 And when she had seen Peter warming himself, beholding him she said, And you was with Jesus of Nazareth. 68 But he denied, saying, Neither do I know, neither do I understand what you say. And he went forth before the court: and the cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again, they that stood by, said to Peter, Verily you are of them: for you are also a Galilean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, you shall thrice deny me. And he began to weep.

Luke 22

56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, you shall thrice deny me. 62 And Peter going out, wept bitterly.

John 18

25 And Simon Peter was standing, and warming himself. They said therefore to him, Are not you also of his disciples? He denied and said: I am not. 26 One of the servants of the high priest said to him, his cousin whose ear Peter did cut off, Did not I see you in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew.

St. Augustine In the line of Matthew's narrative we come next upon this statement: "And they that laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled." (Mt 26:57) We learn, however, from John that He was conducted first to Annas, the father-in-law of Caiaphas. (John 18:13) On the other hand, Mark and Luke omit all mention of the name of the high priest. (Mark 14:53 Luke 22:54) Moreover [we find that] He was led away bound. For, as John informs us, there were at hand there, in the multitude, a tribune and a cohort, and the servants of the Jews. (John 18:12) Then in Matthew we have these words: "But Peter followed Him afar off unto the high priest's palace, and went in and sat with the servants to see the end." (Mt 26:58) To this passage in the narrative Mark makes this addition: "And he warmed himself at the fire." (Mark 14:54) Luke also makes a statement which amounts to the same, thus: "Peter followed afar off: and when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them." (Luke 22:54-55) And John proceeds in these terms: "And Simon Peter followed Jesus, and so did another disciple. That disciple (namely, that other) was known unto the high priest, and went in (as John also tells us) with Jesus into the palace of the high priest. But Peter (as the same John adds) stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." (John 18:15-18) For, the last fact we are thus indebted to John's narrative. And in this way we see how it came about that Peter also got inside, and was within the hall, as the other evangelists mention. Then Matthew's report goes on thus: "Now the chief priests and elders and all the council sought false witness against Jesus, to put Him to death, but found none: yea, though many false witnesses came, yet found they none." (Mt 26:59-60) Mark comes in here with the explanation, that "their witness agreed not together." (Mark 14:56) But, as Matthew continues, "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Mt 26:61) Mark states that there were also others who said, "We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. And therefore (as Mark also observes in the same passage) their witness did not agree together." (Mark 14:57-59) Then Matthew gives us the following relation: "And the high priest arose and said unto Him, Answerest thou nothing? What is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Mt 26:62-64) Mark reports the same passage in different terms, only he omits to mention the fact that the high priest adjured Him. He makes it plain, however, that the two expressions ascribed to Jesus as the reply to the high priest,—namely, "Thou hast said," and, "I am," (Mark 14:62) —really amount to the same. For, as the said Mark puts it, the narrative goes on thus: "And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." (Mark 14:62) This is just as Matthew also presents the passage, with the solitary exception that he does not say that Jesus replied in the phrase "I am." Again, Matthew goes on further in this strain: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further

MATTHEW

need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? And they answered and said, He is guilty of death.”(Mt 26:65-66) Mark’s version of this is entirely to the same effect. So Matthew continues, “Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?”(Mt 26:67-68) Mark reports these things in like manner. He also mentions a further fact, namely, that they covered His face.(Mark 14:65) On these incidents we have likewise the testimony of Luke. These things the Lord is understood to have passed through on to the early morning in the high priest’s house, to which He was first conducted, and in which Peter was also tempted. With respect, however, to this temptation of Peter, which took place during the time that the Lord was enduring these injuries, the several evangelists do not present the same order in the recital of the circumstances. For Matthew and Mark first narrate the injuries offered to the Lord, and then this temptation of Peter. Luke, again, first describes Peter’s temptation, and only after that the reproaches borne by the Lord; while John, on the other hand, first recounts part of Peter’s temptation, then introduces some verses recording what the Lord had to bear, next appends a statement to the effect that the Lord was sent away thence (i.e. from Annas) to Caiaphas the high priest, and then at this point resumes and sums up the relation which he had commenced of Peter’s temptation in the house to which he was first conducted, giving a full account of that incident, thereafter reverting to the succession of things befalling the Lord, and telling us how He was brought to Caiaphas. Accordingly, Matthew proceeds as follows: “Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And as he went out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying that he knew not the man. And immediately the rooster crew.”Mt 26:69-74 Such is Matthew’s version. But we are also given to understand that after he had gone outside, and when he had now denied the Lord once, the first rooster crew,—a fact which Matthew does not specify, but which is intimated by Mark. But it was not when he was outside at the gate that he denied the Lord the second time. That took place after he had come back to the fire-place. There was no need, however, to mention the precise time at which he did thus return. Consequently Mark goes on with his narrative of the incident in these terms: “And he went out into the porch, and the rooster crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.”(Mark 14:68-70) This is not the same maid, however, as the former one, but another, as Matthew tells us. Nay, we gather further that on the occasion of the second denial he was addressed by two parties, namely, by the maid who is mentioned by Matthew and Mark, and also by another person who is noticed by Luke. For Luke’s account runs in this style: “And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied Him, saying, Woman, I know Him not. And after a little while, another saw him, and said, “Thou art also of them.”(Luke 22:54-58) Now the clause, “And after a little while,” which Luke introduces, covers the period during which [we may suppose that] Peter went out and the first rooster crew. By this time, however, he had come in again; and thus we can understand the consistency of John’s narrative, which informs us that he denied the Lord the second time as he stood by the fire. For in his version of Peter’s first denial, John not only says nothing about the first crowing of the rooster (which holds good of the other evangelists, too, with the exception of Mark), but also leaves unnoticed the fact that it was as he sat by the fire that the maid recognized him. For all that John says there is this, “Then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples? He saith, I am not.”(John 18:17) Then he brings in the statement which he deemed it right to make on the subject of what took place with Jesus in that same house. His record of this is to the following effect: “And the servants and officers stood there, who had made a fire of coals, for it was cold. And they warmed themselves; and Peter stood with them, and warmed himself.”(John 18:18) Here, therefore, we may suppose Peter to have gone out, and by this time to have come in again. For at first he was sitting by the fire; and after a space, as we gather, he had returned, and commenced to stand [by the hearth]. It may be, however, that someone will say to us: Peter had not actually gone out as yet, but had only risen with the purpose of going out. This may be the allegation of one who is of opinion that the second interrogation and denial took place when Peter was outside at the door. Let us therefore look at what follows in John’s narrative. It is to this effect: “The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? And Annas sent Him bound to Caiaphas the high priest.”(John 18:19-24) This certainly shows us that Annas was high priest. For Jesus had not been sent to Caiaphas as yet, when the question was thus put to Him, “Answerest thou the high priest so?” Mention is also made of Annas and Caiaphas as high priests by Luke at the beginning of his Gospel.(Luke 3:2) After these statements, John reverts to the account which he had previously begun of Peter’s denial. Thus he brings us back to the house in which the incidents took place which he has recorded, and from which Jesus was sent away to Caiaphas, to whom He was being conducted at the commencement of this scene, as Matthew has informed us.(Mt 26:57) Moreover, it is in the way of a recapitulation that John records the matters regarding Peter which he has introduced at this point. Falling back upon his narration of that incident with the view of making up a complete account of the threefold denial, he proceeds thus: “And Simon stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.”(John 18:25) Here, therefore, we find that Peter’s second denial occurred, not when he was at the door, but as he was standing by the fire. This, however, could not have been the case, had he not returned by this time after having gone outside. For it is not that by this second occasion he had actually gone out, and that the other maid who is referred to saw him there outside; but the matter is put as if it was on his going out that she saw him; or, in other words, it was when he rose to go out that she observed him, and said to those who were there,—that is, to those who were gathered by the fire inside, within the court,—“This fellow was also with Jesus of Nazareth.” Then we are to suppose that the man who had thus gone outside, on hearing this assertion, came in again, and swore to those who were now inimically disposed, “I do not know the man.”(Mt 26:71) In like manner, Mark also says of this same maid, that “she began to say to them that stood by, This is one of them.”(Mark 14:69) For this damsel was speaking not to Peter, but to those who had remained there when he went out. At the same time, she spoke in such a manner that he heard her words; whereupon he came back and stood again by the fire, and met their words with a negative. Then we have the statement made by John in these terms: “They said, Art not thou also one of his disciples?” We understand this question to have been addressed to him on his return as he stood there; and we also recognize the harmony in which this stands with the position that on this occasion Peter had to do not only with that other maid who is mentioned by Matthew and Mark in connection with this second denial, but also with that other person who is introduced by Luke. This is the reason why John uses the plural, “They said.” The explanation then may be, that when the maid said to those who were with her in the court as he went out, “This is one of them,” he heard her words and returned with the purpose of clearing himself, as it were, by a denial. Or, in accordance with the more probable theory, we may suppose that he did not catch what was said about him as he went out, and that on his return the maid and the other person who is introduced by Luke addressed him thus, “Art not thou also one of his disciples?” that he met them with a denial, “and said, I am not;” and further, that when this other person of whom Luke speaks insisted more pertinaciously, and said, “Surely thou art one of them,” Peter answered thus, “Man, I am not.” Still, when we compare together all the statements made by the several evangelists on this subject, we come clearly to the conclusion, that Peter’s second denial took place, not when he was at the door, but when he was within, by the fire in the court. It becomes evident, therefore, that Matthew and Mark, who have told us how he went without, have left the fact of his return unnoticed simply with a view to brevity. Accordingly, let us next examine into the consistency of the evangelists so far as the third denial is concerned, which we have previously instanced in the statement given

MATTHEW

by Matthew only. Mark then goes on with his version in these terms: "And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the second time the rooster crew." (Mark 14:70-72) Luke, again, continues his narrative, relating the same incident in this fashion: "And about the space of one hour after, another confidently affirmed, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake the rooster crew." (Luke 22:59-60) John follows with his account of Peter's third denial, which is thus given: "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the rooster crew." (John 18:26-27) Now what precise period of time is meant under the phrase, "a little after," which is employed by Matthew and Mark, is made clear by Luke, when he says, "And about the space of one hour after." John, however, conveys no intimation of this space of time. Again, with respect to the circumstance that Matthew and Mark use the plural number instead of the singular, and speak of the persons who were engaged with Peter, while Luke mentions only a single individual, and John, too, specifies but one, particularizing him further as kinsman to him whose ear Peter cut off; we may easily explain it either by understanding Matthew and Mark to have adopted a familiar method of speech here in employing the plural number simply instead of the singular, or by supposing that one of the persons present—one who knew Peter and had seen him—took the lead in making the declaration, and that the rest, imitating his confidence, joined him in pressing the assertion upon Peter. If this is the case, then two of the evangelists have given the general statement, using simply the plural number; while the other two have preferred to particularize only the one special individual who played the chief part in the transaction. But, once more, Matthew affirms that the words, "Surely thou also art one of them, for thy speech bewrayeth thee," were spoken to Peter himself. In like manner, John tells us that the question, "Did not I see thee in the garden with him?" was addressed directly to Peter. But Mark, on the other hand, gives us to understand that the sentence, "Surely he is one of them, for he is also a Galilean," was what those who stood by said to each other about Peter. And, in the same way, Luke indicates that the declaration uttered by the other person, who said, "Of a truth, this fellow also was with him, for he is a Galilean," was not addressed to Peter, but was made regarding Peter. These variations, however, may be explained either by understanding the evangelists, who speak of Peter as the person directly addressed, to have fairly reproduced the general sense, inasmuch as what was spoken about the man in his own presence was much the same as if it had been spoken immediately to him; or by supposing that both these methods of address were actually practiced, and that the one has been noticed by the former evangelists, and the other by the latter. Moreover, we take the second cockcrowing to have occurred after the third denial, as Mark has expressly informed us. Matthew then proceeds with his narrative in these terms: "And Peter remembered the word of Jesus which He had said unto him, Before the rooster crow thou shalt deny me thrice. And he went out and wept bitterly." (Mt 26:75) Mark, again, gives it thus: "And Peter called to mind the word that Jesus had said unto him, Before the rooster crow twice thou shalt deny me thrice. And he began to weep." (Mark 14:72) Luke's version is as follows: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the rooster crow thou shalt deny me thrice. And Peter went out and wept bitterly." (Luke 22:61-62) John says nothing about Peter's recollection and weeping. Now, the statement made here by Luke, to the effect that "the Lord turned and looked upon Peter," is one which requires more careful consideration, with a view to its correct acceptance. For although there are also inner halls (or courts), so named, it was in the outer court (or hall) that Peter appeared on this occasion among the servants, who were warming themselves along with him at the fire. And it is not a credible supposition that Jesus was heard by the Jews in this place, so that we might also understand the look referred to have been a look with the bodily eye. For Matthew presents us first with this narrative: "Then did they spit in His face and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?" (Mt 26:67-68) And then he follows this up immediately with the paragraph about Peter: "Now Peter sat without in the palace." He would not, however, have used this latter expression, had it not been the case that the things previously alluded to were done to the Lord inside the house. And, indeed, as we gather from Mark's version, these things took place not simply in the interior, but also in the upper parts of the house. For, after recording the said circumstances, Mark goes on thus: "And as Peter was beneath in the palace." (Mark 14:66) Thus, as Matthew's words, "Now Peter sat without in the palace," show us that the things previously mentioned took place inside the house, so Mark's words, "And as Peter was beneath in the palace," indicate that they were done not only in the interior, but in the upper parts of the house. But if this is the case, how could the Lord have looked on Peter with the actual glance of the bodily eye? These considerations bring me to the conclusion, that the look in question was one cast upon Peter from Heaven, the effect of which was to bring up before his mind the number of times he had now denied [his Master], and the declaration which the Lord had made to him prophetically, and in this way (the Lord thus looking mercifully upon him), to lead him to repent, and to weep salutary tears. The expression, therefore, will be a parallel to other modes of speech which we employ daily, as when we thus pray, "Lord, look upon me;" or as when, in reference to one who has been delivered by the divine mercy from some danger or trouble, we say that the "Lord looked upon him." In the Scriptures, also, we find such words as these: "Look upon me and hear me;" (Ps 13:3) and "Return, O Lord, and deliver my soul." (Ps 6:4) And, according to my judgment, a similar view is to be taken of the expression adopted here, when it is said that "the Lord turned and looked upon Peter; and Peter remembered the word of the Lord." Finally, we have to notice how, while it is the more usual practice with the evangelists to employ the name "Jesus" in preference to the word "Lord" in their narratives, Luke has used the latter term exclusively in the said sentence, saying expressly, "The 'Lord' turned and looked upon Peter; and Peter remembered the word of the 'Lord:'" whereas Matthew and Mark have passed over this "look" in silence, and consequently have said that Peter remembered not the word of the "Lord," but the word of "Jesus." From this, therefore, we may gather that the "look" thus proceeding from Jesus was not one with the eyes of the human body, but a look cast from Heaven.

MATTHEW

Jesus Delivered to Pilate

Matt 27:1-2 Mark 15:1 Luke 23:1 John 18:28

Matthew 27

1 And when morning came, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate the president.

Mark 15

1 AND forthwith in the morning the chief priests, with the ancients and the scribes and the whole council, consulting together, binding Jesus, led and delivered him to Pilate.

Luke 23

1 AND all the multitude of them rising up, led him to Pilate.

John 18

28 They therefore bring Jesus from Caiaphas into the palace. And it was morning: and they went not in into the palace, that they might not be contaminated, but that they might eat the Pasch.

St. Augustine Matthew next proceeds as follows: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put Him to death; and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor." (Mt 26:1-2) Mark's version is to the like effect: "And straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate." (Mark 15:1-2) Luke, again, after completing his account of Peter's denial, recapitulates what Jesus had to endure when it was now about daybreak, as it appears, and continues his narrative in the following connection: "And the men that held Jesus mocked Him, and smote Him; and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we further witness? For we ourselves have heard of His own mouth. And the whole multitude of them arose, and led Him unto Pilate." (Luke 22:63-23:1) Luke has thus recorded all these things. His statement contains certain facts which are also related by Matthew and Mark; namely, that the Lord was asked whether He was the Son of God, and that He made this reply, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And we gather that these things took place when the day was now breaking, because Luke's expression is, "And as soon as it was day." Thus Luke's narrative is similar to those of the others, although he also introduces something which these others have left unnoticed. We gather further, that when it was yet night, the Lord faced the ordeal of the false witnesses,—a fact which is recorded briefly by Matthew and Mark, and which is passed over in silence by Luke, who, however, has told the story of what was done when the dawn was coming in. The former two—namely, Matthew and Mark—have given connected narratives of all that the Lord passed through until early morning. After that, however, they have reverted to the story of Peter's denial; on the conclusion of which they have come back upon the events of the early morning, and have introduced the other circumstances which remained for recital with a view to the completion of their account of what befell the Lord. But up to this point they have given no account of the occurrences belonging specifically to the morning. (Mt 26:59-27:1-2 Mark 14:55-15:2) In like manner John, after recording what was done with the Lord as fully as he deemed requisite, and after telling also the whole story of Peter's denial, continues his narrative in these terms: "Then lead they Jesus to Caiaphas, unto the hall of judgment. And it was early." (Jn 18:28) Here we might suppose either that there had been something imperatively requiring Caiaphas' presence in the hall of judgment, and that he was absent on the occasion when the other chief priests held an inquiry on the Lord; or else that the hall of judgment was in his house; and that yet from the beginning of this scene they had thus only been leading Jesus away to the personage in whose presence He was at last actually conducted. But as they brought the accused person in the character of one already convicted, and as it had previously approved itself to Caiaphas' judgment that Jesus should die, there was no further delay in delivering Him over to Pilate, with a view to His being put to death.¹¹² And thus it is that Matthew here relates what took place between Pilate and the Lord.

Weaved Together And all of their assembly arose, and took Jesus, and brought him bound to the praetorium, and delivered him up to Pilate the judge; John 18:28c but they entered not into the praetorium, that they might not be defiled when they should eat the Passover.

MATTHEW

The End of Judas

Matt 27:3-10 Acts 1:18-20

Matthew 27

3 Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief priests and ancients, 4 saying, I have sinned, betraying just blood. But they said, What is that to us? Look to it yourself. 5 And casting down the silver pieces in the temple, he departed: and went and hanged himself with a halter. 6 And the chief priests having taken the silver pieces, said, It is not lawful to cast them into the corbana: because it is the price of blood. 7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. 8 For this cause that field was called Haceldama, that is, the field of blood, even to this present day. 9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel. 10 And they gave them into the potter's field, as our Lord did appoint to me.*

Acts 1

18 And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out. 19 And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.

Aquinas Study Bible Judas did not die by hanging, but lived on, having been cut down before choking. And this the Acts of the Apostles makes clear, that falling headlong his middle burst and his bowels poured forth. And Papias the disciple of John records this most clearly, saying thus in the fourth of the Exegeses of the Words of the Lord. (Apollinaris of Laodicea Catena on Matthew) Some say that Judas in his greed believed that he himself could gain the silver by betraying Christ, without Christ actually being slain, as He would escape from the Jews as He had done on many occasions. But when Judas saw that Jesus had been condemned and already sentenced to die, he repented that the affair had not turned out as he had planned. Whereupon he hanged himself thinking to precede Jesus into hades and there to plead for his own salvation. Nevertheless, know that while he did put his neck into the noose and hanged himself from a tree, the tree bent and he survived, as God wanted to save his life, either so that he could repent, or to make an example of him and to shame him. They say that Judas later became so bloated from dropsy that he could not pass through an opening that a wagon could easily pass through; and then falling face forward he burst asunder, or ruptured, as Luke says in the Acts of the Apostles. (Theophylact Commentary on Matthew) possessed a field: Judas did not possess the potter's field, but he furnished the price to buy it, giving back the thirty pieces of silver. see Mt 27:6-10 (John Stephen Menochius) We often say in common, that we have done what happens in consequence of any action of ours, though it was not in our first intention. (Augustin Calmet) Haceldama: in their tongue, that is, the Aramaic or Syro-Chaldaic the language in use after the captivity (Bishop John McEvilly)

St. Augustine Now, if any one finds a difficulty in the circumstance that this passage is not found in the writings of the prophet Jeremiah, and thinks that damage is thus done to the veracity of the evangelist, let him first take notice of the fact that this ascription of the passage to Jeremiah is not contained in all the codices of the Gospels, and that some of them state simply that it was spoken "by the prophet." It is possible, therefore, to affirm that those codices deserve rather to be followed which do not contain the name of Jeremiah. For these words were certainly spoken by a prophet, only that prophet was Zechariah. In this way the supposition is, that those codices are faulty which contain the name of Jeremiah, because they ought either to have given the name of Zechariah or to have mentioned no name at all, as is the case with a certain copy, merely stating that it was spoken "by the prophet, saying," which prophet would assuredly be understood to be Zechariah. However, let others adopt this method of defense, if they are so minded. For my part, I am not satisfied with it; and the reason is, that a majority of codices contain the name of Jeremiah, and that those critics who have studied the Gospel with more than usual care in the Greek copies, report that they have found it stand so in the more ancient Greek exemplars. I look also to this further consideration, namely, that there was no reason why this name should have been added [subsequently to the true text], and a corruption thus created; whereas there was certainly an intelligible reason for erasing the name from so many of the codices. For venturesome inexperience might readily have done that, when perplexed with the problem presented by the fact that this passage could not be found in Jeremiah. How, then, is the matter to be explained, but by supposing that this has been done in accordance with the more secret counsel of that providence of God by which the minds of the evangelists were governed? For it may have been the case, that when Matthew was engaged in composing his Gospel, the word Jeremiah occurred to his mind, in accordance with a familiar experience, instead of Zechariah. Such an inaccuracy, however, he would most undoubtedly have corrected (having his attention called to it, as surely would have been the case, by some who might have read it while he was still alive in the flesh), had he not reflected that [perhaps] it was not without a purpose that the name of the one prophet had been suggested instead of the other in the process of recalling the circumstances (which process of recollection was also directed by the Holy Spirit), and that this might not have occurred to him had it not been the Lord's purpose to have it so written. If it is asked, however, why the Lord should have so determined it, there is this first and most serviceable reason, which deserves our most immediate consideration, namely, that some idea was thus conveyed of the marvelous manner in which all the holy prophets, speaking in one spirit, continued in perfect unison with each other in their utterances,—a circumstance certainly much more calculated to impress the mind than would have been the case had all the words of all these prophets been spoken by the mouth of a single individual. The same consideration might also fitly suggest the duty of accepting unhesitatingly whatever the Holy Spirit has given expression to through the agency of these prophets, and of looking upon their individual communications as also those of the whole body, and on their collective communications as also those of each separately. If, then, it is the case that words spoken by Jeremiah are really as much Zechariah's as Jeremiah's, and, on the other hand, that words spoken by Zechariah are really as much Jeremiah's as they are Zechariah's, what necessity was there for Matthew to correct his text when he read over what he had written, and found that the one name had occurred to him instead of the other? Was it not rather the

MATTHEW

proper course for him to bow to the authority of the Holy Spirit, under whose guidance he certainly felt his mind to be placed in a more decided sense than is the case with us, and consequently to leave untouched what he had thus written, in accordance with the Lord's counsel and appointment, with the intent to give us to understand that the prophets maintain so complete a harmony with each other in the matter of their utterances that it becomes nothing absurd, but, in fact, a most consistent thing for us to credit Jeremiah with a sentence originally spoken by Zechariah?¹¹⁶ For if, in these days of ours, a person, desiring to bring under our notice the words of a certain individual, happens to mention the name of another by whom the words were not actually uttered, but who at the same time is the most intimate friend and associate of the man by whom they were really spoken; and if forthwith recollecting that he has given the one name instead of the other, he recovers himself and corrects the mistake, but does it nevertheless in some such way as this, "After all, what I said was not amiss;" what would we take to be meant by this, but just that there subsists so perfect a unison of sentiment between the two parties—that is to say, the man whose words the individual in question intended to repeat, and the second person whose name occurred to him at the time instead of that of the other—that it comes much to the same thing to represent the words to have been spoken by the former as to say that they were uttered by the latter? How much more, then, is this a usage which might well be understood and most particularly commended to our attention in the case of the holy prophets, so that we might accept the books composed by the whole series of them, as if they formed but a single book written by one author, in which no discrepancy with regard to the subjects dealt with should be supposed to exist, as none would be found, and in which there would be a more remarkable example of consistency and veracity than would have been the case had a single individual, even the most learned, been the enunciator of all these sayings? Therefore, while there are those, whether unbelievers or merely ignorant men, who endeavor to find an argument here to help them in demonstrating a want of harmony between the holy evangelists, men of faith and learning, on the other hand, ought rather to bring this into the service of proving the unity which characterizes the holy prophets. I have also another reason (the fuller discussion of which must be reserved, I think, for another opportunity, in order to prevent the present discourse from extending to larger limits than may be allowed by the necessity which rests upon us to bring this work to a conclusion) to offer in explanation of the fact that the name of Jeremiah has been permitted, or rather directed, by the authority of the Holy Spirit, to stand in this passage instead of that of Zechariah. It is stated in Jeremiah that he bought a field from the son of his brother, and paid him money for it. That sum of money is not given, indeed, under the name of the particular price which is found in Zechariah, namely, thirty pieces of silver; but, on the other hand, there is no mention of the buying of the field in Zechariah. Now, it is evident that the evangelist has interpreted the prophecy which speaks of the thirty pieces of silver as something which has received its fulfillment only in the Lord's case, so that it is made to stand for the price set upon Him. But again, that the words which were uttered by Jeremiah on the subject of the purchase of the field have also a bearing upon the same matter, may have been mystically signified by the selection thus made in introducing [into the evangelical narrative] the name of Jeremiah, who spoke of the purchase of the field, instead of that of Zechariah, to whom we are indebted for the notice of the thirty pieces of silver. In this way, on perusing first the Gospel, and finding the name of Jeremiah there, and then, again, on perusing Jeremiah, and failing there to discover the passage about the thirty pieces of silver, but seeing at the same time the section about the purchase of the field, the reader would be taught to compare the two paragraphs together, and get at the real meaning of the prophecy, and learn how it also stands in relation to this fulfillment of prophecy which was exhibited in the instance of our Lord. For [it is also to be remarked that] Matthew makes the following addition to the passage cited, namely, "Whom the children of Israel did value; and gave them the potter's field, as the Lord appointed me." Now, these words are not to be found either in Zechariah or in Jeremiah. Hence we must rather take them to have been inserted with a nice and mystical meaning by the evangelist, on his own responsibility,—the Lord having given him to understand, by revelation, that a prophecy of the said tenor had a real reference to this occurrence, which took place in connection with the price set upon Christ. Moreover, in Jeremiah, the evidence of the purchase of the field is ordered to be cast into an earthen vessel. Inlike manner, we find in the Gospel that the money paid for the Lord was used for the purchase of a potter's field, which field also was to be employed as a burying-place for strangers. And it may be that all this was significant of the permanence of the repose of those who sojourn like strangers in this present world, and are buried with Christ by baptism. For the Lord also declared to Jeremiah, that the said purchase of the field was expressive of the fact that in that land [of Judaea] there would be a remnant of the people delivered from their captivity. I judged it proper to give some sort of sketch of these things, as I was calling attention to the kind of significance which a really careful and painstaking study should look for in these testimonies of the prophets, when they are reduced to a unity and compared with the evangelical narrative. These, then, are the statements which Matthew has introduced with reference to the traitor Judas.

MATTHEW

Jesus before Pilate

Matt 27:11-14 Mark 15:2-5 Luke 23:2-5 John 18:29-38

Matthew 27

11 And Jesus stood before the president, and the president asked him, saying, Are you the king of the Jews? Jesus said to him, You say. 12 And when he was accused of the chief priests and ancients, he answered nothing. 13 Then Pilate said to him, Do you not hear how many testimonies they allege against you? 14 And he answered him not a word: so that the president did marvel exceedingly.

Mark 15

2 And Pilate asked him, Are you the King of the Jews? But he answering, said to him, You say. 3 And the chief priests accused him in many things. 4 And Pilate again asked him, saying, You answer nothing? See in how many things they accuse you. 5 But Jesus answered nothing more, so that Pilate marveled.

Luke 23

2 And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to Caesar, and saying that he is Christ the King. 3 And Pilate asked him saying, Are you the King of the Jews? But he answering said, You say. 4 And Pilate said to the chief priests and multitudes, I find no cause in this man. 5 But they were more earnest, saying, He stirred the people, teaching throughout all Judea, beginning from Galilee even here.

John 18

29 Pilate therefore went forth to them without, and said, What accusation do you bring against this man? 30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to you. 31 Pilate therefore said to them, You take him, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. 32 That the word of Jesus might be fulfilled which he said, signifying what death he should die. 33 Pilate therefore went into the palace again, and called Jesus and said to him, Are you the king of the Jews? 34 Jesus answered, Did you say this of yourself, or have others told you of me? 35 Pilate answered, Why, am I a Jew? Your nation and the chief priests have delivered you up to me, what have you done? 36 Jesus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews, but now my kingdom is not from here. 37 Pilate therefore said to him, Are you a king then? Jesus answered, you say that I am a king. For this I was born, and for this I came into the world: that I should give testimony to the truth. Every one that is of the truth, hears my voice. 38 Pilate said to him, What is truth? And when he had said this, he went forth again to the Jews, and said to them, I find no cause in him.

McEvilly As each of the Evangelists has only recorded a part of the circumstances of the Life and Passion of our Lord, several, circumstances are described by St. John (xix. 28-32), which are omitted by St. Matthew, and which should be prefixed to this verse (11), as having taken place before what is recorded here. Pilate being no way moved by their general charges against our Lord, and their clamorous demands for His punishment, they then proceed to more specific charges, which are recorded by St. Luke (xxiii. 2).

MATTHEW

The Mob Demands Jesus' Death

Matt 27:15-23 Mark 15:6-14 Luke 23:17-23 John 18:39-40

Matthew 27

15 And upon the solemn day the president had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom do you desire that I release to you, Barabbas, or Jesus that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of judgment, his wife sent unto him, saying: Have nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the president answering, said to them: Which of the two do you want do you want to be released unto you? But they said, Barabbas. 22 Pilate said to them, What shall I do then with Jesus that is called Christ? They all said, Let him be crucified. 23 The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified.

Mark 15

6 And upon the festival day he was wont to release unto them one of the prisoners, whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in sedition had committed murder. 8 And when the multitude came up, they began to require according as always he did unto them. 9 And Pilate answered them, and said, Do you desire that I release unto you the king of the Jews? 10 For he knew that the chief priests for envy had delivered him. 11 But the chief priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them, What do you desire then that I do to the king of the Jews. 13 But they again cried, Crucify him. 14 And Pilate said to them, Why, what evil has he done? But they cried the more, Crucify him.

Luke 23

17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you. 21 But yet behold, the hand of him that betrays me, is with me at the table. 22 And the Son of man indeed goes according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this.

John 18

39 But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the king of the Jews? 40 They all therefore cried again saying, Not him, but Barabbas. And Barabbas was a thief.

St. Augustine Mark also presents an almost entire identity with Matthew, both in language and in subject. The words, however, in which Pilate replied to the people when they asked him to release one prisoner according to the custom of the feast, are reported by this evangelist as follows: "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" (Mark 15:9) On the other hand, Matthew gives them thus: "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" There need be no difficulty in the circumstance that Matthew says nothing about the people having requested that one should be released unto them. But it may fairly be asked, what were the words which Pilate actually uttered, whether these reported by Matthew, or those recited by Mark. For there seems to be some difference between these two forms of expression, namely, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" and, "Will ye that I release unto you the King of the Jews?" Nevertheless, as they were in the habit of calling their kings "anointed ones," and one might use the one term or the other, it is evident that what Pilate asked them was whether they would have the King of the Jews, that is, the Christ, released unto them. And it matters nothing to the real identity in meaning that Mark, desiring simply to relate what concerned the Lord Himself, has not mentioned Barabbas here. For, in the report which he gives of their reply, he indicates with sufficient clearness who the person was whom they asked to have released unto them. His version is this: "But the chief priests moved the people, that he should rather release Barabbas unto them." Then he proceeds to add the sentence, "And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?" This makes it plain enough now, that in speaking of the King of the Jews, Mark meant to express the very sense which Matthew intended to convey by using the term "Christ." For kings were not called "anointed ones" except among the Jews; and the form which Matthew gives to the words in question is this, "Pilate saith unto them, What shall I do then with Jesus which is called Christ?" So Mark continues, "And they cried out again, Crucify him:" which appears thus in Matthew, "They all say unto him, Let him be crucified." Again Mark goes on, "Then Pilate said unto them Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." Matthew has not recorded this passage; but he has introduced the statement, "When Pilate saw that he could prevail nothing, but that rather a tumult was made," and has also informed us how he washed his hands before the people with the view of declaring himself innocent of the blood of that just person (a circumstance not reported by Mark and the others). And thus he has also shown us with all due plainness how the governor dealt with the people with the intention of securing His release. This has been briefly referred to by Mark, when he tells us that Pilate said, "Why, what evil hath he done?" And thereupon Mark also concludes his account of what

MATTHEW

took place between Pilate and the Lord in these terms: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." The above is Mark's recital of what occurred in presence of the governor.(Mark 15:2-15)...Here we notice that Luke has omitted to mention how Pilate asked the Lord what answer He had to make to His accusers.

Weaved Together Matthew 27:15 And at every feast the custom of the judge was to release to the people one 21 prisoner, him whom they would. Matthew 27:16 And there was in their prison a well-known prisoner, called Barabbas. Matthew 27:17a And when they assembled, Pilate said unto them, John 18:39 You have a custom, that I should release unto you a prisoner at the Passover: will you that I release unto you the King of the Jews? John 18:40 And they all cried out and said, Release not unto us this man, but release unto us Barabbas. And this Barabbas was a robber, Luke 23:19 who for sedition and murder, which was in the city, was cast into the prison. Mark 15:8 And all the people cried out and began to ask him to do as the custom was that he should do with them. And Pilate answered and said unto them, Whom will you that I release unto you? Barabbas, or Jesus which is called the Messiah, the King of the Jews? Matthew 27:18 For Pilate knew that envy had moved them to deliver him up. Matthew 27:20 And the chief priests and the elders asked the multitudes to deliver Barabbas, and to destroy Jesus. Matthew 27:21 The judge answered and said unto them, Whom of the two will ye that I release unto you? They said, Barabbas. Matthew 27:22a Pilate said unto them, And Jesus which is called the Messiah, what shall I do with him? Mark 15:13 They all cried out and said, Crucify him. Luke 23:20 And Pilate spoke to them again, for he desired to release Jesus; Luke 23:21 but they cried out and said, Crucify him, crucify him, and release unto us Barabbas. Luke 23:22 And Pilate said unto them a third time, What evil has this man done? I have not found in him any cause to necessitate death: I will chastise him and let him go. Luke 23:23 But they increased in importunity with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for:

Pilate Absolves Himself of Guilt

Matt 27:24-26 Mark 15:15 Luke 23:24-25 John 19:16

Matthew 27

24 And Pilate seeing that he prevailed nothing, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look to it yourselves. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

Mark 15

15 And Pilate willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

Luke 23

24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

John 19

16 Then therefore he delivered him unto them for to be crucified. And they took Jesus and led him forth.

McEvilly Here Pilate devises another and most cruel expedient for satisfying the fury of the people, without involving himself in the crime of condemning Him. He orders Him to be scourged, hoping, that the fury of the people would relent on beholding the pitiable condition to which the cruel flagellation would reduce Him. Hence, he afterwards presented Him to the multitude, "Behold the Man" (John xix. 5). The washing of his hands by Pilate, etc. (vv. 24, 25), occurred after our Lord was scourged (Luke xxiii. 22), and is given here by anticipation. The circumstances and order of this flagellation are recorded more fully by SS. Luke and John. St. Luke mentions (xxiii. 18-22), that Pilate, after our Lord's return from Herod, calling together the Chief Priests, etc., said, "I shall chastise Him" that is, scourge Him, "and release Him" He does not, however, tell us afterwards, what this chastisement was, how or when it took place. He ends his narrative of Pilate's conversation with the Jews, by simply informing us, that overcome by their clamorous importunity, after releasing Barabbas, "he delivered Jesus up to their will" (v. 25). But, St. John, who wrote after St. Luke, distinctly informs us (xix. 1, etc.), that this chastisement was scourging; and that its object was to cause the people to relent at the sight of the man presented to them in such a pitiable state after his flagellation. St. Matthew and St. Mark, however, refer to the scourging of our Lord in such a way, as if it would seem to have taken place, not so much for the purpose of appeasing the multitude, as preparatory for crucifixion. For, as we are informed by St. Jerome, the custom with the Romans was to scourge first, those who were doomed to the ignominious death of the cross. And as St. John insinuates, that the scourging had for object to appease the multitude; hence, some expositors hold, that our Redeemer was scourged twice, and mocked twice by the soldiers; once, before the sentence of death was pronounced upon Him, in order to appease the fury of the Jews;—to this, St. John refers (xix. 1, etc.)—and a second time after the sentence, in compliance with the law or custom of the Romans, in such cases. This latter scourging, they say, is referred to by Matthew and Mark. The more probable and more common opinion, however, is, that He was scourged, etc., but once; and that, before the sentence was pronounced, as in St. John. To the same scourging, St. Matthew refers, when he says (xxvii. 26), "having scourged Jesus." I already. This one flagellation answered the requirement of the Roman law quoted from St. Jerome, and the Greek word for, "having scourged" which refers to a past action, will fully bear out the meaning. Hence, in referring after the sentence of death was pronounced by Pilate, to the scourging and the insulting treatment of our Redeemer in Pilate's hall by the soldiers, both St. Matthew and St. Mark repeat, out of the proper order of narration, what took place before the sentence of death was pronounced, as we are informed by St. John. (xix. 1, etc.)

MATTHEW

The Scourging and Crowning

Matt 27:27-31 Mark 15:16-20 John 19:2-3

Matthew 27

27 Then the president's soldiers taking Jesus into the palace, gathered together unto him the whole band: 28 and stripping him, put a scarlet cloak about him. 29 And plating a crown of thorns put it upon his head, and a reed in his right hand. And bowing their knee before him, they mocked him, saying, Hail, king of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

Mark 15

16 And the soldiers led him into the court of the palace, and they called together the whole band: 17 and they clothed him in purple, and plating a crown of thorns, they put it upon him. 18 And they began to salute him, Hail king of the Jews. 19 And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him.

John 19

2 And the soldiers plating a crown of thorns, put it upon his head; and they put about him a purple garment. 3 And they came to him, and said, Hail king of the Jews, and they gave him blows.

St. Augustine Mark speaks of purple, with which He was clothed. The explanation may be that the said scarlet robe was employed instead of the royal purple by these scoffers. There is also a certain red-colored purple which resembles scarlet very closely. And it may also be the case that Mark has noticed the purple which the robe contained, although it was properly scarlet. Luke has left this without mention. On the other hand, previous to stating how Pilate delivered Him up to be crucified, John has introduced the following passage: "Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! And they smote Him with their hands." (John 19:1-3) This makes it evident that Matthew and Mark have reported this incident in the way of a recapitulation, and that it did not actually take place after Pilate had delivered Him up to be crucified. For John informs us distinctly enough that these things took place when He yet was with Pilate. Hence we conclude that the other evangelists have introduced the occurrence at that particular point, just because, having previously passed it by, they recollected it there. This is also borne out by what Matthew proceeds next to relate. He continues thus: "And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him." (Mt 27:30-31) Here we are given to understand that the taking the robe off Him and the clothing Him with His own raiment were done at the close, when He was being led away. This is given by Mark, as follows: "And when they had mocked Him. they took off the purple from Him, and put His own clothes on Him." (Mark 15:20)

Weaved Together Matthew 27:27 Then the footsoldiers of the judge took Jesus, and went into the praetorium, and gathered unto him all of the footsoldiers. Matthew 27:28 And they stripped him, and put on him a scarlet cloak. John 19:2 And they clothed him in garments of purple, and platted a crown of thorns, and placed it on his head, and a reed in his right hand; Matthew 27:29b and while they mocked at him and laughed, they fell down on their knees before him, and bowed down to him, and said, Hail, King of the Jews! Matthew 27:30 And they spat in his face, and took the reed from his hand, and struck him on his head, John 19:3b and smote his cheeks.

MATTHEW

The Way to the Cross

Matt 27:31-32 Mark 15:20-21 Luke 23:26-32 John 19:17

Matthew 27

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his cross.

Mark 15

20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. 21 And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross.

Luke 23

26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* 31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two male factors with him to be executed.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha.

St. Augustine From all this we understand that Jesus was carrying the cross Himself as He went forth into the place mentioned. But on the way the said Simon, who is named by the other three evangelists, was pressed into the service, and got the cross to carry for the rest of the course until the spot was reached. Thus we find that both circumstances really took place; namely, first the one noticed by John, and thereafter the one instanced by the other three.

Weaved Together And the Jews took Jesus, and went away to crucify him. And when he bare his cross and went out, they stripped him of those purple and scarlet garments which he had on, and put on him his own garments. And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: Matthew 27:32b and they compelled this man to bear the cross of Jesus. Luke 23:26b And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

MATTHEW

The Crucifixion

Matt 27:33-37 Mark 15:22-26 Luke 23:33-34 John 19:17-27

Matthew 27

33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots.* 36 And they sat and watched him. 37 And they put over his head his cause written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15

22 And they brought him into the place Golgotha, which being interpreted is, The place of Calvary. 23 And they gave him to drink wine mingled with myrrh: and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was superscribed, KING OF THE JEWS.

Luke 23

33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha. 18 Where they crucified him, and with him two others, one on the one side and on the other, and in the midst Jesus. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, Jesus of Nazareth the King of the Jews. 20 This title therefore many of the Jews did read: because the place where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin. 21 The chief priests therefore of the Jews said to Pilate, Write not, *The king of the Jews*: but that he said, I am king of the Jews. 22 Pilate answered, That which I have written, I have written. 23 The soldiers therefore when they had crucified him, took his garments, and they made four parts, to every soldier a part, and his coat. And his coat was without seam, wrought from the top throughout. 24 They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying, *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers did these things. 25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

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McEvilly Matthew says, "And they gave Him wine" etc. In some Greek copies, for wine we read vinegar. However, St. Jerome and St. Hilary read, wine, as in our Vulgate. St. Mark (xv. 23), has, "wine mixed with myrrh." The most probable mode of reconciling this discrepancy is, that the Greek word for vinegar, sometimes denotes a poor sort of wine, and the Greek word for "gall" sometimes means, a bitter drug. It is used by the LXX. to signify, absinthium, so that it denotes the same thing with the myrrh, referred to by St. Mark. It may be, that both ingredients, "myrrh" and "gall," were added, to render it more bitter. It was customary, before crucifixion, to give persons, about to be executed, a potion, out of pity and humanity, in order to give them some consolation and refreshment, and also to strengthen them to bear their torments with greater fortitude. But, such was the malice of the Jews, that this potion was converted into a nauseous, bitter draught, not to be endured. The drink here given is different from that referred to (v. 48), and by St. Luke (xxiii. 36), St. John (xix. 29). In the former are verified the words of the Psalmist, "dederunt in escam meam fel;" in the latter, "et in siti mea potaverunt me aceto." The former was given before His crucifixion, and it was wine; the latter, in the crucifixion, and it was vinegar.... The day of our Redeemer's crucifixion was the 25th of March; the hour, about mid-day. St. John says, it was "the sixth hour" (xix. 14), from sunrise, which was mid-day. "It was the third hour," according to St. Mark (xv. 25). But, he means "the third hour," now closing, which was the commencement of the sixth hour. For, each hour in the computation of their four watches contained three hours among the Jews and Romans. Tertullian (Lib. contra Marcion), and others, say, that our Lord was crucified on the same day, in the vernal equinox, on which Adam was created, and was crucified at the same hour, at which he ate the forbidden fruit... The four Evangelists describe the division of the garments, the inscription of the title, and the crucifixion of the two robbers, not in the same order. St. Mark (xv. 24, etc.), follows the same order of narrative with St. Matthew. St. Luke (xxiii. 33, etc.), describes the crucifixion of the robbers first; then, the division of the garments, and finally, the inscription of the title. St. John, whose order of narrative is deemed the most accurate, as he wrote after the others (xix. 18, etc.), places the crucifixion of the robbers first, the title next, and the division of the garments in the last place. The words of our Redeemer on the cross, described by St. Luke (xxiii. 34), "Father, forgive them" etc., should be inserted before these words, in the order of narrative. Then, "they divided His garments, casting lots." This is more circumstantially and more distinctly narrated by St. John. (xix. 23, etc.) He informs us, that the soldiers divided His garments into four parts, so that the soldiers, who were four in number, received a part, each. From the words of the soldiers, in reference to the seamless (inner) garment... Matthew says, "And they" that is, the soldiers, His executioners, by the command of Pilate (John xix. 19), "put over His head," that is, on the portion of the cross, which was above His head, "His cause written." that is, the alleged crime for which He was condemned to death. Mark (xv. 26) calls it, "the inscription of His cause;" Luke (xxiii. 38), "a superscription;" John (xix. 19), "a title." They all mean the same thing, viz., the words written, or, rather, legibly cut on a board or tablet placed over His head, and indicating to all the charge on which He was condemned to death. It is not likely, that the words were inscribed on the arm of the cross, placed above His head, as it would hardly contain space enough to have the words inscribed in large, legible characters, in three languages. It is a very ancient Oriental custom to have these titles either attached to every malefactor condemned to death, or borne before him. This title of our Redeemer was written in three languages, which were consecrated on the cross of Christ; the Hebrew, the vernacular of the country; the Greek, then most extensively diffused; and the Latin, on account of the majesty of the Roman Empire. It is given differently by the four Evangelists, who agree, however, in substance. That given by St. John, "Jesus of Nazareth, King of the Jews," is generally considered to be the most exact title, because St. John saw it at the crucifixion, and wrote after the other Evangelists; and also, this corresponds with the title, which, as a most precious relic, is preserved at Rome, in the Church of the Holy Cross. In this relic, the only word perfectly legible is "Nazareus." As the Hebrew form, like all Hebrew writings, was written from right to left; so, in the Greek and Latin inscriptions, the same order, contrary to the usual custom, was observed. The writing of the title in three languages, the language of the Jews, and the principal languages among the Gentiles.

Weaved Together Luke 23:33 And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: Luke 23:33b they crucified with him these two malefactors, one on his right, and the other on his left. Mark 15:28 And the scripture was fulfilled, which says, He was numbered with the transgressors. Mark 15:23a And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; and he tasted, and would not drink; and he received it not. John 19:23 And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was without sewing, from the top woven throughout. John 19:24 And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which says, They divided my garments among them, And cast the lot for my vesture. Matthew 27:36 This the soldiers did. And they sat and guarded him there. John 19:19 And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. Matthew 27:37 And there was written upon it thus: This is Jesus the Nazarene, the King of the Jews. John 19:20 And this tablet read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. John 19:21 And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is that said, I am the King of the Jews. John 19:22 Pilate said unto them, What has been written has been written. And the people were standing beholding; and they that passed by were reviling him, and shaking their heads, and saying, You who destroys the temple, and builds it in three days, The savior of others cannot save himself. If he is the Messiah, the chosen of God, and the King of Israel, let him come down now from the cross, that we may see, and believe in him.

MATTHEW

Christ Mocked on the Cross

Matt 27:38-43 Mark 15:27-32 Luke 23:35-38

Matthew 27

38 Then were crucified with him two thieves: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, wagging their heads, 40 and saying, Vah, you that destroy the temple of God, and in three days do re-edify it: save your own self: if you be the Son of God, come down from the cross. 41 In like manner also the chief priests with the scribes and ancients mocking, said: 42 He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God: let him now deliver him if he will: for he said, That I am the Son of God.

Mark 15

27 And with him they crucified two thieves: one on the right hand, and another on his left. 28 And the Scripture was fulfilled that said, *And with the wicked he was reputed.* 29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroys the temple, and in three days build it: 30 save yourself, come down from the cross. 31 In like manner also the chief priests mocking, said with the scribes one to another, He saved others, himself he cannot save. 32 Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

Luke 23

35 And the people stood expecting, and the princes with them derided him, saying, Others he has saved, let him save himself, if this be Christ, the elect of God. 36 And the soldiers also mocked him coming to him, and offering him vinegar, 37 saying, If you be the king of the Jews, save yourself. 38 And there was also a superscription written over him in Greek and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

St. Augustine Matthew goes on in the following strain: "And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross." (Mt 27:39-40) Mark's statement agrees with this almost to the letter. Then Matthew continues thus: "Likewise also the chief priests, mocking Him, with the scribes and elders, said, He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will: for he said, I am the Son of God." (Mt 27:41-43) Mark and Luke, although they report the words differently, nevertheless agree in conveying the same meaning, although the one passes without notice something which the other mentions. (Mark 15:29-32 Luke 23:35-37) For they are both really at one on the subject of the chief priests, giving us to understand that they insulted the Lord when He was crucified. The only difference is, that Mark does not specify the elders, while Luke, who has instanced the rulers, has not added the designation "of the priests," and thus has rather comprehended the whole body of the leading men under the general designation; so that we may fairly take both the scribes and the elders to be included in his description.

The Two Thieves

Matt 27:44 Mark 15:32 Luke 23:39-43

Matthew 27

44 And the self-same thing the thieves also that were crucified with him, reproached him withal.

Mark 15

32 Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

Luke 23

39 And one of those thieves that were hanged, blasphemed him, saying, If you be Christ, save yourself and us. 40 But the other answering, rebuked him, saying, Neither do you fear God, whereas you are in the same damnation? 41 And we indeed justly, for we receive worthy of our doings: but this man has done no evil. 42 And he said to Jesus, Lord, remember me when you shall come into your kingdom. 43 And Jesus said to him, Amen, I say to you: this day you shall be with me in paradise.

St. Augustine Matthew continues his narrative in these terms: "The robbers also, which were crucified with Him, cast the same in His teeth." (Mt 27:44) Mark is quite in harmony with Matthew here, giving the same statement in different words. (Mark 15:32) On the other hand, Luke may be thought to contradict this, unless we be careful not to forget a certain mode of speech which is sufficiently familiar. For Luke's narrative runs thus: "And one of

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the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us.”(Luke 23:39) And then the same writer proceeds to introduce into the same context the following recital: “But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day thou shalt be with me in paradise.”(Luke 23:40-43) The question then is, how we can reconcile either Matthew’s report, “The robbers also, which were crucified with Him, cast the same in His teeth,” or Mark’s, namely, “And they that were crucified with Him reviled Him,” with Luke’s testimony, which is to the effect that one of them reviled Christ, but that the other arrested him and believed on the Lord. The explanation will be, that Matthew and Mark, presenting a concise version of the passage under review, have employed the plural number instead of the singular; as is the case in the Epistle to the Hebrews, where we find the statement given in the plural form, that “they stopped the mouths of lions,”(Heb 11:33) while Daniel alone is understood to be referred to. Again, the plural number is adopted where it is said that they “were sawn asunder,”(Heb 11:37) while that manner of death is reported only of Isaiah. In the same way, when it is said in the Psalm, “The kings of the earth set themselves, and the rulers took counsel together,” etc.,(Ps 2:2) the plural number is employed instead of the singular, according to the exposition given of the passage in the Ac of the Apostles. For those who have made use of the testimony of the said Psalm in that book take the kings to refer to Herod, and the princes to Pilate.(Acts 4:26-27) But further, inasmuch as the pagans are in the habit of bringing such slanderous charges against the Gospel, I would ask them to consider how their own writers have spoken of Phaedras and Medeas and Clytemnestras, when there really was but a single individual reputed trader each of these names. And what is more common, for example, than for a person to say, “The rustics also behave insolently to me,” even although it should only be one that acted rudely? In short, no real discrepancy would be created by the restriction of Luke’s report to one of the two robbers, unless the other evangelists had declared expressly that “both” the malefactors reviled the Lord; for in that case it would not be possible for us to suppose only one individual intended under the plural number. Seeing, however, that the phrase employed is “the robbers,” or “those who were crucified with Him,” and the term “both” is not added, the expression is one which might have been used if both these men had been engaged in the thing, but which might equally well be adopted if one of the two had been implicated in it,—that fact being then conveyed by the use of the plural number, according to a familiar method of speech.

MATTHEW

The Death of Jesus

Matt 27:45-54 Mark 15:33-39 Luke 23:44-48 John 19:28-30

Matthew 27

45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabachthani?* That is, My God, my God, why have you forsaken me? 47 And certain that stood there and heard, said, He called Elijah. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And another said, Let be, let us see whether Elijah comes to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. 52 And the graves were opened: and many bodies of the saints that had slept, rose. 53 And they going forth out of the graves after his resurrection came into the holy city: and appeared to many. 54 And the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God.

Mark 15

33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted, *My God, my God, why have you forsaken me?* 35 And certain of the standers about hearing, said, Behold, he calls Elijah. 36 And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Let be: let us see if Elijah comes to take him down. 37 And Jesus putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Son of God.

Luke 23

44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened: and the veil of the temple was rent in the midst. 46 And Jesus crying with a loud voice, said, *Father, into your hands I commend my spirit.* And saying this he gave up the ghost. 47 And the centurion seeing that which was done, glorified God, saying, Indeed this man was just. 48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

John 19

28 Afterwards Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he said, I thirst. 29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 Jesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost.

St. Augustine *OF THE HARMONY OF THE FOUR EVANGELISTS IN THEIR NOTICES OF THE DRAUGHT OF VINEGAR* Matthew proceeds in the following terms: "Now from the sixth hour there was darkness over all the land unto the ninth hour." (Mt 27:45) The same fact is attested by two others of the evangelists. (Mark 15:33-36 Luke 23:44-45) Luke adds, however, a statement of the cause of the darkness, namely, that "the sun was darkened." Again, Matthew continues thus: "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani!* that is to say, My God, my God, why hast Thou forsaken me? And some of them that stood there, when they heard that, said, This man calleth for Elias." (Mt 27:46-47) Mark's agreement with this is almost complete, so far as regards the words, and not only almost, but altogether complete, so far as the sense is concerned. Matthew next makes this statement: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." (Mt 27:48) Mark presents it in a similar form: "And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." (Mark 15:36) Matthew, however, has represented these words about Elias to have been spoken, not by the person who offered the sponge with the vinegar, but by the rest. For his version runs thus: "But the rest said, Let be; let us see whether Elias will come to save Him;" (Mt 27:49) —from which, therefore, we infer that both the man specially referred to and the others who were there expressed themselves in these terms. Luke, again, has introduced this notice of the vinegar previous to his report of the robber's insolence. He gives it thus: "And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself." (Luke 23:36-37) It has been Luke's purpose to embrace in one statement what was done and what was said by the soldiers. And we ought to feel no difficulty in the circumstance that he has not said explicitly that it was "one" of them who offered the vinegar. For, adopting a method of expression which we have discussed above, he has simply put the plural number for the singular.²¹⁶ Moreover, John has also given us an account of the vinegar, where he says: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I

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thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.”(John 19:28-29) But although the said John thus informs us that Jesus said “I thirst,” and also mentions that there was a vessel full of vinegar there, while the other evangelists leave these things unspecified, there is nothing to marvel at in this. OF THE LORD’S SUCCESSIVE UTTERANCES WHEN HE WAS ABOUT TO DIE Matthew proceeds as follows: “And Jesus, crying again with a loud voice, yielded up the ghost.”(Mt 27:50) In like manner, Mark says, “And Jesus cried with a loud voice, and gave up the ghost.”(Mark 15:37) Luke, again, has told us what He said when that loud voice was uttered. For his version is thus: “And Jesus, crying with a loud voice, said, Father, into Thy hands I commend my spirit: and saying this, He gave up the ghost.”(Luke 23:46) John, on the other hand, as he has left unnoticed the first voice, which Matthew and Mark have reported—namely, “Eli, Eli”—has also passed over in silence the one which has been recited only by Luke, while the other two have referred to it under the designation of the “loud voice.” I allude to the cry, “Father, into Thy hands I commend my spirit.” Luke has also attested the fact that this exclamation was uttered with a loud voice; and hence we may understand this particular cry to be identified with the loud voice which Matthew and Mark have specified. But John has stated a fact which is noticed by none of the other three, namely, that He said “It is finished,” after He had received the vinegar. This cry we take to have been uttered previous to the loud voice referred to. For these are John’s words: “When Jesus, therefore, had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost.”(John 19:30) In the interval elapsing between this cry, “It is finished,” and what is referred to in the subsequent sentence, “and He bowed His head and gave up the ghost,” the voice was uttered which John himself has passed over without record, but which the other three have noticed. For the precise succession appears to be this, namely, that He said first “It is finished,” when what had been prophesied regarding Him was fulfilled in Him, and that thereafter—as if He had been waiting for this, like one, indeed, who died when He willed it to be so—He commended His spirit [to His Father], and resigned it. But, whatever the order may be in which a person may consider it likely that these words were spoken, he ought above all things to guard against entertaining the notion that any one of the evangelists is in antagonism with another, when one leaves unmentioned something which another has repeated, or particularizes something which another has passed by in silence. OF THE RENDING OF THE VEIL OF THE TEMPLE Matthew proceeds thus: “And, behold, the veil of the temple was rent in twain from the top to the bottom.”(Mt 27:51) Mark’s version is also as follows: “And the veil of the temple was rent in twain from the top to the bottom.”(Mark 15:38) Luke likewise gives a statement in similar terms: “And the veil of the temple was rent in the midst.”(Luke 23:45) He does not introduce it, however, in the same order. For, with the intention of attaching miracle to miracle, he has told us first how “the sun was darkened,” and then has deemed it right to subjoin the said sentence in immediate succession, namely, “And the veil of the temple was rent in the midst.” Thus it would appear that he has introduced at an earlier point this incident, which really took place when the Lord expired, so as to give us there a summary description of the circumstances relating to the drinking of the vinegar, and the loud voice, and the death itself, which are understood to have taken place previous to the rending of the veil, and after the darkness had come in. For Matthew has inserted this sentence, “And, behold, the veil of the temple was rent,” in immediate succession to the statement, “And Jesus, crying again with a loud voice, yielded up the ghost;” and has thus given us clearly to understand that the time when the veil was rent was after Jesus had given up His spirit. If, however, he had not added the words, “And behold,” but had said simply, “And the veil of the temple was rent,” it would have been uncertain whether Mark and he had narrated the incident in the form of a recapitulation, while Luke had kept the exact order, or whether Luke had given the summary account of what these others had introduced in the correct historical succession. ON THE SUBJECT OF THE ASTONISHMENT FELT BY THE CENTURION AND THOSE WHO WERE WITH HIM Matthew proceeds thus: “And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many.”(Mt 27:51-53) There is no reason to fear that these facts, which have been related only by Matthew, may appear to be inconsistent with the narratives presented by any one of the rest. The same evangelist then continues as follows: “Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”(Mt 27:54) Mark offers this version: “And when the centurion which stood over against Him saw that He so cried out, and gave up the ghost, he said, Truly this was the Son of God.”(Mark 15:39) Luke’s report runs thus: “Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”(Luke 23:47) Here Matthew says that it was when they saw the earthquake that the centurion and those who were with him were thus astonished, whereas Luke represents the man’s amazement to have been drawn forth by the fact that Jesus uttered such a cry, and then gave up the ghost; thus making it clear how He had it in His own power to determine the time for His dying. But this involves no discrepancy. For as the said Matthew not only tells us how the centurion “saw the earthquake,” but also appends the words, “and those things that were done,” he has indicated that there was room enough for Luke to represent the Lord’s death as itself the thing which called forth the centurion’s wonder. For that event is also one of the things which were done in so marvelous a manner then. At the same time, even although Matthew had not added any such statement, it would still have been perfectly legitimate to suppose, that as many astonishing things did take place at that time, and as the centurion and those who were with him may well have looked upon them all with amazement, the historians were at liberty to select for narration any particular incident which they were severally disposed to instance as the subject of the man’s wonder. And it would not be fair to impeach them with inconsistency, simply because one of them may have specified one occurrence as the immediate cause of the centurion’s amazement, while another introduces a different incident. For all these events together had really been matters for the man’s astonishment. Again, the mere fact that one evangelist tells us that the centurion said, “Truly this was the Son of God,” while another informs us that the words were, “Truly this man was the Son of God,” will create no difficulty to anyone who has retained some recollection of the numerous statements and discussions bearing upon similar cases, which have already been given above. For these different versions of the words both convey precisely the same sense and although one writer introduces the word “man” while another does not, that implies no kind of contradiction. A greater appearance of discrepancy may be supposed to be created by the circumstance, that the words which Luke reports the centurion to have uttered are not “This was the Son of God,” but “This was a righteous man.” But we ought to suppose either that both things were actually said by the centurion, and that two of the evangelists have recorded the one expression, and the third the other; or else perhaps that it was Luke’s intention to bring out the exact idea which the centurion had in view when he said that Jesus was the Son of God. For it may be the case that the centurion did not really understand Him to be the Only-begotten, equal with the Father; but that he called Him the Son of God simply because he believed Him to be a righteous man, as many righteous men have been named sons of God. Moreover, when Luke says, “Now when the centurion saw what was done,” he has really used terms which cover all the marvelous things which occurred on that occasion, commemorating a single deed of wonder, so to speak, of which all those miraculous incidents were, as we may say, members and parts. But, once more, as regards the circumstance that Matthew has also referred to those who were with the centurion, while the others have left these parties unnoticed, to whom will this not explain itself on the well-understood principle that there is no contradiction necessarily involved in the mere fact that one writer records what another passes by without mention? And, finally, as to Matthew’s having told us that “they feared greatly,” while Luke has said nothing about the man being afraid, but has informed us that “he glorified God,” who can fail to understand that he glorified [God] just by the fear which he exhibited?

Weaved Together Luke 23:39 And one of those two malefactors who were crucified with him reviled him, and said, If you are the Messiah, save yourself, and save us also. Luke 23:40 But his comrade rebuked him, and said, Do you not even fear God, being yourself also in this condemnation? Luke 23:41 And we with justice, and as we deserved, and according to our deed, have we been rewarded: but this man has not done anything

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unlawful. Luke 23:42 And he said unto Jesus, Remember me, my Lord, when you come in your kingdom. Luke 23:43 Jesus said unto him, Verily I say unto you, Today shall you be with me in Paradise. John 19:25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary that was related to Clopas, and Mary Magdalene. John 19:26 And Jesus saw his mother, and that disciple whom he loved standing by; and he said to his mother, Woman, behold, your son! John 19:27 And he said to that disciple, Behold, your mother! And from that hour that disciple took her unto him self. And from the sixth hour darkness was on all the land unto the ninth hour, and the sun became dark. And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili, why have you forsaken me? Which is, My God, my God, why have you forsaken me? Matthew 27:47 And some of those that stood there, when they heard, said, This man called Elijah. John 19:28 And after that, Jesus knew that all things were finished; and that the scripture might be accomplished, he said, I thirst. And there was set a vessel full of vinegar: and in that hour one of them hastened, and took a sponge, and filled it with that vinegar, Mark 15:36b and fastened it on a reed, and brought it near his mouth to give him a drink. John 19:30a And when Jesus had taken that vinegar, he said, Everything is finished. But the rest said, Let be, that we may see whether Elijah comes to save him. Luke 23:46a And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into your hands I commend my spirit. John 19:30b He said that, and bowed his head, and gave up his spirit.

Witnesses of the Crucifixion

Matt 27:55-56 Mark 15:40-41 Luke 23:49 John 19:25-27

Matthew 27

55 And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Mark 15

40 And there were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome: 41 and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem.

Luke 23

49 And all his acquaintance stood afar off: and the women that had followed him from Galilee seeing these things.

John 19

25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

St. Augustine Matthew proceeds thus: "And many women were there beholding afar off, which followed Jesus from Galilee: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." (Mt 27:55-56) Mark gives it in this form: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome (who also, when He was in Galilee, followed Him, and ministered unto Him); and many other women which came up with Him unto Jerusalem." (Mark 15:40-41) I see nothing which can be supposed to constitute a discrepancy between these writers here. For in what way can the truth be affected by the fact that some of these women are named in both lists, while others are referred to only in the one? Luke has likewise connected his narrations as follows: "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance and the women that followed Him from Galilee stood afar off beholding these things." (Luke 23:48-49) Here we perceive that he is quite in harmony with the former two as far as regards the presence of the women, although he does not mention any of them by name. On the subject of the multitude of people who were also present, and who, as they beheld the things which were done, smote their breasts and returned, he is in like manner at one with Matthew, although that evangelist has introduced into the context this distinct statement: "Now the centurion and they that were with him." Thus it simply appears that Luke is the only one who has spoken expressly of His "acquaintance" who stood afar off. For John has also noticed the presence of the women before the Lord gave up the ghost. His narrative runs thus: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25-27) Now, as regards this statement, had not Matthew and Mark at the same time mentioned Mary Magdalene most explicitly by name, it might have been possible for us to say that there was one company of women afar off, and another near the cross. For none of these writers has mentioned the Lord's mother here but John himself. The question, therefore, which rises now is this, How can we understand the same Mary Magdalene both to have stood afar off along with other women, as the accounts of Matthew and Mark bear, and to have been by the cross, as John tells us, unless it be the case that these women were at such a distance as made it quite legitimate to say at once that they were near, because they were at hand there in the sight of Him, and also afar off in comparison with the crowd of people who were standing round about in closer vicinity along with the centurion and the soldiers? It is open for us, then, to suppose that those women who were present at the scene along with the Lord's mother, after He commended her to the disciple, began then to retire with the view of extricating themselves from the dense mass of people, and of looking on at what remained to be done from a greater distance. And in this way the rest of the evangelists, who have introduced their notices of these women only after the Lord's death, have properly reported them to be standing by that time afar off.

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The Burial

Matt 27:57-61 Mark 15:42-47 Luke 23:50-56 John 19:38-42

Matthew 27

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapped it in clean sindon. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Mark 15

42 And when evening came (because it was the Parasceve, which is the Sabbath-eve) 43 came Joseph of Arimathea a noble senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. 44 But Pilate marveled if he were now dead. And sending for the centurion, asked him if he were now dead. 48 And when he understood by the centurion, he gave the body to Joseph. 46 And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalene and Mary of Joseph beheld where he was laid.

Luke 23

50 And behold a man named Joseph, which was a senator, a good man and a just. 51 He had not consented to their counsel and doings, of Arimathea a city of Judea, who also himself expected the kingdom of God. 52 This man came to Pilate, and asked for the body of Jesus. 53 And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Parasceve, and the Sabbath drew near. 55 And the women that came with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

John 19

38 And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secret for fear of the Jews, desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore and took away the body of Jesus. 39 Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parasceve of the Jews, they laid Jesus because the monument was hard by.

St. Augustine *OF THE QUESTION WHETHER THE EVANGELISTS ARE ALL AT ONE ON THE SUBJECT OF THE NARRATIVE REGARDING JOSEPH* Matthew proceeds as follows: "Now when the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered." (Mt 27:57-58) Mark presents it in this form: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if He were already dead: and, calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." (Mark 15:42-45) Luke's report runs in these terms: "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just (the same had not consented to the counsel and deed of them): he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus." (Luke 23:50-52) John, on the other hand, first narrates the breaking of the legs of those who had been crucified with the Lord, and the piercing of the Lord's side with the lance (which whole passage has been recorded by him alone), and then subjoins a statement which is of the same tenor with what is given by the other evangelists. It proceeds in these terms: "And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." (John 19:38) There is nothing here to give any one of them the appearance of being in antagonism with another. But some one may perhaps ask whether John is not inconsistent with himself, when he at once unites with the rest in telling us how Joseph begged the body of Jesus, and comes forward as the only one who states here that Joseph had been a disciple of Jesus secretly for fear of the Jews. For the question may reasonably be raised as to how it happened that the man who had been a disciple secretly for fear had the courage to beg His body—a thing which not one of those who were His open followers was bold enough to do. We must understand, however, that this man did so in the confidence which his dignified position gave him, the possession of which rendered it possible for him to make his way on familiar terms into Pilate's presence. And we must suppose, further, that in the performance of that last service relating to the interment, he cared less for the Jews, however he tried in ordinary circumstances, when hearing the Lord, to avoid exposing himself to their enmity. *OF THE QUESTION WHETHER THE FIRST THREE EVANGELISTS ARE QUITE IN HARMONY WITH JOHN IN THE ACCOUNTS GIVEN OF HIS BURIAL* Matthew proceeds thus: "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchers, and departed." (Mt 27:59-60) Mark's version is as follows: "And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchers which was hewn out of a rock, and rolled a stone unto the door of the sepulchers." (Mark 15:46) Luke reports it in those terms: "And he took it down, and wrapped it in linen, and laid it in a sepulchers that was hewn in stone, wherein never man before was laid." (Luke 23:53) So far as these three narratives are concerned, no allegation of a want of harmony can possibly be raised. John, however, tells us that the burial of the Lord was attended to not only by Joseph, but also by Nicodemus. For he begins with Nicodemus in due connection with what proceeds, and goes on with his narrative as follows: "And there came also Nicodemus (which at the first came

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to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight." (John 19:39) Then, introducing Joseph again at this point, he continues in these terms: "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchers, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchers was nigh at hand." (John 19:40-42) But there is really as little ground for supposing any discrepancy here as there was in the former case, if we take a correct view of the statement. For those evangelists who have left Nicodemus unnoticed have not affirmed that the Lord was buried by Joseph alone, although he is the only one introduced into their records. Neither does the fact, that these three are all at one in informing us how the Lord was wrapped in the linen cloth by Joseph, preclude us from entertaining the idea that other linen stuffs may have been brought by Nicodemus, and added to what was given by Joseph, so that John may be perfectly correct in his narrative, especially as what he tells us is that the Lord was wrapped not in a linen cloth, but in linen clothes. At the same time, when we take into account the handkerchief which was used for the head, and the bandages with which the whole body was swathed, and consider that all these were made of linen, we can see how, even although there was really but a single linen cloth [of the kind referred to by the first three evangelists] there, it could still have been stated with the most perfect truth that "they wound Him in linen clothes." For the phrase, linen clothes, is one applied generally to all textures made of flax.

Weaved Together Mark 15:42 And when the evening of the Friday had come, because of the entering of the Sabbath, Luke 23:50 there came a rich man, Matthew 27:57 a noble of Ramah, Luke 23:51b a city of Judah, named Joseph, and he was a good man and upright; John 19:38b and he was a disciple of Jesus, but was concealing himself for fear of the Jews. Luke 23:51a And he did not agree with the accusers in their desire and their deeds: Luke 23:51c and he was looking for the kingdom of God. Mark 15:43b And this man went boldly, and entered in unto Pilate, and asked of him the body of Jesus. Mark 15:44 And Pilate wondered how he had died already: and he called the officer of the footsoldiers, and asked him concerning his death before the time. Mark 15:45a And when he knew, he commanded him to deliver up his body unto Joseph. And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, and wound it in it; and they came and took it. And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume of myrrh and aloes, about a hundred pounds. John 19:40 And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

Precautions of the Chief Priests

Matt 27:62-66

62 And the next day, which is after the Parasceve, the chief priests and the Pharisees came together to Pilate, 63 saying, Sir, we have remembered, that that seducer said yet living, After three days I will rise again. 64 Command therefore the sepulcher to be kept until the third day: lest perhaps his Disciples come and steal him, and say to the people, He is risen from the dead: and the last error shall be worse than the first. 65 Pilate said to them, You have a guard: go, guard it as you know. 66 And they departing, made the sepulcher sure: sealing up the stone, with watchmen.

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The Women at the Grave

Matt 28:1-8 Mark 16:1-8 Luke 24:1-12 John 20:1-13

Matthew 28

1 And in the evening of the Sabbath, which dawned on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulcher. 2 And behold, there was made a great earthquake. For an angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it; 3 and his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the angel answering, said to the women, Fear not: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell his Disciples that he is risen: and behold, he goes before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples.

Mark 16

1 AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint Jesus. 2 And very early the first of the Sabbaths, they come to the monument: the sun being now risen. 3 And they said one to another, Who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back, for it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. 6 Who said to them, be not dismayed: you seek Jesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and Peter that he goes before you into Galilee: there you shall see him, as he told you. 8 But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to anybody, for they were afraid.

Luke 24

1 AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. 2 And they found the stone rolled back from the monument. 3 And going in, they found not the body of our Lord Jesus. 4 And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them, Why do you seek the living with the dead? 6 He is not here, but is risen, remember how he spoke to you, when he yet was in Galilee, 7 saying, That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. 8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them. 12 But Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marveling with himself at that which was done.

John 20

1 AND the first of the Sabbath, Mary Magdalene came early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. 2 She ran therefore, and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, they have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and they came to the monument. 4 And both ran together, and that other disciple did outrun Peter, and came first to the monument. 5 And when he had stooped down, he saw the linen clothes lying: but yet he went not in. 6 Simon Peter therefore came, following him, and went into the monument, and saw the linen clothes lying, 7 And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. 8 Then therefore went in that other disciple also, which came first to the monument: and he saw, and believed. 9 For as yet they knew not the Scripture, that he should rise again from the dead. 10 The Disciples therefore departed again to themselves. 11 But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument: 12 And she saw two angels in white, sitting, one at the head, and the one at the feet, where the body of Jesus had been laid. 13 They say to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I know not where they have put him.

Lapide In the evening of the Sabbath, as the first day of the week was dawning, etc. (Mt 28:1) How could it be called evening if day was dawning, or even if, as St. Mark says, the sun were risen? (Mark 16:2) Firstly, St. Jerome answers that these women had gone forth frequently to the sepulchre, both in the evening and in the morning, so that the Evangelists refer to different occasions of their going forth. Secondly, St. Ambrose thinks that they were different women who went out in the evening and in the morning. So St. Gregory of Nyssa (Orat. 2, on the Resurrection) thinks that the women

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went four times to the sepulchre. But it is clear to any one who compares the different accounts, that the Evangelists speak of the same visit made by the same women to the sepulchre of Christ. I say, therefore, that by the evening of the Sabbath is signified the night which followed the Sabbath. That it was so clear, first, from St. Mark, who says, and when the Sabbath was passed; (Mark 16:1) secondly, because St. Matthew is wont to sum up many things in a few words. Accordingly, he here sums up the time when the women came together and made preparations for visiting and anointing Christ, which was in the evening, or immediately the Sabbath was passed; and he also wished to indicate the time when they came to the sepulchre, which was at the dawn of the Lord's day. For this is what St. Luke says (Luke 23:56), "And they returned (after Christ had been buried), and prepared spices and ointments, and rested on the Sabbath day, according to the commandment; and on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared." And St. Mark (Mark 16:1) says, "When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Jesus. And very early in the morning on the first day of the week, they came to the sepulchre." Mark is generally the interpreter of Matthew. St. Augustine says, "Thus, on the evening of the Sabbath is just the same as if he had said on the night of the Sabbath, that is, the night which follows the day of the Sabbath, which is sufficiently proved by the words which follow, as it began to dawn towards the first day of the week." This could not be if we understood only the first portion of the night, its beginning, to be signified by the word evening. For the evening, or beginning of the night, does not begin to dawn towards the first day of the week, but only the night which is concluded by the dawn. For the end of the first part of the night is the beginning of the second; and the dawn is the end of the whole night. Whence the evening could not be said to dawn towards the first day of the week, unless by the word evening the night itself is understood, which is concluded by the dawn. Matthew, therefore, declares that these women had prepared ointments at night, but came to the sepulchre at the rising of the dawn, as Luke, John, and Mark say. But John adds that they came early in the morning, while it was yet dark. (Jn 20:1) I answer, That also is true, because it was dawn, since the sun not having yet appeared, but only his rays reflected from the hills or clouds, there still remained a measure of darkness in the air. Mary Magdalene and the other Mary. (Mt 28:1) That is, the wife of Cleophas and mother of James. These were the leaders and standard-bearers of the rest who were wont to follow Christ; for that there were several others is clear from Luke 23:55, where, among others, he names Joanna, the wife of Chuza, Herod's steward: and Mark adds Salome. (Mark 16:1) The Blessed Virgin Mother of God did not come with them, because she certainly knew and expected that Christ would rise on that same day; whence she knew that the anointing would be useless. You will say, How do Matthew and Mark say that the angel sat, (Mt 28:5 Mark 16:5) when Luke says that he stood? (Luke 24:4) I answer, that by a Hebraism, to stand is a term applicable to any position; for it only signifies that a thing is present, whether standing upright, or sitting, or lying. Then, also, the account given by Matthew and Mark is a different one from that given by Luke, as I shall presently show. You will say, secondly, How does Matthew say that the angel sat upon the stone rolled back, that is, outside the sepulchre, (28:2) when Mark says that the women saw the angel not outside, (Mark 16:5) but on entering into the tomb? I answer, that the angel first removed the stone which closed the sepulchre, and then terrified the watch who were outside, and drove them away, so that they might not hinder the women from approaching the sepulchre; then, that he entered the sepulchre itself, and was there seen by the women, that he might show them the empty sepulchre, and that Christ had risen. Whence he says, "He is risen, as He said; come, see the place where the Lord lay." (Mt 28:6 Mark 16:6) So Theophylact. Or, rather, the angel of whom Matthew speaks was a different one from that of whom Mark speaks. So Barradius. But I maintain that the same angel is spoken of by Mark as by Matthew. For Mark is generally the interpreter of Matthew. Wherefore, what Mark says about their entering into the tomb is to be understood thus, when they were preparing or beginning to enter the tomb; for they had not yet entered it, but were still outside, and there they saw and heard the angel, as Matthew has it. For to enter signifies, here and elsewhere, an act begun and not finished. And the angel answered, etc. (Mt 28:5) You will say, How is it that Matthew and Mark speak only of one angel as seen by the women, when Luke affirms that two were seen, who comforted the women with different words from those which Matthew and Mark have? I answer that the account of Luke (24:4) is different from that of Matthew, and that he relates what happened later, as I shall hereafter show. The women. Namely, the Magdalene, Mary the mother of James, Joanna, and the rest (see Luke 24:10). Those are mistaken, therefore, who think that Magdalene, after she had seen the empty sepulchre, immediately ran back to tell the Apostles, without seeing the angels, and that they were only seen by Mary the mother of James and the rest. John, therefore (Jn 20:1), while he mentions Magdalene only, with her understands all the rest of her companions; for she was the leader and chief of them all. In the historical order of the events must be brought in here what Luke mentions (24:3), namely, that Magdalene and her companions, while at the invitation of the angel they had entered the sepulchre and seen that it was empty, yet were affrighted; on account of which the angels cheered them, and at the same time gently reproved their want of faith. For that Luke's account is not the same as that of Matthew and Mark, as some think, is clear from the words themselves, which are evidently different. Also, from the circumstance that in Luke two angels are said to have appeared, while in Matthew and Mark only one is mentioned. Tell His disciples. (Mt 28:7) Matthew does not mention what they told; but John and Luke explain it, but in different ways. For John says that Magdalene only said to Peter, (Jn 20:2) They have taken away my Lord out of the sepulchre, and we know not where they have laid Him. But Luke says that they related to the Apostles all the things they had seen and heard. (Luke 24:10) You will say, Whence this difference? I answer, It arises from the women being possessed with fear and doubt, and therefore they told no one anything by the way. And because they did not firmly and certainly believe that Christ had risen, they spoke alternating words, in accordance with the alternations of their thoughts; for at one time they speak of the vision of angels, at another they declare their opinion that the body of the Lord had been taken away. At this point we must bring into the history what S. John relates (Jn 20:2-19). Magdalene, then, was the first to see Christ, as Mark says. Afterwards, at the command of Christ, she hastened after the other women, and overtook them, and then with them again saw Christ, and heard His salutation. So St. Chrysostom, St. Jerome, and others.

Weaved Together And in the evening of the sabbath, which is the morning of the first day, and in the dawning while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. They brought with them the perfume which they had prepared, and said among themselves, Mark 16:3 Who is it that will remove for us the stone from the door of the tomb? For it was very great. And when they said thus, there occurred a great earthquake; and an angel came down from heaven, and came and removed the stone from the door. And they came and found the stone removed from the sepulchre, and the angel sitting upon the stone. Matthew 28:3 And his appearance was as the lightning, and his raiment white as the snow: Matthew 28:4 and for fear of him the guards were troubled, and became as dead men. Luke 24:3 And when he went away, the women entered into the sepulchre; and they found not the body of Jesus. Mark 16:5b And they saw there a young man sitting on the right, arrayed in a white garment; and they were amazed. Matthew 28:5 And the angel answered and said unto the women, Fear ye not: for I know that you seek Jesus the Nazarene, who has been crucified. He is not here; but he is risen, as he said. Matthew 28:6 Come and see the place where our Lord lay. Luke 24:4 And while they marvelled at that, behold, two men standing above them, their raiment shining: Luke 24:5 and they were seized with fright, and bowed down their face to the earth: and they said unto them, Why do you seek the living one with the dead? Luke 24:6 He is not here; he is risen: remember what he was speaking unto you while he was in Galilee, and saying, Luke 24:7 The Son of man is to be delivered up into the hands of sinners, and to be crucified, and on the third day to rise. Matthew 28:7a But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goes before you into Galilee; and there you shall see him, where he said unto you: lo, I have told you. And they remembered his sayings; and they departed in haste from the tomb with joy and great fear, and hastened and went; Mark 16:8b and perplexity and fear encompassed them; and they told no man anything, for they were afraid. John 20:2 And Mary hastened, and came to Simon Cephas, and to that other

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disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I know not where they have laid him. John 20:3 And Simon went out, and that other disciple, and came to the sepulchre. John 20:4 And they hastened both together: and that disciple outran Simon, and came first to the sepulchre; John 20:5 and he looked down, and saw the linen laid; but he went not in. John 20:6 And Simon came after him, and entered into the sepulchre, and saw the linen laid; John 20:7 and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. John 20:8 Then entered that disciple which came first to the sepulchre, and saw, and believed. John 20:9 And they knew not yet from the scriptures that the Messiah was to rise from among the dead. John 20:10 And those two disciples went to their place. John 20:11 But Mary remained at the tomb weeping: and while she wept, she looked down into the tomb; John 20:12 and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been laid. John 20:13 And they said unto her, Woman, why do you weep? She said unto them, They have taken my Lord, and I know not where they have left him.

Jesus Appears to the Women

Matt 28:9-10 Mark 16:9-11 Luke 24:10-11 John 20:14-18

Matthew 28

9 And behold Jesus met them, saying, All hail. But they came near and took hold of his feet, and adored him. 10 Then Jesus said to them, Fear not: go, tell my brethren that they go into Galilee, there they shall see me.

Mark 16

9 And he rising early the first of the Sabbath, appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 She went and told them that had been with him that were mourning and weeping. 11 And they hearing that he was alive and had been seen of her, did not believe.

Luke 24

10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them.

John 20

14 When she had said thus, she turned backward, and saw Jesus standing: and she knew not that it is Jesus. 15 Jesus said to her, Woman, why are you weeping? Whom do you seek? She thinking that it was the gardener, said to him, Sir, if you have carried him away, tell me where you have laid him: and I will take him away. 16 Jesus said to her, Mary. She turning, said to him, Rabboni, which is to say, Master. 17 Jesus said to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18 Mary Magdalene came and told the Disciples, That I have seen our Lord, and thus he said unto me.

McEvilly The apparent discrepancy between the account of what the women announced, as recorded in St. Luke (xxiv.), and St. John (xx. 2), is easily cleared up. The women being timid, and in doubt whether the whole thing was a reality or not, said nothing of it on their way back (Mark xvi. 8), and when they reached the Apostles, they informed them alternately of what they saw and heard, and of their own doubts and fears on the subject, which made them imagine our Lord's body was taken away. This latter point, regarding their doubts, is recorded by St. John only (xx. 2), and omitted by the other Evangelists. The Apostles, too, in the first instance, regarded the women's account "as an idle tale, and they did not believe them" (Luke xxiv. 11). Here, we must insert what is described by St. John (xx. 2-19), in order to fill up the Gospel narrative, and remove the apparent discrepancies in the narratives of the Evangelists. Magdalene and her companions, in obedience to the Angels injunctions, hasten to Jerusalem from the sepulcher, to announce to the Apostles what they saw and heard (Luke xxiv. 9). While doing this, they give expression to their own fears and doubts (John xx. 2). (Some expositors hold that at her first visit Magdalene did not wait for the vision of Angels seen by the other women, she at once, on seeing the stone removed, hastened back to tell the Apostles. This opinion is not easily reconciled with Luke xxiv. 9, 10.) Immediately, Peter and John hasten to the sepulcher, followed by Magdalene and her companions. Peter and John enter the sepulcher, and return home, wondering at what they saw. The companions of Magdalene also return, leaving Magdalene behind them, weeping from fear, and a desire to find the body of our Lord. While stooping down and looking into the sepulcher, she saw two Angels, who were exhibiting reverence to our Lord, who was standing behind Magdalene. On looking behind her, to see who it was that the Angels were reverencing, she saw our Lord, and mistook Him for the gardener in charge of the garden where the sepulcher was. But immediately after recognizing Him, from His usual tone of voice, when pronouncing her name, she would lay hold of His feet (verse 9), which in Scripture denotes a species of adoration; but this He would not allow. Magdalene was, then, the first to whom, according to the

MATTHEW

Gospel History, our Lord showed Himself after His resurrection (Mark xvi. 9). She merited this favor by her love and affection, owing to which she clung to the sepulcher where His sacred body had been deposited. After this, overtaking the other women on their way (verse 9), she had the privilege of seeing Him a second time, in company with these others. It is supposed by many, as a matter of congruity—although the Gospel makes no mention of it—that He appeared first of all to His Blessed Mother, on the day of His resurrection. Matthew 28:9. "And Jesus met them saying" etc. This occurred on their second return from the sepulcher, after the Apostles had left, Mary Magdalene remaining alone after them at the tomb. That it could not refer to the first time they ran back in haste to inform the Apostles of what they saw and heard, expressing at the same time their anxious doubts about His sacred body, appears clear from the fact, that from SS. Mark and John, it is certain that our Lord appeared to Magdalene first, early on the morning of His resurrection, and that at the tomb, not on the road. Moreover, the women said nothing of our Lord appearing to them, when first they announced these things to the Apostles (John xx. 2; Luke xxiv. 9, etc. 23, 24). It was on their return, after the Apostles had examined the tomb, that this apparition occurred to the women, and to Mary Magdalene, who had overtaken them, after having seen Him already alone at the sepulcher. Maldonatus, quoting the authority of St. Athanasius, holds, that the apparition referred to is the same as that in Mark (xvi. 9; John xx. 16), which was made to Magdalene only; and that Magdalene alone is mentioned by St. Mark as having been first favored with the apparition of our Lord, not in opposition to the other women, but to the Apostles; or, that she was the first among them who saw Him, and to her alone did He speak; and that she is spoken of alone out of the rest, because she was the most prominent among them for her love and deep affection for Him.

Weaved Together John 20:14 She said that, and turned behind her, and saw Jesus standing, and knew not that it was Jesus. John 20:15 Jesus said unto her, Woman, why do you weep? Whom do you seek? And she supposed him to be the gardener, and said, My lord, if you have taken him, tell me where you have laid him, that I may go and take him. John 20:16 Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being interpreted, Teacher. John 20:17 Jesus said unto her, Touch me not; for I have not ascended yet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God. Mark 16:9 And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.

The Guards and the Chief Priests

Matt 28:11-15

11 Who when they were departed, behold certain of the watchmen came into the city, and told the chief priests all things that had been done. 12 And being assembled together with the ancients, taking counsel, they gave a great sum of money to the soldiers, 13 saying, Say that his Disciples came by night, and stole him away when we were asleep. 14 And if the president shall hear of this, we will persuade him and make you secure. 15 But they taking the money, did as they were taught. And this word was spread abroad among the Jews, even unto this day.

Jesus Appears to the Eleven on a Mountain in Galilee

Matt 28:16-18

16 And the eleven Disciples went into Galilee, unto the mount where Jesus had appointed them. 17 And seeing him they adored; but some doubted. 18 And Jesus coming near spoke unto them, saying, All power is given to me in heaven and in earth.

St. Augustine But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, "This is now the third time that Jesus showed himself to his disciples after he was risen from the dead. [John 21:14] So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection.

MATTHEW

1. At the sepulcher to the women.
 2. To the same women on their way back from the sepulcher.
 3. To Peter.
 4. To two disciples as they went into the country.
 5. To many together in Jerusalem;
 6. when Thomas was not with them.
 7. At the sea of Tiberias.
 8. At the mountain in Galilee, according to Matthew.
 9. To the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. [Mark 16:14]
 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke.
- But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, "being seen of them, and speaking unto them of the things pertaining to the kingdom of God." [Acts 1:3]

The Commission of the Apostles

Matt 28:19-20 Mark 16:15-18

Matthew 28

19 Going therefore teach all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost, 20 teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.

Mark 16

15 And he said to them, Go into the whole world, preach the Gospel to all creatures. 16 He that believes and is baptized, shall be saved: but he that believes not, shall be condemned. 17 And them that believe these signs shall follow: In my name shall they cast out devils. They shall speak with new tongues. 18 Serpents shall they take away. And if they drink any deadly thing, it shall not hurt them. They shall impose hands upon the sick: and they shall be whole.

Weaved Together Matthew 28:19b and teach all the peoples, and baptize them in the name of the Father and the Son and the Holy Spirit; Matthew 28:20 and teach them to keep all whatsoever I commanded you: and lo, I am with you all the days, unto the end of the world. Mark 16:16 For whosoever believes and is baptized shall be saved; but whosoever believes not shall be rejected. Mark 16:17 And the signs which shall attend those that believe in me are these: that they shall cast out devils in my name; and they shall speak with new tongues; Mark 16:18 and they shall take up serpents, and if they drink deadly poison, it shall not injure them; and they shall lay their hands on the diseased, and they shall be healed. Luke 24:49b But you, abide in the city of Jerusalem, until ye be clothed with power from on high.

THE GOSPEL OF ST. MARK

SYNOPSIS WITH EXPLANATIONS

Prefaces

Mark 1:1 Matt 1:1 Luke 1:1-4

Mark 1

1 THE beginning of the Gospel of Jesus Christ the son of God.

Matt 1

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Luke 1

1 BECAUSE many have gone about to compile a narration of the things that have been accomplished among us: 2 according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word: 3 it seems good also unto me having diligently attained to all things from the beginning, to write to you in order, good Theophilus, 4 that you may know the verity of those words whereof you have been instructed.

MARK

John the Baptist

Mark 1:2-6 Matt 3:1-6 Luke 3:1-6 John 1:19-23

Mark 1

2 As it is written in Isaiah the prophet, *Behold I send mine angel before your face, who shall prepare your way before you.* 3 *A voice of one crying in the desert, Prepare the way of our Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went forth to him all the country of Judea, and all they of Jerusalem: and were baptized by him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey.

Matthew 3

1 AND in those days came John the Baptist preaching in the desert of Judea, 2 and saying, Do penance: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying, *A voice of one crying in the desert, prepare the way of our Lord, make straight his paths.* 4 And the same John had his garment of camel's hair and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Judea, and all the country about Jordan: 6 and were baptized of him in Jordan, confessing their sins.

Luke 3

1 AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the country Trachonitis, and Lysanias tetrarch of Abilene, 2 under the high priests Annas and Caiaphas: the word of our Lord was made upon John the son of Zachariah, in the desert. 3 And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins: as it is written in the book of the sayings of Isaiah the prophet: 4 *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths,* 5 *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* 6 *and all flesh shall see the Salvation of God.*

John 1

19 And this is John's testimony, when the Jews sent from Jerusalem priests and Levites to him, that they should ask him, Who are you? 20 And he confessed, and did not deny and he confessed, That I am not Christ. 21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No. 22 They said therefore unto him, Who are you, that we may give an answer to them that sent us? What do you say of yourself? 23 He said, *I am the voice of one crying in the desert, make straight the way of our Lord,* as Isaiah the prophet said.

St. Augustine Matthew proceeds in these terms: In those days came John the Baptist, preaching in the wilderness of Judæa. Matt. iii. 1. Mark has not used the phrase "In those days," because he has given no recital of any series of events at the head of his Gospel immediately before this narrative, so that he might be understood to speak in reference to the dates of such events under the terms, "In those days." Mark i. 4. Luke, on the other hand, with greater precision has defined those times of the preaching or baptism of John, by means of the notes of the temporal power. For he says: Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. Luke iii. 1-3. We ought not, however, to understand that what was actually meant by Matthew when He said, "In those days," was simply the space of days literally limited to the specified period of these powers. On the contrary, it is apparent that he intended the note of time which was conveyed in the phrase "In those days," to be taken to refer to a much longer period. For he first gives us the account of the return of Christ from Egypt after the death of Herod,—an incident, indeed, which took place at the time of His infancy or childhood, and with which, consequently, Luke's statement of what befell Him in the temple when He was twelve years of age is quite consistent. Luke ii. 42-50. Then, immediately after this narrative of the recall of the infant or boy out of Egypt, Matthew continues thus in due order: "Now, in those days came John the Baptist." And thus under that phrase he certainly covers not merely the days of His childhood, but all the days intervening between His nativity and this period at which John began to preach and to baptize. At this period, moreover, Christ is found already to have attained to man's estate;

Concerning the Words Ascribed to John by All the Four Evangelists

Matthew makes up his account of John in the following manner:—Now in those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that is spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Matt. iii. 1-3. Mark also and Luke agree in presenting this testimony of Isaiah as one referring to John. Mark i. 3; Luke iii. 4. Luke, indeed, has likewise recorded some other words from the same prophet, which follow those already cited, when he gives his narrative of John the Baptist. The evangelist John, again, mentions that John the Baptist did also personally advance this same testimony of Isaiah regarding himself. John i. 23. And, to a similar effect, Matthew here has given us certain words of John which are unrecorded

MARK

by the other evangelists. For he speaks of him as "preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand;" which words of John have been omitted by the others. In what follows, however, in immediate connection with that passage in Matthew's Gospel,—namely, the sentence, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight,"—the position is ambiguous; and it does not clearly appear whether this is something recited by Matthew in his own person, or rather a continuance of the words spoken by John himself, so as to lead us to understand the whole passage to be the reproduction of John's own utterance, in this way: "Repent ye, for the kingdom of heaven is at hand; for this is He that was spoken of by the prophet Isaiah," and so on. For it ought to create no difficulty against this latter view, that he does not say, "For I am He that was spoken of by the prophet Isaiah," but employs the phraseology, "For this is He that was spoken of." For that, indeed, is a mode of speech a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true." a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true."

Matthew has the words, "I indeed baptize you with water unto repentance;" whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all which is omitted by Matthew. So, when Luke tells us what reply the Baptist made to the people when they were musing in their hearts concerning Him, and thinking whether He were the Christ, he gives us simply the words, "I indeed baptize you with water," and does not add the phrase, "unto repentance."

Which Evangelists words are most accurate?

If now the question is asked, as to which of the words we are to suppose the most likely to have been the precise words used by John the Baptist, whether those recorded as spoken by him in Matthew's Gospel, or those in Luke's, or those which Mark has introduced, among the few sentences which he mentions to have been uttered by him, while he omits notice of all the rest, it will not be deemed worthwhile creating any difficulty for oneself in a matter of that kind, by anyone who wisely understands that the real requisite in order to get at the knowledge of the truth is just to make sure of the things really meant, whatever may be the precise words in which they happen to be expressed. For although one writer may retain a certain order in the words, and another present a different one, there is surely no real contradiction in that. Nor, again, need there be any antagonism between the two, although one may state what another omits. For it is evident that the evangelists have set forth these matters just in accordance with the recollection each retained of them, and just according as their several predilections prompted them to employ greater brevity or richer detail on certain points, while giving, nevertheless, the same account of the subjects themselves.

Weaved Together John 1:19 And this is the witness of John when the Jews sent to him from Jerusalem priests and Levites to ask him, Who are you? John 1:20 And he acknowledged, and denied not; and he confessed that he was not the Messiah. John 1:21 And they asked him again, What then? Are you Elijah? And he said, I am not he. Are you a prophet? He said, No. John 1:22 They said unto him, Then who are you? That we may answer them that sent us. What do you say of yourself? John 1:23 And he said, I am the voice that cries in the desert, Repair ye the way of the Lord, as said Isaiah the prophet. John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the, Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins.

The Ministry of John the Baptist.

Mark 1:7-8 Matt 3:7-12 Luke 3:7-18 John 1:24-34

Mark 1

7 And he preached, saying, There comes a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose. 8 I have baptized you with water: but he shall baptize you with the Holy Ghost.

Matthew 3

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You vipers brood, who has showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father, for I tell you that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the roots of the trees. Every tree therefore that does not yield good fruit, shall be cut down, and cast into the fire. 11 I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

Luke 3

7 He said therefore to the multitudes that went forth to be baptized of him, You vipers broods, who has showed you to flee from the wrath to come? 8 Yield therefore fruits worthy of penance, and do not begin to say, We have Abraham as our father. For I tell you, that God is able of these stones to raise up children to Abraham. 9 And now the axe is put to the root of the trees. Every tree therefore that yields not good fruit, shall be cut down and cast into fire. 10 And the multitudes asked him saying what shall we do then? 11 And he answering, said unto them: He that has two coats, let him give to him that has not: and he that has food let him do likewise. 12 And the publicans also came to be baptized, and said to him, Master, what shall we do? 13 But he said to them, Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither calumniate any man: and be content with your stipends. 15 And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: 16 John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire. 17 Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people.

John 1

24 And they that were sent were of the Pharisees. 25 And they asked him, and said to him, Why then do you baptize, if you be not Christ, nor Elijah, nor the Prophet? 26 John answered them, saying, I baptize in water: but there has stood in the midst of you whom you know not. 27 The same is he that shall come after me that is made before me: whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethany beyond Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and he said, Behold the Lamb of God, behold him that takes away the sin of the world. 30 This is he of whom I said, After me there comes a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore I came baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

St. Augustine Matthew has the words, "I indeed baptize you with water unto repentance;" whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all which is omitted by Matthew. So, when Luke tells us what reply the Baptist made to the people when they were musing in their hearts concerning Him,

MARK

and thinking whether He were the Christ, he gives us simply the words, "I indeed baptize you with water," and does not add the phrase, "unto repentance."

Weaved Together John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins. Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming to be baptized, he said unto them, You children of vipers, who has led you to flee from the wrath to come? Matthew 3:8 Do now the fruits which are worthy of repentance; Matthew 3:9 and think and say not within yourselves, We have a father, even Abraham; for I say unto you, that God is able to raise up of these stones children unto Abraham. Matthew 3:10 Behold, the axe has been laid at the roots of the trees, and so every tree that bears not good fruit shall be taken and cast into the fire. Luke 3:10 And the multitudes were asking him and saying, What shall we do? Luke 3:11 He answered and said unto them, He that has two tunics shall give to him that has not; and he that has food shall do likewise. Luke 3:12 And the publicans also came to be baptized, and they said unto him, Teacher, what shall we do? Luke 3:13 He said unto them, Seek not more than what you are commanded to seek. Luke 3:14 And the servants of the guard asked him and said, And we also, what shall we do? He said unto them, Do not violence to any man, nor wrong him; and let your allowances satisfy you. And when the people were conjecturing about John, and all of them thinking in their hearts whether he were haply the Messiah, Luke 3:16 John answered and said unto them, I baptize you with water; there comes one after me who is stronger than I, the latchets of whose shoes I am not worthy to loosen; he will baptize you with the Holy Spirit and fire: who takes the fan in his hand to cleanse his threshing-floors, and the wheat he gathers into his garners, while the straw he shall burn in fire which can not be put out. Luke 3:18 And other things he taught and preached among the people.

The Baptism of Jesus

Mark 1:9-11 Matt. 3:13-17 Luke 3:21-22 John 1:32-34

Mark 1

9 And it came to pass: in those days came Jesus from Nazareth of Galilee: and was baptized by John in Jordan. 10 And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. 11 And a voice was made from heaven, You are my beloved Son, in you I am well pleased.

Matthew 3

13 Then came Jesus from Galilee to Jordan, unto John, to be baptized of him. 14 But John tried to deter him, saying, I ought to be baptized by you, and you come to me? 15 And Jesus answering, said to him, Suffer me for this time, for so it becomes us to fulfill all justice. Then he suffered him. 16 And Jesus being baptized, forthwith came out of the water: and lo the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17 And behold a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Luke 3

21 And it came to pass when all the people were baptized, Jesus also being baptized and praying, heaven was opened: 22 and the Holy Ghost descended in corporeal shape as a dove upon him: and a voice from heaven was made: You are my beloved Son in you I am well pleased.

John 1

32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

St. Augustine Matthew then continues his narrative in the following terms: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him." The others also attest the fact that Jesus came to John. The three also mention that He was baptized. But they omit all mention of one circumstance recorded by Matthew, namely, that John addressed the Lord, or that the Lord made answer to John. Matt. iii. 13-15; Mark i. 9; Luke iii. 21; John i. 32-34. These words Mark and Luke give in the same way; in the words of the voice that came from Heaven, their expression varies though the sense is the same. For both the words as Matthew gives them, "This is my beloved Son," and as the other two, "Thou art my beloved Son," express the same sense in the speaker; (and the heavenly voice, no doubt, uttered one of these,) but one shows an intention of addressing the testimony thus borne to the Son to those who stood by; the other of addressing it to Himself, as if speaking to Christ He had said, "This is my Son." Not that Christ was taught what He knew before, but they who stood by heard it, for

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whose sake the voice came. Again, when one says, "in whom I am well-pleased;" another, "in thee it hath pleased me," if you ask which of these was actually pronounced by that voice; take which you will, only remembering that those who have not related the same words as were spoken have related the same sense. That God is well-pleased with His Son is signified in the first; that the Father is by the Son pleased with men is conveyed in the second form, "in thee it hath well-pleased me." Or you may understand this to have been the one meaning of all the Evangelists, In Thee have I put My good pleasure, i.e. to fulfill all My purpose. Again, the account of the dove given in the Gospel according to John does not mention the time at which the incident happened, but contains a statement of the words of John the Baptist as reporting what he saw. In this section, the question rises as to how it is said, "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Spirit." John i. 33. For if he came to know Him only at the time when he saw the dove descending upon Him, the inquiry is raised as to how he could have said to Him, as He came to be baptized, "I ought rather to be baptized of Thee." Matt. iii. 14. For the Baptist addressed Him thus before the dove descended. From this, however, it is evident that, although he did know Him [in a certain sense] before this time,—for he even leaped in his mother's womb when Mary visited Elisabeth, Luke i. 41. —there was yet something which was not known to him up to this time, and which he learned by the descending of the dove,—namely, the fact that He baptized in the Holy Spirit by a certain divine power proper to Himself; so that no man who received this baptism from God, even although he baptized some, should be able to say that that which he imparted was his own, or that the Holy Spirit was given by him.

Weaved Together Matt 3:13 Then came Jesus from Galilee to the Jordan to John, to be baptized of him. Luke 3:23a And Jesus was about thirty years old, and it was supposed that he was the son of Joseph. John 1:29-31 And John saw Jesus coming unto him, and said, This is the Lamb of God, that taketh on itself the burden of the sins of the world! This is he concerning whom I said, There cometh after me a man who was before me, because he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I to baptize with water. Matt 3:14-15 And John was hindering him and saying, I have need of being baptized by thee, and comest thou to me? Jesus answered him and said, Suffer this now: thus it is our duty to fulfil all righteousness. Then he suffered him. Luke 3:21b And when all the people were baptized, Jesus also was baptized. Matt 3:16b And immediately he went up out of the water, and heaven opened, to him, Luke 3:22a and the Holy Spirit descended upon him in the similitude of the body of a dove; Matt 3:17and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. John 1:32-34And John bare witness and said, I beheld the Spirit descend from heaven like a dove; and it abode upon him. But I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt behold the Spirit descending and lighting upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and borne witness that this is the Son of God.

MARK

The Temptation

Mark 1:12-13 Matt 4:1-11 Luke 4:1-13

Mark 1

12 And forthwith the Spirit drove him out into the desert. 13 And he was in the desert forty days and forty nights: and was tempted by Satan, and he was with beasts and the angels ministered to him.

Matthew 4

1 THEN Jesus was led of the Spirit into the desert, to be tempted of the Devil. 2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter approached and said to him, If you be the Son of God, command that these stones be made bread. 4 Who answered and said, It is written, *Not in bread alone does man live, but in every word that proceeds from the mouth of God.* 5 Then the Devil took him up into the holy city, and set him upon the pinnacle of the temple, 6 and said to him, If you be the Son of God, cast yourself down, for it is written. *That he will give his angels charge of you, in their hands shall they hold you up, lest perhaps you knock your foot against a stone.* 7 Jesus said to him again, It is written, *You shall not tempt the Lord your God.* 8 Again the Devil took him up into a very high mountain: and he showed him all the Kingdoms of the world, and the glory of them, 9 and said to him, All these will I give you, if falling down you will adore me. 10 Then Jesus said to him, Begone Satan: for it is written, *The Lord your God shall you adore, him only shall you serve.* 11 Then the Devil left him: and behold angels came, and ministered to him.

Luke 4

1 AND Jesus full of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, 2 forty days, and was tempted of the Devil. And he did eat nothing in those days: and when they were ended, he was hungered. 3 And the Devil said to him, If you be the Son of God, say to this stone that it be made bread. 4 And Jesus made answer unto him, It is written, *That not in bread alone shall man live, but in every word of God.* 5 And the Devil brought him into a high mountain, and showed him all the kingdoms of the whole world in a moment of time: 6 and he said to him, To you will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them: 7 you therefore if you will adore before me, they shall all be yours. 8 And Jesus answering, said to him, It is written, *You shall adore the Lord your God and him only shall you serve.* 9 And he brought him into Jerusalem, and set him upon the pinnacle of the temple: and he said to him, If you be the Son of God, cast yourself from here downward. 10 For it is written, that *He has given his angels charge over you, that they preserve you:* 11 and that *in their hands they shall bear you up, lest perhaps you knock your foot against a stone.* 12 And Jesus answering said to him, It is said, *You shall not tempt the Lord your God.* 13 And all the temptation being ended, the Devil departed from him until a time.

St. Augustine This whole narrative is given also in a similar manner by Luke, although not in the same order. And this makes it uncertain which of the two latter temptations took place first: whether it was that the kingdoms of the world were shown Him first, and then that He Himself was taken up to the pinnacle of the temple thereafter; or whether it was that this latter act occurred first, and that the other scene followed it. It is, however, a matter of no real consequence, provided it be clear that all these incidents did take place. And as Luke sets forth the same events and ideas in different words, attention need not ever be called to the fact that no loss results thereby to truth. Mark, again, does indeed attest the fact that He was tempted of the devil in the wilderness for forty days and forty nights; but he gives no statement of what was said to Him, or of the replies He made. At the same time, he does not fail to notice the circumstance which is omitted by Luke, namely, that the angels ministered unto Him. (Mark 1:12-13; Lk 4:1-13) John, however, has left out this whole passage. (*St. Augustine Harmony of the Gospels* 2.16)

Weaved Together Luke 4:1a And Jesus returned from the Jordan, filled with the Holy Spirit. Mark 1:12-13b And immediately the Spirit took him out into the wilderness, to be tried of the devil; and he was with the beasts. Matt 4:2a And he fasted forty days and forty nights. Luke 4:2b And he ate nothing in those days, and at the end of them he hungered. Matt 4:2b-7 And the tempter came and said unto him, If thou art the Son of God, speak, and these stones shall become bread. Luke 4:5-7 He answered and said, It is written, Not by bread alone shall man live, but by every word that proceedeth out of the mouth of God. Then the devil brought him to the holy city, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: And they shall take thee on their arms, So that thy foot shall not stumble against a stone. 49 Jesus said unto him, And it is written also, Thou shalt not tempt the Lord thy God. And the devil took him up to a high mountain, and shewed him all the kingdoms of the earth, and their glory, in the least time; and the devil said unto him, To thee will I give all this dominion, and its glory, which is delivered to me that I may give it to whomsoever I will. If then thou wilt worship before me, all of it shall be thine. Matt 4:10 Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve. Luke 4:13 And when the devil had completed all his temptations, he departed from him for a season. Matt 4:11b And behold, the angels drew near and ministered unto him.

MARK

Imprisonment of John the Baptist Recalled

Mark 1:14a Matt 4:12a John 3:24

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

John 3

24 For John was not yet cast into prison.

St. Remigius But this should be considered with more care that John says that the Lord went into Galilee, before John the Baptist was thrown into prison. According to John's Gospel after the water turned into wine, and his going down to Capernaum, and after his going up to Jerusalem, he returned to Judaea and baptized, and John was not yet cast into prison. But here it is after John's imprisonment that He retires into Galilee, and with this Mark agrees. But we need not suppose any contradiction here. John speaks of the Lord's first coming into Galilee, which was before the imprisonment of John. He speaks in another place of His second coming into Galilee [John 4:3], and the other Evangelists mention only this second coming into Galilee which was after John's imprisonment. (*St. Remigius com. On Mt.*)

The Second Journey into Galilee after John's Imprisonment

Mark 1:14 Matt 4:12 Luke 4:14 John 4:1-3

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God.

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee.

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him.

John 4

1 WHEN Jesus therefore understood that the Pharisees heard that Jesus makes more Disciples, and baptizes, then John, 2 howbeit Jesus did not baptize, but his Disciples, 3 He left Judea, and went again into Galilee.

Aquinas Then when he says, and went again to Galilee, he shows where he was going. He says, again, because above (2:12) he had mentioned another time when Christ went to Galilee: when he went to Capernaum after the miracle at the wedding. Since the other three evangelists did not mention this first trip, the Evangelist says again to let us know that the other evangelists had mentioned none of the matters he mentions up to this point, and that he is now beginning to give his account contemporaneous with theirs. (*St. Thomas Aquinas Com. John.*)

Lapide This was the second departure of Christ from Judea into Galilee. The first is related in John 1:43, and is the same which is referred to by St. Mark 1:14, St. Luke 4:14, and St. John 4:3, 43. (*Cornelius a Lapide Com. On Mt.*)

MARK

in Galilee

Mark 1:14-15 Matt 4:13-17 Luke 4:14-15 John 4:43-45

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent and believe the Gospel.

Matthew 4

13 and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was said by Isaiah the prophet, 15 *Land of Zebulun land of Naphtali, the way of the sea beyond Jordan of Galilee, of the Gentiles: 16 the people that sat in darkness, has seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, Do penance, for the kingdom of heaven is at hand.

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him. 15 And he taught in their synagogues, and was magnified of all.

John 4

43 And after the two days he departed there: and went into Galilee. 44 For Jesus himself gave testimony that a prophet has not honor in his own country. 45 Therefore when he came into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

St. Augustine John relates in his Gospel the calling of Peter, Andrew, and Nathanael, and the miracle of Cana, before Jesus' departure into Galilee; all these things the other Evangelists have omitted, carrying on the thread of their narrative with Jesus' return into Galilee. We must understand then that some days intervened, during which the things took place concerning the calling of the disciples which John relates. (*St. Augustine Harmony of the Gospels 2.*)

Weaved Together Matthew 4:17a And from that time began Jesus to proclaim the gospel of the kingdom of God, and to say, Repent ye, and believe in the gospel. Mark 1:15 The time is fulfilled, and the kingdom of heaven has come near.

MARK

The Second Call of Four Disciples Out of the Boat, and They Follow Him

Mark 1:16-20 Matt 4:18-22 Luke 5:1-11 John 1:35-51

Mark 1

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishers. 17 And Jesus said to them, Come after me and I will make you to become fishers of men. 18 And immediately leaving their nets, they followed him. 19 And being gone there a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

Matthew 4

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19 And he said to them, Come after me, and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from there, he saw other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22 And they forthwith left their nets and father and followed him.

Luke 5

1 AND it came to pass, when the multitudes pressed upon him to hear the word of God, and he stood beside the lake of Gennesaret. 2 And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets. 3 And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. 4 And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught. 5 And Simon answering, said to him, Master, laboring all the night, we have taken nothing: but in your word I will let loose the net. 6 And when they had done this, they enclosed a very great multitude of fishes, and their net was broken. 7 And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8 Which when Simon Peter did see, he fell down at Jesus knees, saying, Go forth from me, because I am a sinful man, O Lord. 9 For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. 10 In like manner also James and John, the sons of Zebedee, who were Simon's fellows. And Jesus said to Simon, Fear not: from this time now, you shall be taking men. 11 And having brought their ships to land, leaving all things, they followed him.

John 1

35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he said, Behold the Lamb of God. 37 And the two disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, said to them, What do you seek? Who said to him, Rabbi (which is called by interpretation, Master) where do you dwell? 39 He said to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He found first his brother Simon, and said to him, We have found the Messiah, which is being interpreted, Christ. 42 And he brought him to Jesus. And Jesus looking upon him, said, You are Simon the son of Jonah: you shall be called Cephas, which is interpreted, Peter. 43 On the next day he would go forth into Galilee, and he found Philip. And Jesus said to him, Follow me. 44 And Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip found Nathaniel, and said to him, Him whom Moses in the law and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathaniel said to him, From Nazareth can there be any good? Philip said to him, Come and see. 47 Jesus saw Nathaniel coming to him, and he said of him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathaniel said to him, How do you know me? Jesus answered and said to him, Before that Philip did call you, when you was under the fig tree, I saw you. 49 Nathaniel answered him, and said, Rabbi, you are the Son of God, you are the king of Israel. 50 Jesus answered, and said to him, Because I said unto you, I saw you under the fig tree, you believe: greater than these things shall you see. 51 And he said to him, Amen, Amen I say to you, You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

McEvilly It is disputed whether the vocation recorded here, as also in Mark (i. 16-20), be the same, as that recorded in Luke (v. 1-11). Some expositors, with St. Augustine, Maldonatus, etc., say it is not. These maintain, that there were three calls of Peter, etc. The first (John i. 42), when there is question of a call to the knowledge and faith of Christ. The second (Luke v. 1-11), a call to familiar intercourse with our Lord. The third, the call to the

MARK

Apostleship referred to here and Mark (i. 16-20). Maldonatus maintains, that, although on the occasion recorded by St. Luke, the Apostles "leaving all things, followed Him," and attached themselves to Him as His friends and disciples, and had been present at His miracles at Cana and Judea (John ii. 2, 11, 23; John iii. 22; iv. 2; Acts i. 21, 22); still, they were not called to the Apostleship, except on the occasion referred to here by St. Matthew, who expressly says, "He called them" With this call, they faithfully corresponded, never again leaving Him nor resuming their former occupation as a profession, save only for recreation and diversion, to banish the grief caused by His death (John xxi. 3). It is, however, more generally held, and seems more likely, that however, Matthew here and Luke (v. 1-11) may differ in detailing circumstances; they both refer to the same event. They both, agree in detailing one fact, viz., that "leaving all things, the Apostles followed Him" (Matthew iv. 20-22; Luke v. 11); and it is by no means likely that, having once followed Him, they again putting their hand to the plough, looking back, rendered themselves unfit for the kingdom of God. The difference in the detailed account of circumstances given by Matthew and Luke in reference to the same event may be easily reconciled, if it be borne in mind, that it is usual with St. Luke to detail events more fully and circumstantially, while he refers to the order of events, only in a general way. Whereas, Matthew is more particular in detailing the order of events than the circumstances; and in the history of the Gospel, it is observable, that one Evangelist describes certain circumstances often omitted by the other, even when speaking of the same thing, and, vice versa; so that, by connecting both, we generally have a full and detailed account of the events they record. And, in reference to this call of the Apostles, one Evangelist in describing it, does not deny what the other records. When St. Luke says, "they followed Him" after the miraculous draught of fishes (v. 11), he does not say that this happened at the same instant. Hence, he does not contradict St. Matthew's narrative regarding the short interval between the call of the brothers, Simon and Andrew, and John and James, and the successive order in which they were called, "and going on thence" (v. 21). The miraculous draught of fishes recorded by St. Luke as preceding, and leading to, the call of the Apostles (c. v.), St. Matthew only omits, but does not deny. (*Bishop John McEvilly*)

St. Thomas Aquinas About the calling of Peter and Andrew: for here it says that they were called near the Jordan, because they were John's disciples; but in Matthew (4:18) it says that Christ called them by the Sea of Galilee. The answer to this is that there was a triple calling of the apostles. The first was a call to knowledge or friendship and faith; and this is the one recorded here. The second consisted in the prediction of their office: "From now on you will be catching men" (Lk 5:10). The third call was to their apostleship, which is mentioned by Matthew (4:18). This was the perfect call because after this they were not to return to their own pursuits. (*St. Thomas Aquinas Com. On John.*)

St. Augustine concerning John 1:42 Mark 3:16 The same Mc continues as follows: "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If thou wilt, thou canst make me clean;" and so on, down to where it is said, "And they cried out, saying, Thou art the Son of God: and He straightway charged them that they should not make Him known." (Mark 1:40-3:12) Luke 4:41 also records something similar to the last passage which we have here adduced. But nothing emerges involving any discrepancy. Mc proceeds thus: "And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach; and He gave them power to heal sicknesses, and to cast out devils. And Simon He surnamed Peter;" and so on, down to where it is said, "And he departed, and began to publish in Decapolis how great things Jesus had done: and all men did marvel." (Mark 3:13-5:20) I am aware that I have spoken already of the names of the disciples when following the order of Matthew's narrative. Here, therefore, I repeat the caution, that no one should suppose Simon to have received the name Peter on this occasion for the first time, or fancy that Mc is here in any antagonism with John, who reports that disciple to have been addressed long before in these terms: "Thou shalt be called Cephas, which is, by interpretation, A stone." (John 1:42) For John has there recorded the very words in which the Lord gave him that name. Mark, on the other hand, has introduced the matter in the form of a recapitulation in this passage, when he says, "And Simon He surnamed Peter." For, as it was his intention to enumerate the names of the twelve apostles here, and it was necessary for him thus to mention Peter, he decided briefly to intimate the fact that the said name was not borne by that disciple all along, but was given him by the Lord, not, however, at the time with which Mc was immediately dealing, but on the occasion in connection with which John has introduced the very words employed by the Lord. The other matters embraced within this paragraph, present nothing inconsistent with any of the other Gospels, and they have also been discussed previously. (*St. Augustine Harmony of the Gospels 4.3*)

Jesus teaches at Capernaum.

Mark 1:21-22 Luke 4:31-32

Mark 1

21 And they entered into Capernaum, and he forthwith upon the Sabbaths going into the synagogue, taught them. 22 And they were astonished at his doctrine: for he was teaching them as having power, and not as the scribes.

Luke 4

31 And he went down into Capernaum a city of Galilee: and there he taught them on the Sabbaths. 32 And they were astonished at his doctrine: because his talk was in power.

St. Augustine THOSE PASSAGES WHICH HE HAS IN COMMON WITH MATTHEW BEING LEFT OUT OF ACCOUNT), FROM ITS BEGINNING DOWN TO THE SECTION WHERE IT IS SAID, "AND THEY GO INTO CAPERNAUM, AND STRAIGHTWAY ON THE SABBATH- DAY HE TAUGHT THEM:" WHICH INCIDENT IS REPORTED ALSO BY LUKE. Mark, then, commences as follows: "The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophet Isaiah;" and so on, down to where it is said, "And they go into Capernaum; and straightway on the Sabbath-day He entered into the synagogue and taught them." (Mark 1:1-21) In this entire context, everything has been examined above in connection with Matthew. This particular statement, however, about His going into the synagogue at Capernaum and teaching them on the Sabbath-day, is one which Mc has in common with Luke. (Luke 4:31) But it raises no question of difficulty. (*St. Augustine Harmony of the Gospels 4.1*)

MARK

The Cure of a Demoniac

Mark 1:23-28 Luke 4:33-37

Mark 1

23 And there was in their synagogue a man with an unclean spirit: and he cried out, 24 saying, What to us and to you Jesus of Nazareth? Have you come to destroy us? I know who you are, the Saint of God. 25 And Jesus threatened him, saying, Hold your peace and go out of the man. 26 And the unclean spirit tearing him, and crying out with a great voice, went out of him. 27 And they marveled all, insomuch that they questioned among themselves, saying, What thing is this? What is this new doctrine? For with power he commands the unclean spirits also, and they obey him. 28 And the fame of him went forth incontinent into all the country of Galilee.

Luke 4

33 And in the synagogue there was a man having an unclean devil and he cried out with a loud voice, 34 saying, Let us be, what to us and you Jesus of Nazareth? Have you come to destroy us? I know you who you are, the Saint of God. 35 And Jesus rebuked him, saying, Hold your peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and harmed him nothing. 36 And there came fear upon all, and they talked together one with another, saying, What word is this, that in power and virtue he commands the unclean spirits, and they go out? 37 And the fame of him was published into every place of the country.

Lapide There is nothing about this demoniac in Matthew, but there is in Luke iv. 33. (*Cornelius a Lapide Com. Mk*)

St. Augustine Mark proceeds with his narrative in the following terms: "And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit: and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" and so on, down to the passage where we read, "And He preached in the synagogues throughout all Galilee, and cast out devils." (Mark 1:22-39) Although there are some points here which are common only to Mark and Luke, the entire contents of this section have also been already dealt with when we were going over Matthew's narrative in its continuity. For all these matters came into the order of narration in such a manner that I thought they could not be passed over. But Luke says that this unclean spirit went out of the man in such a way as not to hurt him: whereas Mark's statement is to this effect: "And the unclean spirit cometh out of him, tearing him, and crying with a loud voice." There may seem, therefore, to be some discrepancy here. For how could the unclean spirit have been "tearing him," or, as some codices have it, "tormenting him," if, as Lc says, he "hurt him not"? Luke, however, gives the notice in full, thus: "And when the devil had thrown him in the midst, he came out of him, and "hurt him not." (Luke 4:35) Thus we are to understand that when Mc says, "tormenting him," he just refers to what Luke expresses in the sentence, "When he had thrown him in the midst." And when the latter appends the words, "and hurt him not," the meaning simply is, that the said tossing of the man's limbs and tormenting him did not debilitate him, as is often the case with the exit of devils, when, at times, some of the members are even destroyed⁶ in the process of removing the trouble. (*St. Augustine Harmony of the Gospels 4.2*)

Peter's Mother-in-law

Mark 1:29-34 Matt 8:14-17 Luke 4:38-41

Mark 1

29 And immediately going forth out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near, he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening after sunset, they brought to him all that were ill at ease, and that had devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with divers diseases: and he cast out many devils, and he suffered not them to speak that they knew him.

Matthew 8

14 And when Jesus came into Peter's house, he saw his wife's mother lying, and was in a fit of a fever: 15 and he touched her hand, and the fever left her, and she arose, and ministered to him. 16 And when evening came, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease he cured: 17 that it might be fulfilled which was spoken by Isaiah the prophet saying, *He took our infirmities, and bore our diseases.*

Luke 4

38 And Jesus rising up out of the synagogue, entered into Simon's house. And Simon's wife's mother was held with a great fever: and they besought him for her. 39 And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. 40 And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon everyone, cured them. 41 And devils went out from many, crying and saying, That you are the Son of God. And rebuking them, he suffered them not to speak, that they knew he was Christ.

Lapide We have here an inverted order of the narrative, for this miracle, and the other works of Christ which Matthew proceeds to relate, as far as the end of chap. 9 took place before the healing of the leper and the centurion's servant, before, indeed, the Sermon on the Mount, as may be

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gathered from Mark 1:23 and 29, Luke 4:32 and 38, and, indeed, from St. Matthew himself. For the Sermon on the Mount was delivered in the hearing of the Twelve Apostles, and therefore of St. Matthew himself. Yet he relates his vocation subsequently to this, in 9:9. The reason is, that Matthew wished to give, at the commencement of Christ's preaching, a summary of His doctrine, and then to relate in order His miracles, both those which He wrought before His sermon, and those which He wrought afterwards, in confirmation of His doctrine. The true order of the narrative is, then, as follows, as may be learnt by comparing Mark and Luke. After Christ had called Peter and Andrew from their fishing to follow Him, as Matthew relates (4:18), He entered into Capernaum. There He preached in the synagogue, and healed the demoniac. From there He proceeded to Peter's house, and healed his mother-in-law. This miracle, therefore, and the others which follow to the end of chap. 9 ought, according to chronological sequence, to be inserted in chap. 4 immediately after ver. 22., which belonged to Peter and Andrew, as we find in St. Mark 1:29. This house, was at Bethsaida, the native place of Peter. (See John 1: 44.) Bethsaida was close to Capernaum, about half-an-hour's journey. Or it may be that this was Peter's wife's mother's house, and that she lived in Capernaum itself, and that Peter was wont to call in there. For Mark and Luke seem to intimate that this miracle was wrought in Capernaum. (*Cornelius a Lapide Com. Mt*)

Weaved Together Mark 1:29b And Jesus came to the house of Simon and Andrew with James and John. Luke 4:38c And Simon's wife's mother was oppressed with a great fever, and they besought him for her. Luke 4:39 And he stood over her and rebuked her fever, and it left her, and immediately she rose and ministered to them. Matthew 8:16a And at even they brought to him many that had demons: and he cast out their devils with the word. Luke 4:40b And all that had sick, their diseases being various and malignant, brought them unto him. And he laid his hand on them one by one and healed them: Matthew 8:17 that that might be fulfilled which was said in the prophet Isaiah, who said, He takes our pains and bears our diseases. Mark 1:33 And all the city was gathered together unto the door of Jesus. Luke 4:41 And he cast out devils also from many, as they were crying out and saying, You are the Messiah, the Son of God; and he rebuked them. And he suffered not the demons to speak, because they knew him that he was the Lord the Messiah.

On Following Jesus

Mark 1:35 Matt 8:18-22 Luke 9:57-62

Mark 1

35 And rising very early, and going forth he went into a desert place: and there he prayed.

Matthew 8

18 And Jesus seeing great multitudes about him, commanded to go beyond the water. 19 And a certain scribe came, and said to him, Master, I will follow you wheresoever you shall go. 20 And Jesus said to him, the foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to lay his head. 21 And another of his Disciples said to him, Lord permit me first to go and bury my father. 22 But Jesus said to him, Follow me, and let the dead bury their dead.

Luke 9

57 And it came to pass as they walked in the way, a certain man said to him, I will follow you wheresoever you go. 58 Jesus said to him, The foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to repose his head. 59 But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. 60 And Jesus said to him, Let the dead bury their dead: but you go, set forth the kingdom of God. 61 And another said, I will follow you Lord, but permit me first to take my leave of them that are at home. 62 Jesus said to him, No man putting his hand to the plough, and looking back is apt for the kingdom of God.

McEvilly There is some apparent difference in the order in which the following events are recorded by SS. Mark, Luke, and Matthew. Interpreters are generally agreed that the arrangement adopted by St. Matthew is the correct one. The two other Evangelists describe these events as having taken place without any reference to the precise order in which they occurred. Indeed, the very form of expression used by them would clearly indicate, they meant to narrate the events as having occurred, sometime or other; while St. Matthew is particular in detailing the very order in which they occurred.

Weaved Together Matthew 8:18 And when Jesus saw great multitudes surrounding him, he commanded them to depart to the other side. And while they were going in the way, there came one of the scribes and said unto him, My Master, I will follow you wherever you go. Matthew 8:20 Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man has not a place in which to lay his head. Luke 9:59 And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and bury my father. Luke 9:60 Jesus said unto him, Leave the dead to bury their dead; but you, follow me and preach the kingdom of God. Luke 9:61 And another said unto him, I will follow you, my Lord; but first suffer me to go and salute my household and come. Luke 9:62 Jesus said unto him, There is no one who puts his hand to the plough and looks behind him, and yet is fit for the kingdom of God.

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Jesus Preaches Throughout Galilee

Mark 1:35-38 Luke 4:42-43

Mark 1

35 And rising very early, and going forth he went into a desert place: and there he prayed. 36 And Simon sought after him and they that were with him. 37 And when they had found him, they said to him, That all seek for you. 38 And he said to them, Let us go into the next towns and cities that I may preach there also: for to this purpose have I come.

Luke 4

42 And when it was day, going forth, he went into a desert place: and the multitudes sought him, and came even unto him: and they held him that he should not depart from them. 43 To whom he said, That to other cities also must I evangelize the kingdom of God: because therefore I was sent.

McEvilly "Very early." This is not opposed to what St. Luke says (iv. 42), "And when it was day," as it is probable both refer to the morning twilight, when there was some darkness, and still it was in a certain sense, "day." 36, 37. This is easily reconciled with St. Luke, "the multitude sought Him." St. Luke does not deny what St. Mark states here. The multitude sought Him, after He was found by Peter, and those who were with Him, viz., Andrew, James and John. Both accounts are strictly true.

Weaved Together Mark 1:35 And in the morning of that day he went out very early, and went to a desert place, and was there praying. Mark 1:36 And Simon and those that were with him sought him. Mark 1:37 And when they found him, they said unto him, All the people seek for you. Mark 1:38 He said unto them, Let us go into the adjacent villages and towns, that I may preach there also; for to this end did I come. Luke 4:42 And the multitudes were seeking him, and came till they reached him; and they took hold of him, that he should not go away from them. Luke 4:43 But Jesus said unto them, I must preach of the kingdom of God in other cities also: for because of this gospel was I sent.

He Preaches in Galilee, and Gets Very Famous

Mark 1:39 Matt 4:23-24 Luke 4:44

Mark 1

39 And he was preaching in their synagogues, and in all Galilee: and casting out devils.

Matthew 4

23 And Jesus went round about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom: and healing every malady and every infirmity in the people. 24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them:

Luke 4

44 And he was preaching in the synagogues of Galilee.

St. Augustine But by this preaching, which, he says, "He continued in all Galilee," is also meant the sermon of the Lord delivered on the mount, which Matthew mentions, and Mark has entirely passed over, without giving anything like it, except that he has repeated some sentences not in continuous order, but in scattered places, spoken by the Lord at other times. (*St. Augustine Harmony on the Gospels* 2.19)

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A Leper

Mark 1:40-45 Matt 8:1-4 Luke 5:12-16

Mark 1

40 And a leper came to him beseeching him: and kneeling down said to him, If you will you can make me clean. 41 And Jesus having compassion on him, stretched forth his hand: and touching him, he said unto him, I will, be made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth. 44 And he said to him, See that you tell nobody: but go, show yourself to the high priest, and offer for your cleansing the things that Moses commanded, for a testimony to them. 45 But he being gone forth, began to publish, and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

Matthew 8

1 AND when he came down from the mountain, great multitudes followed him: 2 and behold a leper came and adored him saying, Lord, if you will, you can make me clean. 3 And Jesus stretching forth his hand, touched him, saying; I will, you be made clean. And forthwith, his leprosy was made clean. 4 And Jesus said to him, See you tell nobody: but go, show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

Luke 5

12 And it came to pass, when he was in one of the cities, and behold a man full of leprosy, and seeing Jesus, and falling on his face, besought him, saying, Lord, if you will, you can make me clean. 13 And stretching forth the hand, he touched him, saying, I will: you be made clean. And immediately the leprosy departed from him. 14 And he commanded him, that he should tell nobody, but, Go, show yourself to the priest, and offer your cleansing as Moses commanded, for a testimony to them. 15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16 And he retired into the desert, and prayed.

Lapide This same miracle is related by S. Mark (i. 40), and by Luke (v. 12). From a comparison of these it would seem to follow that the miracle was not performed immediately upon our Lord's descent, at the very foot of the mountain, for Luke says that *it came to pass in one of the cities*. And both Mark and Luke speak of other miracles as previously performed. But S. Matthew's narrative appears to be the most chronological, according to which it may be said that this miracle was the first which Christ wrought after His descent. So S. Jerome, Jansen, and others. As to what S. Luke says, that, *it took place in one of the cities*, we must understand, *near the city*. (*Cornelius a Lapide Com. Mt.*)

McEvilly St. Luke (6) and St. Mark (1) describe this miraculous cure of a leper in almost the same words employed here by St. Matthew. Hence, commentators agree that the three Evangelists refer to the same occurrence; the order of time and place, circumstantially detailed here by St. Matthew, is the one commonly adopted. The two other Evangelists do not so minutely describe the order of events, as St. Matthew does. (*John McEvilly Com. Mt.*)

Weaved Together Luke 5:12 And when Jesus came to a certain village, there drew near to him a leper, and fell at his feet, and besought him, and said unto him, If you will, you are able to cleanse me. Mark 1:41 And Jesus had mercy upon him, and stretched forth his hand, and touched him, and said, I will cleanse you. Mark 1:42 And immediately his leprosy departed from him, and he was cleansed. Mark 1:43 And he sternly charged him, and sent him out, and said unto him, Mark 1:44 See that you tell not any man: but go and show yourself to the priests, and offer an offering for your cleansing as Moses commanded for their testimony. Mark 1:45a But he, when he went out, began to publish much, and spread abroad the news, so that Jesus could not enter into any of the cities openly, for the extent to which the report of him spread, but he remained without in a desert place. Luke 5:15 And much people came unto him from one place and another, to hear his word, and that they might be healed of their pains. Luke 5:16 And he used to withdraw from them into the desert, and pray.

He Heals a Paralytic, Being Let Down Through the Tiles.

Mark 2:1-12 Matt 9:1-8 Luke 5:17-26

Mark 2

1 AND again he entered into Capernaum after some days, and it was heard that he was in the house. 2 And many came together, so that there was no place, not even at the door, and he spoke to them the word. 3 And they came to him bringing one sick of the palsy, who was carried by four. 4 And when they could not offer him to him because of the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. 5 And when Jesus had seen their faith, he said, to the sick of the palsy, Son, your sins are forgiven you. 6 And there were certain of the scribes sitting there and thinking in their hearts, 7 Why does he speak so? He blasphemes, who can forgive sins but only God? 8 Which by and by Jesus knowing in his spirit, that they so thought within themselves, said to them, Why do you think these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Your sins are forgiven you? Or to say, Arise, take up your couch, and walk? 10 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, 11 I say to you, arise, take up your couch, and go into your house. 12 And forthwith he arose: and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying that we never saw the like.

Matthew 9

1 AND entering into a boat, he passed over the water, and came into his own city. 2 And behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their faith, said to the sick of the palsy, Have a good heart son, your sins are forgiven you. 3 And behold certain of the scribes said within themselves, He blasphemes. 4 And Jesus seeing their thoughts, said: Why do you think you evil in your hearts? 5 Whether is easier, to say, your sins are forgiven you: or to say, Arise and walk? 6 But that you may know that the Son of man has power in earth to forgive sins, (then he said to the sick of the palsy), Arise, take up your bed, and go into your house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men.

Luke 5

17 And it came to pass one day, and he sat teaching. And there were Pharisees sitting, and doctors of law, that came out of every town of Galilee, and Judea, and Jerusalem: and the virtue of our Lord was to heal them. 18 And behold, men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before Jesus. 20 Whose faith when he saw, he said, Man, your sins are forgiven you. 21 And the scribes and Pharisees began to think, saying, Who is this that speaks blasphemies? Who can forgive sins, but only God? 22 And when Jesus knew their cogitations, answering he said to them, What do you think in your hearts? 23 Which is easier to say, Your sins are forgiven you: or to say, Arise, and walk? 24 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, I say to you, Arise, take up your bed, and go into your house. 25 And forthwith rising up before them, he took that wherein he lay: and he went into his house, magnifying God. 26 And all were astonished: and they magnified God. And they were replenished with fear, saying, That we have seen marvelous things today.

Cornelius a Lapide Sedulius thinks Bethlehem is meant because he was born there. S. Jerome, with more probability, understands Nazareth, where He was brought up. The best opinion is that of S. Chrysostom, Theophylact, Maldonatus, and many others, who say, Capernaum is to be understood, in which Christ often dwelt. And (chap. iv. 13) S. Matthew says that, leaving Nazareth, Christ dwelt there. And S. Mark teaches that the healing of the paralytic, which is now to be related, took place at Capernaum. (Mark ii. 3.) As Christ ennobled Bethlehem by His birth, Nazareth by His education, Egypt by His flight, Jerusalem by His Passion, so he adorned Capernaum, by His dwelling, preaching, and working miracles there.

St. Augustine Hereupon Matthew proceeds with his recital, still preserving the order of time... Mark and Luke have also told the story of this paralytic. Now, as regards Matthew's stating that the Lord said, "Son, be of good cheer, thy sins are forgiven thee;" while Luke makes the address run, not as "son," but as "man,"—this only helps to bring out the Lord's meaning more explicitly. For these sins were [thus said to be] forgiven to the "man," inasmuch as the very fact that he was a man would make it impossible for him to say, "I have not sinned;" and at the same time, that mode of address served to indicate that He who forgave sins to man was Himself God. Mark, again, has given the same form of words as Matthew, but he has left out the terms, "Be of good cheer." It is also possible, indeed, that the whole saying ran thus: "Man, be of good cheer: son, thy sins are forgiven thee;" or thus: "Son, be of good cheer: man, thy sins are forgiven thee;" or the words may have been spoken in some Other congruous order.

Weaved Together Mark 2:1 And after some days Jesus entered into Capernaum again. Mark 2:2 And when they heard that he was in the house, many gathered, so that it could not hold them, even about the door; and he made known to them the word of God. Luke 5:17b And there were there some of the Pharisees and the teachers of the law, sitting, come from all the villages of Galilee, and Judaea, and Jerusalem; and the power of the Lord was present to heal them. Luke 5:18 And some men brought a bed with a man on it who was paralytic. And they sought to bring him in and lay him before him. Luke 5:19 And when they found no way to bring him in because of the multitude of people, they went up to the roof, and let him down with his bed from the roofing, into the midst before Jesus. Luke 5:20 And when Jesus saw their faith, he said unto the paralytic, My son, your sins are forgiven you. Luke 5:21 And the scribes and Pharisees began to think within their hearts, Why does this man blaspheme? Who is it that is able to forgive sins, but God alone? 18 Mark 2:8 And Jesus knew by the spirit that they were thinking this within themselves, and he 19 said unto them, Why do ye think this within your heart? Mark 2:9 Which is better, that it should be said to the paralytic, Your sins are forgiven you, or that it should be said to him, Arise, and take your bed, and walk? Mark 2:10 That ye may know that the Son of man is empowered on earth to forgive sins (and he said to the

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paralytic), Mark 2:11 I say unto you, Arise, take your bed, and go to your house. Mark 2:12a And he rose immediately, and took his bed, and went out in the presence of all. Luke 5:25b And he went to his house praising God. Matthew 9:8a And when those multitudes saw, they feared; Luke 5:26a and amazement took possession of them, and they praised God, who had given such power to men. Luke 5:26c And they said, We have seen marvelous things today, Mark 2:12c of which we have never before seen the like.

The Call of Levi

Mark 2:13-17 Matt 9:9-13 Luke 5:27-32

Mark 2

13 And he went forth again to the sea: and all the multitude came to him and he taught them. 14 And when he passed by, he saw Levi of Alphaeus sitting at the custom place: and he said to him, Follow me, and rising up he followed him. 15 And it came to pass, as he sat at the table in his house, many publicans and sinners did sit down together with Jesus and his Disciples, for there were many who also followed him. 16 And the scribes and the Pharisees seeing that he did eat with publicans and sinners, said to his Disciples, Why does your Master eat and drink with publicans and sinners? 17 Jesus hearing this said to them, The whole have not need of a physician, but they that are ill at ease, for I came not to call the just but sinners.

Matthew 9

9 And when Jesus passed forth from there, he saw a man sitting in the custom house, named Matthew: and he said to him, Follow me. And he arose up, and followed him. 10 And it came to pass as he was sitting at the table in the house, behold many publicans and sinners came, and sat down with Jesus and his Disciples. 11 And the Pharisees seeing it, said to his Disciples: Why does your Master eat with publicans and sinners? 12 But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease. 13 But go your ways and learn what it is, I desire mercy, and not sacrifice. For I have not come to call the just, but sinners.

Luke 5

27 And after these things he went forth, and saw a publican called Levi, sitting at the customhouse, and he said to him, Follow me. 28 And leaving all things, he rose and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of publicans, and of others that were sitting at the table with them. 30 And their Pharisees and scribes murmured, saying to his Disciples, Why do you eat and drink with publicans and sinners? 31 And Jesus answering, said to them, They that are whole, need not the Physician: but they that are ill at ease. 32 I came not to call the just, but sinners to penance.

St. Augustine Matthew next continues his narrative in the following terms:—" And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose and followed Him." (Mt 9:9) Mark gives this story also, and keeps the same order, bringing it in after the notice of the healing of the man who was sick of the palsy. His version runs thus: "And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed Him." (Mark 2:13-14) There is no contradiction here; for Matthew is the same person with Levi. Luke also introduces this after the story of the healing of the same man who was sick of the palsy. He writes in these terms: "And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow me. And he left all, rose up, and followed Him." (Luke 5:27-28) Now, from this it will appear to be the most reasonable explanation to say that Matthew records these things here in the form of things previously passed over, and now brought to mind. For certainly we must believe that Matthew's calling took place before the delivery of the Sermon on the Mount. For Luke tells us that on this mountain on that occasion the election was made of all these twelve, whom Jesus also named apostles, out of the larger body of the disciples. (Luke 6:13) Matthew, accordingly, goes on to say: "And it came to pass, as He sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples;" and so on, down to where we read, "But they put new wine into new bottles, and both are preserved." (Mt 9:10-17) Here Matthew has not told us particularly in whose house it was that Jesus was sitting at meat along with the publicans and sinners. This might make it appear as if he had not appended this notice in its strict order here, but had introduced at this point, in the way of reminiscence, something which actually took place on a different occasion, were it not that Mark and Luke, who repeat the account in terms thoroughly similar, have made it plain that it was in the house of Levi—that is to say, Matthew—that Jesus sat at meat, and all these sayings were uttered which follow. For Mark states the same fact, keeping also the same order, in the following manner: "And it came to pass, as He sat at meat in his house, many publicans and sinners sat also together with Jesus." (Mark 2:15) Accordingly, when he says, "in his house," he certainly refers to the person of whom he was speaking directly before, and that was Levi. To the same effect, after the words, "He saith unto him, Follow me; and he left all, rose up, and followed Him," (Luke 5:27-29) Luke has appended immediately this statement: "And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." And thus it is manifest in whose house it was that these things took place. Let us next look into the words which these three evangelists have all brought in as having been addressed to the Lord, and also into the replies which were made by Him. Matthew says: "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?" (Mt 9:11) This reappears very nearly in the same words in Mark: "How is it that He eateth and drinketh with publicans and sinners?" (Mark 2:16) Only we find thus that Matthew has omitted one thing which Mark inserts—namely, the addition "and drinketh." But of what consequence can that be, since the sense is fully given, the idea suggested being that they were partaking of a repast in company? Luke, on the other hand, seems to have recorded this scene somewhat differently. For his version proceeds thus: "But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?" (Luke 5:30) But his intention in this certainly is not to indicate that their Master was not referred to on that occasion, but to intimate that the objection was levelled against all of them together, both Himself and His disciples; the charge, however, which was to be taken to be meant both of Him and of them, being addressed directly not to Him, but to them. For the fact is that Luke himself, no less than the others, represents the Lord as making the reply, and saying, "I came not to call the righteous, but sinners to repentance." (Luke 5:32) And He would not have returned that answer to them, had not their words, "Why do ye eat and drink?" been directed very

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specially to Himself. For the same reason, Matthew and Mark have told us that the objection which was brought against Him was stated immediately to His disciples, because, when the allegation was addressed to the disciples, the charge was thereby laid all the more seriously against the Master whom these disciples were imitating and following. One and the same sense, therefore, is conveyed; and it is expressed all the better in consequence of these variations employed in some of the terms, while the matter of fact itself is left intact. In like manner we may deal with the accounts of the Lord's reply. Matthew's runs thus: "They that be whole need not a physician, but they that are sick; but go ye and learn what this meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners." Mark and Luke have also preserved for us the same sense in almost the same words, with this exception, that they both fail to introduce that quotation from the prophet, "I will have mercy, and not sacrifice." Luke, again, after the words, "I came not to call the righteous, but sinners," has added the term, "unto repentance." This addition serves to bring out the sense more fully, so as to preclude any one from supposing that sinners are loved by Christ, purely for the very reason that they are sinners. For this similitude also of the sick indicates clearly what God means by the calling of sinners, —that it is like the physician with the sick,—and that its object verily is that men should be saved from their iniquity as from disease; which healing is effected by repentance.

The Question of Fasting

Mark 2:18-22 Matt 9:14-17 Luke 5:33-39

Mark 2

18 And the disciples of John and the Pharisees did use to fast: and they came, and said to him, Why do the disciples of John and of the Pharisees fast: but your Disciples do not fast? 19 And Jesus said to them, Why can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. 21 Nobody sows a piece of raw cloth to an old garment: otherwise he takes away the new piecing from the old, and there is made a greater rent. 22 And nobody puts new wine into old bottles: otherwise the wine bursts the bottles, and the wine will be shed, and the bottles will be lost, but new wine must be put into new bottles.

Matthew 9

14 Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but your Disciples do not fast? 15 And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And nobody puts a piece of raw cloth to an old garment. For he takes away the piecing thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runs out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

Luke 5

33 But they said to him, Why do the disciples of John fast often, and make prayers, and of the Pharisees in like manner: but yours do eat and drink? 34 To whom he said, Why, can you make the children of the bridegroom fast while the bridegroom is with them? 35 But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. 36 And he said a similitude also unto them, That no man puts a piece from a new garment into an old garment: otherwise both he breaks the new, and the piece from the new agrees not with the old. 37 And nobody puts new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. 38 But new wine is to be put into new bottles: and both are preserved together. 39 And no man drinking old, will new by and by, for he says, The old is better.

St. Augustine Matthew's words are these: "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft?" (Mt 9:14) The purport of Mark's version is similar: "And the disciples of John and the Pharisees used to fast. And they come and say unto Him, Why do the disciples of John and the Pharisees fast, but thy disciples fast not?" (Mark 2:18) The only semblance of a discrepancy that can be found here, is in the possibility of supposing that the mention of the Pharisees as having spoken along with the disciples of John is an addition of Mark's, while Matthew states only that the disciples of John expressed themselves to the above effect. But the words which were actually uttered by the parties, according to Mark's version, rather indicate that the speakers and the persons spoken of were not the same individuals. I mean, that the persons who came to Jesus were the guests who were then present, that they came because the disciples of John and the Pharisees were fasting, and that they uttered the above words with respect to these parties. In this way, the evangelist's phrase, "they come," would not refer to the persons regarding whom he had just thrown in the remark, "And the disciples of John and the Pharisees were fasting." But the case would be, that as those parties were fasting, some others here, who are moved by that fact, come to Him, and put this question to Him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" This is more clearly expressed by Luke. For, evidently with the same idea in his mind, after stating what answer the Lord returned in the words in which He spoke about the calling of sinners under the similitude of those who are sick, he proceeds thus: "And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?" (Luke 5:33) Here, then, we see that, as was the case with Mark, Luke has mentioned one party as speaking to this intent in relation to other parties. How comes it, therefore, that Matthew says, "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast?" The explanation may be, that those individuals were also present, and that all these various parties were eager to advance this charge, as they severally found opportunity. And the sentiments which sought expression on this occasion have been conveyed by the three evangelists under varied terms, but yet without any divergence from a true statement of the fact itself. Once more, we find that Matthew and Mark have given similar accounts of what was said about the children of the bridegroom not fasting as long as the bridegroom is with them, with this exception, that Mark has named them the children of the bridegrooms, while Matthew has designated them the children of the bridegroom. That, however, is a matter of no moment. For by the children of the bridegrooms we

MARK

understand at once those connected with the bridegroom, and those connected with the bride. The sense, therefore, is obvious and identical, and neither different nor contradictory. Luke, again, does not say, "Can the children of the bridegroom fast?" but, "Can ye make the children of the bridegroom fast, while the bridegroom is with them?" By expressing it in this method, the evangelist has elegantly opened up the self-same sense in a way calculated to suggest something else. Forth us the idea is conveyed, that those very persons who were speaking would try to make the children of the bridegroom mourn and fast, inasmuch as they would seek to put the bridegroom to death. Moreover, Matthew's phrase, "mourn," is of the same import as that used by Mark and Luke, namely, "fast." For Matthew also says further on, "Then shall they fast," and not, "Then shall they mourn." But by the use of this phrase, he has indicated that the Lord spoke of that kind of fasting which pertains to the lowliness of tribulation. In the same way, too, the Lord may be understood to have pictured out a different kind of fasting, which stands related to the rapture of a mind dwelling in the heights of things spiritual, and for that reason estranged in a certain measure from the meats that are for the body, when He made use of those subsequent similitudes touching the new cloth and the new wine, by which He showed that this kind of fasting is an incongruity for sensual and carnal people, who are taken up with the cares of the body, and who consequently still remain in the old mind. These similitudes are also embodied in similar terms by the other two evangelists. And it should be sufficiently evident that there need be no real discrepancy, although one may introduce something, whether belonging to the subject-matter itself, or merely to the terms in which that subject is expressed, which another leaves out; provided only that there be neither any departure from a genuine identity in sense, nor any contradiction created between the different forms which may be adopted for expressing the same thing. (St. Augustine Harmony of the Gospels 2.27)

The Disciples Pluck Grain on the Sabbath.

Mark 2:23-28 Matt 12:1-8 Luke 6:1-5

Mark 2

23 And it came to pass again when he walked through the corn on the Sabbath, and his Disciples began to go forward and to pluck the ears. 24 And the Pharisees said to him, Behold why do they do on the Sabbath that which is not lawful? 25 And he said to them, Did you never read what David did, when he was in necessity, and himself was hungered, and they that were with him? 26 How he entered into the house of God under Abiathar the high priest, and did eat the loaves of proposition, which it was not lawful to eat but for the priests, and did give unto them which were with him? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of man is Lord of the Sabbath also.

Matthew 12

1 AT that time Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. 2 And the Pharisees seeing them, said to him, Lo, your Disciples do that which is not lawful for them to do on the Sabbath days. 3 But he said to them, Have you not read what David did when he was hungry, and they that were with him: 4 how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for priests only? 5 Or have you not read in the Law, that on Sabbath the priests in the temple do break the Sabbath, and are without blame? 6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, I I desire mercy, and not sacrifice: you would never have condemned the innocent. 8 For the Son of man is Lord of the Sabbath also.

Luke 6

1 AND it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, and did eat, rubbing them with their hands. 2 And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbath? 3 And Jesus answering them, said, Neither this have you read which David did, when himself was hungered, and they that were with him. 4 How he entered into the house of God, and took the loaves of the proposition, and did eat, and gave to them that were with him, which is not lawful to eat but only for priests? 5 And he said to them, That the Son of man is Lord of the Sabbath also.

St. Augustine Matthew continues his history in the following terms... At the same time, these latter do not employ the definition "at that time." That fact, consequently, may perhaps make it the more probable that Matthew has retained the order of actual occurrence here, and that the others have kept by the order of their own recollections; unless, indeed, this phrase "at that time" is to be taken in a broader sense, that is to say, as indicating the period at which these many and various incidents took place. (*St. Augustine Harmony of the Gospel 2.34*)

Weaved Together Matthew 12:1 And while Jesus was walking on the Sabbath day among the sown fields, his disciples hungered. And they were rubbing the ears with their hands, and eating. Matthew 12:2a But some of the Pharisees, when they saw them, Mark 2:24 said unto him, See, why do your disciples on the Sabbath day that which is not lawful? Mark 2:25 But Jesus said unto them, Have ye not read in olden time what David did, when he had need and hungered, he and those that were with him? Mark 2:26 how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also? Mark 2:27 And he said unto them, The Sabbath was created because of man, and man was not created because of the Sabbath. Matthew 12:5 Or have ye not read in the law, that the priests in the temple profane the Sabbath, and yet they are blameless? Matthew 12:6 I say unto you now, that here is what is greater than the temple. Matthew 12:7 If you had known this: I love mercy, not sacrifice, you would not have condemned those on whom is no blame. Matthew 12:8 The Lord of the Sabbath is the Son of man. Mark 3:21 And his relatives heard, and went out to take him, and said, He has gone out of his mind.

MARK

A Man with a Withered Hand

Mark 3:1-6 Matt 12:9-14 Luke 6:6-11

Mark 3

1 AND he entered again into the synagogue, and there was a man there that had a withered hand. 2 And they watched him whether he would cure on the Sabbath: that they might accuse him. 3 And he said to the man that had the withered hand, Rise up into the midst. 4 And he said to them, Is it lawful on the Sabbath to do well or ill? To save a soul or to destroy? But they held their peace. 5 And looking round about upon them with anger, being sorrowful for the blindness of their heart, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored unto him. 6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him.

Matthew 12

9 And when he had passed from there, he came into their synagogue. 10 And behold there was a man which had a withered hand, and they asked him saying, Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11 But he said to them, What man shall there be of you that shall have one sheep: and if the same fall into a ditch on the Sabbath will he not take hold and lift it up? 12 How much better is a man more than a sheep? Therefore it is lawful on the Sabbaths to do a good deed. 13 Then he said to the man, Stretch forth your hand, and he stretched it forth, and it was restored to health even as the other. 14 And the Pharisees going forth made a consultation against him, how they might destroy him.

Luke 6

6 And it came to pass on another Sabbath also, that he entered into the synagogue and taught. And there was a man, and his right hand was withered. 7 And the scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him. 8 But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the midst. And rising he stood. 9 And Jesus said to them, I ask you, if it be lawful on the Sabbath to do well or ill: to save a soul or to destroy? 10 And looking about upon them all, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored. 11 And they were replenished with madness: and they communed one with another what they might do to Jesus.

St. Augustine Matthew continues his account thus: "And when He was departed thence, He went into their synagogue: and, behold, there was a man which had his hand withered;" and so on, down to the words, "And it was restored whole, like as the other." (Mt 12:9-13) The restoring of this man who had the withered hand is also not passed over in silence by Mark and Luke. (Mark 3:1-3 Luke 6:6-10) Now, the circumstance that this day is also designated a Sabbath might possibly lead us to suppose that both the plucking of the ears of corn and the healing of this man took place on the same day, were it not that Luke has made it plain that it was on a different Sabbath that the cure of the withered hand was wrought. Accordingly, when Matthew says, "And when He was departed thence, He came into their synagogue," the words do indeed import that the said coming did not take place until after He had departed from the previously mentioned locality; but, at the same time, they leave the question undecided as to the number of days which may have elapsed between His passing from the aforesaid corn-field and His coming into their synagogue; and they express nothing as to His going there in direct and immediate succession. And thus space is offered us for getting in the narrative of Luke, who tells us that it was on another Sabbath that this man's hand was restored. But it is possible that a difficulty may be felt in the circumstance that Matthew has told us how the people put this question to the Lord, "Is it lawful to heal on the Sabbath-day?" wishing thereby to find an occasion for accusing Him; and that in reply He set before them the parable of the sheep in these terms: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days;" (Mt 12:10-12) whereas Mark and Luke rather represent the people to have had this question put to them by the Lord, "Is it lawful to do good on the Sabbath-day, or to do evil? to save life, or to kill?" (Mark 3:4 Luke 6:9) We solve this difficulty, however, by the supposition that the people in the first instance asked the Lord, "Is it lawful to heal on the Sabbath-day?" that thereupon, knowing the thoughts of the men who were thus seeking an occasion for accusing Him, He set the man whom He had been on the point of healing in their midst, and addressed to them the interrogations which Mark and Luke mention to have been put; that, as they remained silent, He next put before them the parable of the sheep, and drew the conclusion that it was lawful to do good on the Sabbath-day; and that, finally, when He had looked round about on them with anger, as Mark tells us, being grieved for the hardness of their hearts, He said to the man, "Stretch forth thine hand." (St. Augustine Harmony of the Gospel 2.35)

Weaved Together Luke 6:6 And on the next Sabbath day he entered into the synagogue and was teaching. Luke 6:7 And there was there a man whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the Sabbath day, that they might find the means of accusing him. Luke 6:8 But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of the synagogue. Luke 6:9 And when he came and stood, Jesus said unto them, I ask you, which is lawful to be done on the Sabbath day, good or evil? Shall lives be saved or destroyed? Mark 3:4b But they were silent. Mark 3:5 Regarding them with anger, being grieved because of the hardness of their hearts. And he said unto the man, Stretch out your hand. And he stretched it out: and his hand became straight. Matthew 12:11 Then he said unto them, What man of you shall have one sheep, and if it fall into a well on the Sabbath day, will not take it and lift it out? Matthew 12:12 And how much is man better than a sheep! Wherefore it is lawful on the Sabbath to do good.

The Occasion of the Sermon

Mark 3:7-12 Matt 4:24-5:2 Luke 6:17-19

Mark 3

7 But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Judea followed him, 8 and from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spoke to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11 And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, 12 You are the Son of God. And he vehemently charged them that they should not disclose him.

Matthew 4-5

24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them: 25 and much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan. 1 AND seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him, 2 and opening his mouth he taught them, saying,

Luke 6

17 And descending with them he stood in a plain place, and the multitude of his disciples, and a very great company of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, 18 which came to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits were cured. 19 And all the multitude sought to touch him, because virtue went forth from him, and healed all.

St. Thomas Aquinas But here there is a question: for this sermon relates many of the same things found in Luke 6. But discrepancies seem to exist here and there, as is evident in the text. And so Augustine gives two solutions. One is that this sermon is a different sermon from the other one: for, firstly, He went up into the mountain, and He gave this sermon to His disciples: and afterwards, coming down, He found the crowd gathered, to which He preached the same thing, and He recapitulated many things: and of this it is related in Lk 6. Or it can be explained otherwise, that there was one mountain, and it had a level spot on its side: a higher peak was rising above that level spot. Hence, the Lord went up into the mountain, meaning that he went up into a level spot of that mountain. And, firstly, He went up higher, and called together the disciples, and there He chose the twelve Apostles, just as it is related in Luke: and afterwards, coming down, He found the crowd gathered together, and when His disciples came He sat down, and gave this sermon to the crowds and disciples. And this seems to be more true: because Matthew relates in the end of the sermon (chap. 7, 28) that "the people were in admiration at his doctrine." (*Aquinas, St. Thomas Commentary on the Gospel of St. Matthew (p. 141). Dolorosa Press*)

Lapide Observe, Matthew wished to commence with the preaching of Christ, and to deliver the sum of it at the beginning of his Gospel, which he did by giving an account of this discourse, although it was actually preached some considerable time after. For many events preceded it, which he relates subsequently. The sequence of the history was as follows:—After Christ had restored the hand of a certain man which was withered, on the Sabbath day (Matt. xii. 15), He fled from the anger of the Scribes, and betook Himself to the Sea of Galilee. Here a vast multitude of people flocked to Him, and after He had healed many who were sick, He went up into a mountain, where He remained the whole night in prayer. In the morning He appointed the twelve Apostles (Luke vi. 12). When He had done this He came down from the top of the mountain to a lower level, and there He delivered the sermon which follows, partly to His disciples and partly to the whole multitude. That the people were present at it is plain from chap. vii. 28. Moreover, that this is the same sermon of which S. Luke gives an account in his sixth chapter is clear, because the general thread of each is the same, and because they have the same commencement and the same conclusion. For although Matthew has eight Beatitudes and Luke only four, yet in the eight of the former are comprised the four of the latter; and in S. Luke's four S. Matthew's eight are contained. Moreover, Matthew puts off the vocation of the Apostles, which preceded the sermon, to the tenth chapter; for not as yet has he related his own calling by Christ, which he gives in chap. ix. But it is certain that Matthew as well as the other Apostles was present at the sermon. This sermon was delivered about the middle of May, and the choosing of the Apostles had taken place on the morning of the same day, in Christ's thirty-second year, and the second year of His ministry.

Weaved Together Mark 3:7 And he went towards the sea: and there followed him much people from Galilee that he might pray, Mark 3:8 and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; and great multitudes came unto him, which had heard what he did. Mark 3:9 And he spoke to his disciples to bring him the boat because of the multitudes, that they might not throng him. Mark 3:10 And he healed many, so that they were almost falling on him on account of their seeking to get near him. And those that had plagues and unclean spirits, Mark 3:11 as soon as they beheld him, would fall, and cry out, and say, You are the Son of God. Mark 3:12 And he rebuked them much, that they should not make him known. Luke 6:18 And those that were under the constraint of unclean spirits were healed. Luke 6:19 And all of the crowd were seeking to come near him; because power went out from him, and he healed them all. Matthew 5:1a And when Jesus saw the multitudes, he went up to the mountain. Luke 6:13b And he called his disciples, and chose from them twelve; and they are those whom he named apostles: Luke 6:14 Simon, whom he named Cephas, and Andrew his brother, and James and John, and Philip and Bartholomew, Luke 6:15 and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, Luke 6:16 and Judas the son of James, and Judas the Iscariot, being he that had betrayed him. Luke 6:17a And Jesus went down with them and stood in the plain, and the company of his disciples, and the great multitude of people. Mark 3:14 And these twelve he chose to be with him, and that he might send them to preach, and to have power to heal the sick and to cast out devils.

MARK

The Choice of the Twelve

Mark 3:13-19: Luke 6:12-16

Mark 3

13 And ascending into a mountain, he called unto him whom he would himself: and they came to him. 14 And he made that twelve should be with him, and that he might send them to preach. 15 And he gave them power to cure infirmities, and to cast out devils. 16 And he gave to Simon the name Peter. 17 And James of Zebedee, and John the brother of James: and he called their names, *Boanerges*, which is, the sons of thunder. 18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James of Alphaeus, and Thaddeus, and Simon Cananeus, 19 and Judas Iscariot, who also betrayed him.

Luke 6

12 And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer to God. 13 And when day came, he called his Disciples: and he chose twelve of them, whom also he named Apostles. 14 Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James of Alphaeus, and Simon that is called a Zealot, 16 and Jude of James, and Judas Iscariot which was the traitor.

McEvilly Mark and Luke inform us, that our Lord had chosen His twelve Apostles before He delivered the Sermon on the Mount, in order that they might be constantly in His society, as witnesses of His doctrine and miracles, to be sent in due time to preach, vested with miraculous powers and authority required for the efficacious discharge of their exalted functions. St. Matthew, in recording the Sermon on the Mount (chapter 5 etc.), omits all allusion to the election of the twelve Apostles from among His disciples, or, the circumstances of the time and place in which this first occurred, as is circumstantially narrated by St. Luke, (6:13, etc.)

Jesus is Thought to be Beside Himself

Mark 3:20-21

20 And they came to a house: and the multitude resorted together again, so that they could not so much as eat bread. 21 And when his (friends) had heard of it, they went forth to lay hands on him. For they said, That he became mad.

McEvilly This occurred after the Sermon on the Mount. (Luke 6:17, 7:1; Matt 5,6,7)

MARK

The Demoniac Healed

Mark 3:22-27 Matt 12:22-30 Luke 11:14-15, 17-28

Mark 3

32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 23 And after he had called them together, he said to them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan be risen against himself, he is divided, and cannot stand, but has an end. 27 Nobody can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house.

Matthew 12

22 Then was offered to him one possessed with a devil, blind and mute: and he cured him, so that he spoke and saw. 23 And all the multitudes were amazed and said, Whether this be the son of David? 24 But the Pharisees hearing it, said, This fellow casts not out devils but in Beelzebub the prince of the devils. 25 And Jesus knowing their cogitations, said to them, Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. 26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges. 28 But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? And then he will rifle his house. 30 He that is not with me, is against me: and he that gathers not with me, scatters.

Luke 11

14 And he was casting out a devil, and that was mute. And when he had cast out the devil, the mute spoke: and the multitudes marveled. 15 And certain of them said, In Beelzebub the prince of devils he casts out devils. 17 But he seeing their cogitations, said to them, Every kingdom divided against itself shall be made desolate, and house upon house, shall fall. 18 And if Satan also be divided against himself, how shall his kingdom stand? Because you say that in Beelzebub I do cast out devils. 19 And if I in Beelzebub cast out devils: your children, in whom do they cast out? Therefore they shall be your judges. 20 But if I in the finger of God do cast out devils: surely the kingdom of God is come upon you. 21 When the strong armed keeps his court: those things are in peace that he possesses. 22 But if a stronger than he, comes upon him and overcomes him: he will take away his whole armor wherein he trusted, and will distribute his spoils. 23 He that is not with me is against me: and he that gathers not with me, scatters. 24 When the unclean spirit shall depart out of a man, he wanders through places without water, seeking rest. And not finding, he said, I will return into my house where I departed. 25 And when he comes, he finds it swept clean, and trimmed. 26 Then he goes and takes seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first. 27 And it came to pass: when he said these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bore you, and the paps that you did suck. 28 But he said, Yes rather, blessed are they that hear the word of God, and keep it.

St. Augustine Matthew then goes on with his recital in the following fashion: "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that he both spake and saw." (Mt 12:22) Luke introduces this narrative, not in the same order, but after a number of other matters. He also speaks of the man only as dumb, and not as blind in addition. (Luke 11:14) But it is not to be inferred, from the mere circumstance of his silence as to some portion or other of the account, that he speaks of an entirely different person. For he has likewise recorded what followed [immediately after that cure], as it stands also in Matthew. Matthew proceeds with his narrative in the following term: "And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but in Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall be brought to desolation;" and so on, down to the words, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mt 12:23-37) Mark does not bring in this allegation against Jesus, that He cast out devils in [the power of] Beelzebub, in immediate sequence on the story of the dumb man; but after certain other matters, recorded by himself alone, he introduces this incident also, either because he recalled it to mind in a different connection, and so appended it there, or because he had at first made certain omissions in his history, and after noticing these, took up this order of narration again. (Mark 3:22-30) On the other hand, Lc gives an account of these things almost in the same language as Matthew has employed. (Luke 11:14-26) And the circumstance that Lc here designates the Spirit of God as the finger of God, does not betray any departure from a genuine identity in sense; but it rather teaches us an additional lesson, giving us to know in what manner we are to interpret the phrase "the finger of God" wherever it occurs in the Scriptures. Moreover, with regard to other matters which are left unmentioned in this section both by Mc and by Luke, no difficulty can be raised by these. Neither can that be the case with some other circumstances which are related by them in somewhat different terms, for the sense still remains the same.

MARK

The Unforgivable Sin

Mark 3:28-30 Matt 12:31-32 Luke 12:10

Mark 3

28 Amen, I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. 29 But he that shall blaspheme against the Holy Ghost, he has not forgiveness forever, but shall be guilty of an eternal sin. 30 Because they said, He has an unclean spirit.

Matthew 12

31 Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

Luke 12

10 And every one that speaks a word against the Son of man, it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven.

Weaved Together Mark 3:28 For this reason I say unto you, that all sins and blasphemies with which men blaspheme shall be forgiven them: but whosoever shall blaspheme against the Holy Spirit, there is no forgiveness for him forever, but he is deserving of eternal punishment: Mark 3:30 because they said that he had an unclean spirit. Matthew 12:32 And he said also, Every one that speaks a word against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come.

Jesus and His Brethren

Mark 3:31-35 Matt 12:46-50 Luke 8:19-21

Mark 3

31 And there come his mother and brethren: and standing without they sent unto him, calling him. 32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 33 And answering them, he said, Who is my mother and my brethren? 34 And looking about upon them which sat round about him, he said, Behold my mother, and my brethren. 35 For whosoever shall do the will of God, he is my brother and my sister and mother.

Matthew 12

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold your mother and your brethren stand without, seeking you. 48 But he answering him that told him, said, Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his Disciples, he said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father that is in heaven: he is my brother, and sister, and mother.

Luke 8

19 And his mother and brethren came unto him: and they could not come to him for the multitude. 20 And it was told to him, Your mother and your brethren stand without, desirous to see you. 21 Who answering said to them, My mother and my brethren are they that hear the word of God and do it.

St. Augustine Matthew then proceeds with his narrative in the following terms: "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak to Him;" and so on, down to the words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mt 12:46-50) Without doubt, we ought to understand this to have occurred in immediate sequence on the preceding incidents. For he has prefaced his transition to this narrative by the words, "While He yet talked to the people;" and what does this term "yet" refer to, but to the very matter of which He was speaking on that occasion? For the expression is not, "When He talked to the people, Behold, His mother and His brethren;" but, "While He was yet speaking," etc. And that phraseology compels us to suppose that it was at the very time when He was still engaged in speaking of those things which were mentioned immediately above. For Mc has also related what our Lord said after His declaration on the subject of the blasphemy against the Holy Spirit. He gives it thus: "And there came His mother and His brethren," (Mark 3:31-35) omitting certain matters which meet us in the context connected with that discourse of the Lord, and which Matthew has introduced there with greater fullness than Mark, and Luke, again, with greater fullness than Matthew. On the other hand, Luke has not kept the historical order in the report which he offers of this incident, but has given it by anticipation, and has narrated it as he recalled it to memory, at a point antecedent to the date of its literal occurrence. But furthermore, he has brought it in in such a manner that it appears dissociated from any close connection either with what precedes it or with what follows it. For, after reporting certain of the Lord's parables, he has introduced his notice of what took place with His mother and His brethren in the following manner: "Then came to Him His mother and His brethren, and could not come at Him for the press." (Luke 8:19) Thus he has not explained at what precise time it was that they came to Him. And again, when he passes off from this subject, he proceeds in these terms: "Now it

MARK

came to pass on one of the days, that He went into a ship with His disciples.” (Luke 8:22) And certainly, when he employs this expression, “it came to pass on one of the days,” he indicates clearly enough that we are under no necessity of supposing that the day meant was the very day on which this incident took place, or the one following in immediate succession. Consequently, neither in the matter of the Lord’s words, nor in that of the historical order of the occurrences related, does Matthew’s account of the incident which occurred in connection with the mother and the brethren of the Lord, exhibit any want of harmony with the versions given of the same by the other two evangelists.

The Parable of the Sower

Mark 4:1-9 Matt 13:1-9 Luke 8:4-8

Mark 4

1 AND again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land. 2 And he taught them in parables many things, and said to them in his doctrine, 3 Hear: Behold, the sower went forth to sow. 4 And while he sowed, some fell by the wayside, and the fowls of the air came, and did eat it. 5 And others fell upon rocky places where it had not much earth: and it shot up immediately, because it had no deepness of earth: 6 and when the sun was risen, it parched, and because it had not root, it withered. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. 8 And some fell upon good ground: and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one a hundred. 9 And he said, He that has ears to hear, let him hear.

Matthew 13

1 THE same day Jesus going out of the house, sat by the sea side. 2 And great multitudes were gathered together unto him, in so much that he went up into a boat and sat: and all the multitude stood in the shore, 3 and he spoke to them many things in parables, saying, Behold the sower went forth to sow. 4 And while he sowed, some fell by the way side, and the fowls of the air came and ate it. 5 Others also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth. 6 And after the sun was up, they parched: and because they had not root, they withered. 7 And others fell among thorns: and the thorns grew and choked them. 8 And others fell upon good ground: and they yielded fruit, the one a hundredfold, the other threescore, and another thirty. 9 He that has ears to hear, let him hear.

Luke 8

4 And when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude, 5 The sower went forth to sow his seed: and while he sowed, some fell by the wayside, and was trodden upon, and the fowls of the air did eat it. 6 And others fell upon the rock: and being shot up it withered, because it had not moisture. 7 And others fell among thorns: and the thorns growing up withal, choked it. 8 And others fell upon good ground: and being shot up, yielded fruit a hundred fold. Saying these things he cried, He that has ears to hear, let him hear.

St. Bede If we examine St. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for St. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. (*Bede on Mk.*)

St. Augustine By the words, “The same day,” he sufficiently shows that these things either followed immediately upon what had gone before, or that many things could not have intervened; unless indeed ‘day’ here after the Scripture manner signifies a period.

Weaved Together Matthew 13:1 And after that, Jesus went out of the house, and sat on the sea shore. Matthew 13:2 And there gathered unto him great multitudes. And when the press of the people was great upon him, he went up and sat in the boat; and all the multitude was standing on the shore of the sea. Matthew 13:3 And he spoke to them much in parables, and said, The sower went forth to sow: and when he sowed, some fell on the beaten highway; and it was trodden upon, and the birds ate it. Matthew 13:5 And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in the earth: Matthew 13:6 and when the sun rose, it withered; and because it had no root, it dried up. And some fell among thorns; and the thorns sprang up with it, and choked it; and it yielded no fruit. And other fell into excellent and good ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some a hundred. Luke 8:8c And when he said that, he cried, He that has ears that hear, let him hear.

MARK

Jesus Explains His Use of Parables

Mark 4:10-12 Matt 13:10-17 Luke 8:9-10

Mark 4

10 And when he was alone, the Twelve that were with him, asked him about the parable. 11 And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables: 12 that seeing they may see, and not see: and hearing they may hear and not understand: lest at any time they should be converted and their sins be forgiven them.

Matthew 13

10 And his Disciples came and said to him, Why do you speak to them in parables? 11 Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12 For he that has, to him shall be given, and he shall abound: but he that has not, from him shall be taken away that also which he has. 13 Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand: 14 and the prophecies of Isaiah is fulfilled in them, which says, With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see. 15 For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time *they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. 17 For amen I say to you, that many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

Luke 8

9 And his Disciples asked him what this parable was. 10 To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand.

St. Augustine "They have shut their eyes lest they should see with their eyes," that is, themselves were the cause that God shut their eyes. For another Evangelist says, "He hath blinded their eyes." But is this to the end that they should never see? Or that they should not see so much as this, that becoming discontent with their own blindness and bewailing themselves, should so be humbled, and moved to confession of their sins and pious seeking after God. For Mark thus expresses the same thing, "Lest they should be converted, and their sins should be forgiven them." From which we learn, that by their sins they deserved not to understand; and that yet this was allowed them in mercy that they should confess their sins, and should turn, and so merit to be forgiven. (*Quaest. in Matt., q. 14*)

Weaved Together Luke 8:9 And when they were alone, his disciples came, and asked him, and said unto him, What is this parable? And why did you speak to them in parables? He answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are without. Matthew 13:12 He that has shall be given unto, and there shall be added; and he that has not, that which he has shall be taken from him also. Matthew 13:13 For this cause therefore I speak unto them in parables; because they see, and see not; and hear, and hear not, nor understand. Matthew 13:14 And in them is being fulfilled the prophecy of Isaiah, who said, Hearing they shall hear, and shall not understand; And seeing they shall see, and shall not perceive: Matthew 13:15 The heart of this people has grown gross, And their hearing with their ears has become heavy, And they have closed their eyes; Lest they should see with their eyes, And hear with their ears, And understand with their hearts, And should return, And I should heal them. Matthew 13:16 But you, blessed are your eyes, which see; and your ears, which hear. Luke 10:23b Blessed are the eyes which see what ye see. Matthew 13:17 Verily I say unto you, Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye hear, and heard not. Mark 4:13b When ye know not this parable, how shall you know all parables?

Parable of the Sower Explained

Mark 4:13-20 Matt 13:18-23 Luke 8:11-15

Mark 4

13 And he said to them, Do you not know this parable? And how shall you know all parables? 14 He that sows: sows the word. 15 And they by the wayside, are these: where the word is sown, and when they shall have heard, immediately comes Satan, and takes away the word that was sown in their hearts. 16 And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy received it. 17 And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. 18 And another there be that are sown among thorns. These are they that hear the word, 19 and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless. 20 And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit, one thirty, one sixty, and one a hundred.

Matthew 13

18 Hear therefore the parable of the sower. 19 Every one that hears the word of the kingdom and understands not, there comes the wicked one, and catches away that which was sown in his heart: this is he that was sown by the wayside. 20 And he that was sown upon rocky places: this is he that hears the word, and incontinent receives it with joy, 21 yet has he not root in himself, but is for a time: and when there falls tribulation and persecution for the word, he is by and by scandalized. 22 And he that was sown among thorns, this is he that hears the word, and the carefulness of this world and the deceitfulness of riches chokes up the word, and he becomes fruitless. 23 But he that was sown upon good ground: this is he that hears the word, and understands, and brings fruit, and yields some a hundredfold, and other threescore, and another thirty.

Luke 8

11 And the parable is this: The seed is the word of God. 12 And they beside the way are those that hear: then the Devil comes, and takes the word out of their heart, lest believing they be saved. 13 For they upon the rock, such as when they hear, with joy receive the word: and these have no roots: because for a time they believe, and in time of temptation they revolt. 14 And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render no fruit. 15 And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience.

McEvilly Matt. 13:19 "the wicked one" he, who by nature is "wicked" —St. Mark calls him, "Satan;" St. Luke (viii. 12) — "the devil". Matt 13:21 This "tribulation and persecution", the dread of losing his position, his wealth, his worldly enjoyment, is become for him an occasion of sin, is become a "scandal," or "stumbling block," in his way; he deserts the faith, and the course of life which the Word he received pointed out to him. St. Luke (viii. 13), expresses it thus: "and in time of temptation they fall away." In St. Mark (iv. 19), there are three causes assigned in connection with "the thorns," for choking up the Word of God—"cares of the world, deceitfulness of riches, and the lusts after other things." So, also, in St. Luke (viii. 14)—"cares, and riches, and pleasures of life." To the two causes assigned in this verse by St. Matthew, they add: St. Mark, "the lusts after other things;" St. Luke, "the pleasures of life." Under these are comprehended, all carnal pleasures and worldly enjoyments prevailing in the world.

Weaved Together Matthew 13:18 Hear ye the parable of the sower. Mark 4:14 The sower which sowed, sowed the word of God. Matthew 13:19 Every one who hears the word of the kingdom, and understands it not, the evil one comes and snatches away the word that has been sown in his heart: and this is that which was sown on the middle of the highway. Matthew 13:20 But that which was sown on the rocks is he that hears the word, and straightway receives it with joy; Matthew 13:21a only, it has no root in his soul, but his belief in it is for a time; and whenever there is distress or persecution because of a word, he stumbles quickly. Matthew 13:22a And that which was sown among the thorns is he that hears the word; Mark 4:19b and the care of this world, and the error of riches, and the rest of the other lusts enter, and choke the word, and it becomes without fruit. Luke 8:15 And that which was sown in good ground is he that hears my word in a pure and good heart, and understands it, and holds to it, and brings forth fruit with patience, Matthew 13:23b and produces either a hundredfold or sixtyfold or thirty.

MARK

The Light of the World

Mark 4:21 Matt 5:15-16 Luke 8:16

Mark 4

21 And he said to them, Can a candle be put under a bushel, or under a bed and not to be put upon the candlestick?

Matthew 5

15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Luke 8

16 And no man lighting a candle, does cover it with a vessel, or put it under a bed: but sets it upon a candlestick, that they that enter in, may see the light.

McEvilly This similitude is recorded by St. Matthew (c. v. 15), as spoken in the Sermon on the Mount. Very likely, He employed the same as being a trite, well-known proverb on more occasions than one, and on the present occasion among the rest. There is a diversity of opinion among commentators about the connection of this passage with what precedes. For, although the proverb regarding the light and candlestick be recorded on a different occasion by St. Matthew, viz., when delivering the Sermon on the Mount (c. v. 15); both St. Mark, here, and St. Luke (viii. 16, etc.), record these words as spoken immediately in connection with the explanation given by our Lord to His disciples, of the parable of the sower.

Weaved Together Matthew 5:14 You are the light of the world. It is impossible that a city built on a mountain should be hid. Matthew 5:15 Neither do they light a lamp and place it under a bushel, but on the lamp-stand, and it gives light to all who are in the house. Matthew 5:16 So shall your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Mark 4:22 There is nothing secret that shall not be revealed, or hidden that shall not be known.

All Things Will Be Revealed

Mark 4:22-23

22 For there is nothing hid, which shall not be made manifest: neither was anything made secret, but that it shall come to light. 23 If any man has ears to hear, let him hear.

McEvilly It is to the Apostles, words similar to these are addressed on several occasions, but with a different object (Matt 10:26 Luke 12:2-9).

MARK

On Judging

Mark 4:24-25 Matt 7:1-5 Luke 6:37-42

Mark 4

24 And he said unto them, See what you hear. In what measure you measure, it shall be measured to you again, and more shall be given to you. 25 For he that has, to him shall be given: and he that has not, that also which he has shall be taken away from him.

Matthew 7

1 JUDGE not, that you be not judged. 2 For in what judgment you judge, you shall be judged: and in what measure you measured, it shall be measured to you again. 3 And why see the mote that is in your brother's eye: and the beam that is in your own eye you see not? 4 Or how you say to your brother, Let me cast out the mote of your eye: and behold a beam is in your own eye? 5 Hypocrite, cast out first the beam out of your own eye, and then shall you see to cast out the mote out of your brothers eye.

Luke 6

37 Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven. 38 Give, and there shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do measure, it shall be measured to you again. 39 And he said to them a similitude also: Can the blind lead the blind? Do not both fall into the ditch? 40 The disciple is not above his master: but everyone shall be perfect, if he be as his master. 41 And why see the mote in your brother's eye: but the beam that is in your own eye you consider not? 42 Or how can you say to your brother, Brother, let me cast out the mote out of your eye: yourself not seeing the beam in your own eye? Hypocrite, cast first the beam out of your own eye, and then shall you see clearly to take forth the mote out of your brother's eye.

Maldonatus It has been said that we should not look critically for a connection in the sayings of the Evangelists, for they did not care to record events in the order in which they occurred or were spoken of by Christ. This must be especially observed in regard to those assemblies in which they do not relate all the sayings of Christ, nor the order in which He spoke them, but are content to give the heads of His teaching. If we may offer a conjecture from the resemblance of the argument, it is probable that the contents of this chapter were not delivered in a general assembly of the people, but in the private address to the Apostles mentioned by S. Matthew (v.), and they are to be taken with verse 48 of that chapter. In this way verse agrees with verse, and word with word; and, moreover, S. Luke (vi. 36, 37) so connects them... And with what measure you mete. S. Luke (vi. 38) seems to say that we shall have meted to us, not the same measure as we have given to others, but a greater. Each statement is true.

Weaved Together Matthew 7:1 Judge not, that you be not judged: Luke 6:37b condemn not, that you be not condemned: Luke 6:38 forgive, and it shall be forgiven you: release, and you shall be released: give, that you may be given unto; with good measure, abundant, full, they shall thrust into your bosoms. Mark 4:24b With what measure ye measure it shall be measured to you. See to it what ye hear: with what measure ye measure it shall be measured to you; and you shall be given more. Mark 4:25 I say unto those that hear, He that has shall be given unto; and he that has not, that which he regards as his shall be taken from him. Luke 6:39 And he spoke unto them a parable, Can a blind man haply guide a blind man? shall they not both fall into a hollow? Luke 6:40 A disciple is not better than his master; every perfect man shall be as his master. Luke 6:41 Why do you look at the mote which is in the eye of your brother, but considerest not the column that is in your own eye? Luke 6:42 Or how can you say to your brother, Brother, I will take out the mote from your eye; and the column which is in your eye you see not? You hypocrite, take out first the column from your eye; and then shall you see to take out the mote from the eye of your brother.

Seed Grows of Itself

Mark 4:26-29

26 And he said, So is the kingdom of God, as if a man cast seed into the earth, 27 and sleep, and rise up night and day, and the seed spring, and grow up while he knows not. 28 For the earth of itself brings forth fruit, first the blade, then the ear, afterward the full corn in the ear. 29 And when the fruit has brought out itself, immediately he puts in the sickle, because harvest is come.

McEvilly This parable is found in St. Mark only.

MARK

The Mustard Seed

Mark 4:30-32 Matt 13:31-32 Luke 13:18-19

Mark 4

30 And he said, To what shall we liken the kingdom of God? Or to what parable shall we compare it? 31 As a mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: 32 and when it is sown, it rises up, and becomes greater than all herbs, and makes great boughs, so that the birds of the air may dwell under the shadow thereof.

Matthew 13

31 Another parable he proposed unto them, saying, The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof.

Luke 13

18 He said therefore, Whereunto is the kingdom of God like, and whereunto shall I esteem it like? 19 It is like to a mustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof.

Weaved Together Matthew 13:31a And he set forth to them another parable, and said, Luke 13:18b To what is the kingdom of God like? And to what shall I liken it? And in what parable shall I set it forth? Luke 13:19 It is like a grain of mustard seed, which a man took, Matthew 13:31c. and planted in his field: Mark 4:42c. and of the number of the things that are sown in the earth it is smaller than all of the things which are sown, which are upon the earth; Mark 4:32 but when it is grown, it is greater than all the herbs, and produces large branches, so that the birds of heaven make their nests in its branches.

Christ Relates Many Other Parables

Mark 4:33-34 Matt 13:34-35

Mark 4

33 And with many such parables he spoke to them the word, according as they were able to hear: 34 and without parable he did not speak unto them, but apart, he explicated all things to his Disciples.

Matthew 13

34 All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: 35 that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

St. Augustine For sometimes one Evangelist connects what another gives as spoken at different times; the writer having in such a case followed not the order of events, but the order of connection in his own memory. (*Questions in Matt. Q. 15*)

MARK

On Following Jesus, the Would-be Followers

Mark 4:35 Matt 8:18-22 Luke 9:57-62

Mark 4

35 And he said to them in that day, when evening came; Let us pass over to the other side.

Matthew 8

18 And Jesus seeing great multitudes about him, commanded to go beyond the water. 19 And a certain scribe came, and said to him, Master, I will follow you wheresoever you shall go. 20 And Jesus said to him, the foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to lay his head. 21 And another of his Disciples said to him, Lord permit me first to go and bury my father. 22 But Jesus said to him, Follow me, and let the dead bury their dead.

Luke 9

57 And it came to pass as they walked in the way, a certain man said to him, I will follow you wheresoever you go. 58 Jesus said to him, The foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to repose his head. 59 But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. 60 And Jesus said to him, Let the dead bury their dead: but you go, set forth the kingdom of God. 61 And another said, I will follow you Lord, but permit me first to take my leave of them that are at home. 62 Jesus said to him, No man putting his hand to the plough, and looking back is apt for the kingdom of God.

McEvilly There is some apparent difference in the order in which the following events are recorded by SS. Mark, Luke, and Matthew. Interpreters are generally agreed that the arrangement adopted by St. Matthew is the correct one. The two other Evangelists describe these events as having taken place without any reference to the precise order in which they occurred. Indeed, the very form of expression used by them would clearly indicate, they meant to narrate the events as having occurred, sometime or other; while St. Matthew is particular in detailing the very order in which they occurred.

Weaved Together Matthew 8:18 And when Jesus saw great multitudes surrounding him, he commanded them to depart to the other side. And while they were going in the way, there came one of the scribes and said unto him, My Master, I will follow you wherever you go. Matthew 8:20 Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man has not a place in which to lay his head. Luke 9:59 And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and bury my father. Luke 9:60 Jesus said unto him, Leave the dead to bury their dead; but you, follow me and preach the kingdom of God. Luke 9:61 And another said unto him, I will follow you, my Lord; but first suffer me to go and salute my household and come. Luke 9:62 Jesus said unto him, There is no one who puts his hand to the plough and looks behind him, and yet is fit for the kingdom of God.

MARK

The Storm on the Lake

Mark 4:36-40 Matt 8:23-27 Luke 8:22-25

Mark 4

36 And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37 And there arose a great storm of wind, and the waves beat into the boat so that the boat was filled. 38 And he was in the hinder part of the boat sleeping upon a pillow: and they raise him, and say to him, Master, does it not pertain to you that we perish? 39 And rising up he threatened the wind, and said to the sea, Peace, be still. And the wind ceased: and there was made a great calm. 40 And he said to them, Why are you fearful? Neither yet have you faith? And they feared with great fear: and they said one to another, Who is this (do you think) that both wind and sea obey him?

Matthew 8

23 And when he entered into the boat, his Disciples followed him: 24 and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying, Lord, save us, we perish. 26 And he said to them, Why are you fearful O you of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. 27 Moreover the men marveled saying, What manner of man is this, for the winds and the sea obey him?

Luke 8

22 And it came to pass one day: and he went up into a boat, and his Disciples, and he said to them, Let us go over the lake. And they launched forth. 23 And when they were sailing, he slept: and there fell a storm of wind into the lake, and they were filled, and were in danger. 24 And they came and raised him, saying, Master, we perish. But he rising rebuked the wind and the tempest of water and it ceased, and there was made a calm. 25 And he said to them, Where is your faith? Who fearing, marveled one to another, saying, Who is this, (do you think), that he commands both the winds and the sea, and they obey him?

St. Augustine "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea." And so the story goes on, until we come to the words, "And He came into His own city." (Mt 8:23-10:1) Those two narratives which are told by Matthew in continuous succession,—namely, that regarding the calm upon the sea after Jesus was roused from His sleep and had commanded the winds, and that concerning the persons who were possessed with the fierce devil, and who brake their bands and were driven into the wilderness,—are given also in like manner by Mark and Luke. (Mark 4:36 Luke 8:22-37) Some parts of these stories are expressed, indeed, in different terms by the different writers, but the sense remains the same. This is the case, for example, when Matthew represents the Lord to have said, "Why are ye fearful, O ye of little faith?" (Mt 8:26) while Mark's version is, "Why are ye fearful? Is it that ye have no faith?" (Mark 4:40) For Mark's word refers to that perfect faith which is like a grain of mustard seed; and so he, too, speaks in effect of the "little faith." Luke, again, puts it thus: "Where is your faith?" (Luke 8:25) Accordingly, the whole utterance may perhaps have gone thus: "Why are ye fearful? Where is your faith, O ye of little faith?" And so one of them records one part, and another part, of the entire saying. The same may be the case with the words spoken by the disciples when they awoke Him. Matthew gives us: "Lord, save us: we perish." (Mt 8:25) Mark has: "Master, carest Thou not that we perish?" (Mark 4:38) And Luke says simply, "Master, we perish." (Luke 8:28) These different expressions, however, convey one and the same meaning on the part of those who were awaking the Lord, and who were wishful to secure their safety. Neither need we inquire which of these several forms is to be preferred as the one actually addressed to Christ. For whether they really used the one or the other of these three phraseologies, or expressed themselves in different words, which are unrecorded by any one of the evangelists, but which were equally well adapted to give the like representation of what was meant, what difference does it make in the fact itself? At the same time, it may also possibly have been the case that, when several parties in concert were trying to awake Him, all these various modes of expression had been used, one by one person, and another by another. In the same way, too, we may deal with the exclamation on the stilling of the tempest, which, according to Matthew, was, "What manner of man is this, that the winds and the sea obey Him?" (Mt 8:27) according to Mark, "What man, thinkest thou, is this, that both the wind and the sea obey Him?" (Mark 4:41) and according to Luke, "What man, thinkest thou, is this? for He commandeth both the winds and the sea, and they obey Him." Who can fail to see that the sense in all these forms is quite identical? For the expression, "What man, thinkest thou, is this?" has precisely the same import with the other, "What manner of man is this?" And where the words "He commandeth" are omitted, it can at least be understood as a matter of course that the obedience is rendered to the person commanding.

Weaved Together And he said to them on that day in the evening, Let us go over to the other side of the lake; and he left the multitudes. And Jesus went up and sat in the ship, he and his disciples, and there were with them other ships. And there occurred on the sea a great tempest of whirlwind and wind, Luke 8:23c and the ship was on the point of sinking from the greatness of the waves. Mark 4:38a But Jesus was sleeping on a cushion in the stern of the ship; Matthew 8:25 and his disciples came and awoke him, and said unto him, Our Lord, save us; lo, we perish. Luke 8:24b And he rose, and rebuked the winds and the turbulence of the water, and said to the sea, Be still, for you are rebuked; Mark 4:39b and the wind was still, and there was a great calm. Mark 4:40 And he said unto them, Why are you thus afraid? And why have ye no faith? Luke 8:25b And they feared greatly. And they marveled, and said one to another, Who, think you, is this, who commands also the wind and the waves and the sea, and they obey him?

The Possessed Man of Gerasa

Mark 5:1-20 Matt 8:28-34 Luke 8:26-39

Mark 5

1 And they came beyond the strait of the sea into the country of the Gerasenes. 2 And as he went out of the boat, immediately there met him out of the sepulchers a man in an unclean spirit, 3 that had his dwelling in the sepulchers, and neither with chains could any man now bind him. 4 For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and nobody could tame him. And he was always day and night in the sepulchers and in the mountains, crying and cutting himself with stones: 6 and seeing Jesus afar off, he ran and adored him: 7 and crying with a great voice, said, What to me and you Jesus the Son of God Most High? I adjure by God that you torment me not. 8 For he said unto him go out of the man you unclean spirit. 9 And he asked him, What is your name? And he said to him, My name is Legion: because we are many. 10 And he besought him much, that he would not expel him out of the country. 11 And there was there about the mountain a great herd of swine, feeding. 12 And the spirits besought him, saying, Send us into the swine, that we may enter into them. 13 And Jesus immediately granted unto them. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14 And they that fed them, fled, and carried news into the city and into the fields. And they went forth to see what was done. 15 And they came to Jesus, and they saw him that was vexed of the devil, sitting clothed, and well in his wits: and they were afraid. 16 And they that had seen it, told them in what manner he had been dealt withal that had the devil: and of the swine. 17 And they began to desire him that he would depart from their coasts. 18 And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him, 19 and he admitted him not, but said to him, Go into your house to yours, and tell them how great things the Lord has done for you, and has had mercy upon you. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done to him: and all marveled.

Matthew 8

28 And when he came beyond the water into the country of the Gadarenes, there met him two that had devils, coming forth out of the sepulchers, exceedingly fierce, so that none could pass by that way. 29 And behold they cried saying, What is between us and you Jesus the Son of God? Are you come here to torment us before the time? 30 And there was not far from them a herd of many swine feeding. 31 And the devils besought him saying, If you cast us out, send us into the herd of swine. 32 And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with violence headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters

Luke 8

26 And they sailed to the country of the Gerasenes, which is over against Galilee. 27 And when he came forth to the land, there met him a certain man that had a devil now a very long time, and he did not wear clothes, neither did he tarry in house, but in the monuments. 28 And as he saw Jesus, he fell down before him: and crying out with a great voice, he said, What is to me and you, Jesus Son of God Most High: I beseech you do not torment me. 29 For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters: and breaking the bonds, was driven of the devil into the deserts. 30 And Jesus asked him, saying, What is your name? But he said Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go into the depth. 32 And there was there a herd of many swine feeding on the mountain: and they desired him that he would permit them to enter into them. And he permitted them. 33 The devils therefore went forth out of the man, and entered into the swine: and the herd with violence went headlong into the lake, and was stifled. 34 Which when the swineherds saw done, they fled: and told into the city and into the towns. 35 And they went forth to see that which was done: and they came to Jesus, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. 36 And they also that had seen told them how he had been made whole from the legion. 37 And all the multitude of the country of the Gerasenes besought him to depart from them: for they were taken with great fear. And he going up into the boat, returned. 38 And the man out of whom the devils were departed, desired him that he might be with him. But Jesus dismissed him, saying, 39 Return into your house, and tell how great things God has done to you. And he went through the whole city, preaching how great things Jesus had done to him.

McEvilly Matthew has "Two" men. St. Mark v. 2 ; Luke viii. 29, without denying that there were two, speak only of one, either because this one was more remarkably fierce, and savage than the other—and Mark and Luke only meant to narrate the substance of what took place — or because only one fully appreciated the blessing conferred on him, and wished to follow our Divine Redeemer (Luke viii. 38). The two Evangelists describe the wretched condition of this demoniac, to show the malice of the demons, and the great power of our Lord.

Weaved Together Luke 8:26 And they departed and came to the country of the Gadarenes, which is on the other side, opposite the land of Galilee. Luke 8:27a And when he went out of the ship to the land, there met him from among the tombs a man who had a devil for a long time, and wore no clothes, neither dwelt in a house, but among the tombs. Mark 5:3b And no man was able to bind him with chains, Mark 5:4a because any time that he was bound with chains and fetters he cut the chains and loosened the fetters; Luke 8:29c and he was snatched away of the devil into the desert, and no man was able to quiet him; and at all times, in the night and in the day, he would be among the tombs and in the mountains; Matthew 8:28b and no man was able to pass by that way; Mark 5:5b and he would cry out and wound himself with stones. Mark 5:6 And when he saw Jesus at a distance, he hastened and worshipped him, and cried with a loud voice and said, What have we to do with you, Jesus, Son of the most high God? I adjure you by God, torment me not. And Jesus commanded the unclean spirit to come out of the man: and he had suffered a long time since the time when he came into captivity to it. Luke 8:30 And Jesus asked him, What is your name? He said unto him, Legion; for there had entered into him many devils. Luke 8:31 And they besought him that he would not command them to depart into the depths. Luke 8:32 And there was there a herd of many swine, feeding in the mountain, and those devils besought him to give them leave to enter the swine; and he gave them leave. Luke 8:33 And the devils went out of the man and entered into the swine. Mark 5:13b And that herd hastened to the summit and fell down into the midst of the sea, about two thousand, and they were choked in the water. Luke 8:34 And when the keepers saw what happened, they fled, and told those in the cities and villages. Luke 8:35 And the people went out to see what had happened; and they came to Jesus, and found the man whose devils had gone out, clothed, modest, seated at the feet of Jesus; and they feared. Luke 8:36 And they reported what they saw, and how the man was healed who had a devil, Mark 5:16b and concerning those swine also.

Jairus' Daughter and the Woman with a Hemorrhage

Mark 5:21-43 Matt 9:18-26 Luke 8:40-56

Mark 5

21 And when Jesus had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea. 22 And there come one of the arch-synagogues, named Jairus: and seeing him, he fell down at his feet. 23 And besought him much, saying, That my daughter is at the point of death, come, impose your hands upon her, that she may be safe and live. 24 And he went with him, and a great multitude followed him, and they thronged him. 25 And a woman which was in an issue of blood twelve years, 26 and had suffered many things of many physicians, and had bestowed all that she had, neither was anything the better, but was rather worse: 27 when she had heard of Jesus, she came in the press behind him, and touched his garment. 28 For she said, That if I shall touch but his garment I shall be safe. 29 And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady. 30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who has touched my garments? 31 And his Disciples said to him, You see the multitude thronging you, and you say, Who has touched me? 32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her: came and fell down before him, and told him all the truth. 34 And he said to her, Daughter, your faith has made you safe, go in peace, and be whole of your malady. 35 As he was yet speaking, they come to the arch-synagogue, saying, That your daughter is dead: why do you trouble the Master any further? 36 But Jesus having heard the word that was spoken, said to the arch-synagogue, Fear not: only believe. 37 And he admitted not any man to follow him, but Peter and James and John the brother of James. 38 And they come to the arch-synagogue's house, and he saw a tumult, and folks weeping and wailing much. 39 And going in, he said to them, Why make this ado and weep? The wench is not dead, but sleeping. 40 And they derided him. But he having put forth all, took the father and the mother of the wench, and them that were with him, and they went in where the wench was lying. 41 And holding the wench's hand, he said to her, *Tolitha cumi*, which is being interpreted, Wench, I say to you, arise. 42 And forthwith the wench rose up, and walked. And she was twelve years old: and they were astonished with great astonishment. 43 And he commanded them earnestly that nobody should know it: and he bade that something should be given her to eat.

Matthew 9

18 As he was speaking this unto them, behold a certain governor approached and adored him, saying, Lord, my daughter is even now dead: but come, lay your hand upon her, and she shall live. 19 And Jesus rising up followed him, and his Disciples. 20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself, If I shall touch only his garment: I shall be safe. 22 But Jesus turning and seeing her, said, Have a good heart daughter, your faith has made you safe. And the woman became whole from that hour. 23 And when Jesus came into the house of the governor, and saw minstrels and the multitude keeping a stir, 24 he said, Depart: for the wench is not dead, but sleeps. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose. 26 And this fame went forth into all that country.

Luke 8

40 And it came to pass, when Jesus was returned, the multitude received him: and all were expecting him. 41 And behold there came a man whose name was Jairus, and he was a prince of the synagogue, and he fell at the feet of Jesus, desiring him that he would enter into his house, 42 because he had an only daughter almost twelve years old, and she was a dying. And it chanced, while he went, he was thronged of the multitudes. 43 And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon physicians, neither could she be cured of any. 44 She came behind him, and touched the hem of his garment: and forthwith the flux of her blood stinted. 45 And Jesus said, Who is it that touched me? And all denying, Peter said, and they that were with him, Master, the multitudes throng and press you, and do you say, Who touched me? 46 And Jesus said, Somebody has touched me: for I know that there is virtue proceeded from me. 47 And the woman seeing that she was not hid, came trembling, and fell down before his feet: and for what cause she had touched him, she showed before all the people: and how forthwith she was made whole. 48 But he said to her, Daughter, your faith has made you safe, go your way in peace. 49 As he was yet speaking, there came one to the prince of the synagogue, saying to him, That your daughter is dead, trouble him not. 50 And Jesus hearing this word, answered the father of the maid, Fear not: believe only, and she shall be safe. And when he came to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. 52 And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleeps. 53 And they derided him, knowing that she was dead. 54 But he holding her hand cried, saying, Maid arise. 55 And her spirit returned, and she rose incontinent. And he bade them to give her something to eat. 56 And her parents were astonished, whom he commanded to tell no man that which was done.

St. Augustine Mark and Luke, in like manner give this same account, only they do not keep by the same order now. For they bring up this narrative in a different place, and insert it in another connection; to wit, at the point where He crosses the lake and returns from the country of the Gerasenes, after casting out the devils and permitting them to go into the swine. Thus Mark introduces it, after he has related what took place among the Gerasenes, in the following manner: "And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet," etc. (5:21-43) By this, then, we are certainly to understand that the occurrence in connection with the daughter of the ruler of the synagogue did take place after Jesus had passed across the lake again in the ship. It does not, however, appear from the words themselves how long after that passage this thing happened. But that some time did elapse is clear. For had there not been an interval, no period would be left within which those circumstances might fall which Matthew has just related in the matter of the feast in his house. These, indeed, he has told after the fashion of the evangelists, as if they were the story of another person's doings. But they are the story really of what took place in his own case, and at his own house. And after that narrative, what follows in the immediate context is nothing else than this notice of the daughter of the ruler of the synagogue. For he has constructed the whole recital in such a manner, that the mode of transition from one thing to the other has itself indicated with sufficient clearness that the words immediately,

MARK

following give the narrative of what actually took place in immediate consecution. For after mentioning, in connection with the former incident, those words which Jesus spake with respect to the new cloth and the new wine, he has subjoined these other words, without any interruption in the narrative, namely, "While He spake these things unto them, behold, there came a certain ruler." And this shows that, if the person approached Him while He was speaking these things, nothing else either done or said by Him could have intervened. In Mark's account, on the other hand, the place is quite apparent, as we have already pointed out, where other things [left unrecorded by him] might very well have come in. The case is much the same also with Luke, who, when he proceeds to follow up his version of the story of the miracle wrought among the Gerasenes, by giving his account of the daughter of the ruler of the synagogue, does not pass on to that in any such way as to place it in antagonism with Matthew's version, who, by his words, "While He yet spake these things," gives us plainly to understand that the occurrence took place after those parables about the cloth and the wine. For when he has concluded his statement of what happened among the Gerasenes, Lc passes to the next subject in the following manner; "And it came to pass that, when Jesus was returned, the people gladly received Him; for they were all waiting for Him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet," and so on. (Luke 8:40-56) Thus we are given to understand that the crowd did indeed receive Jesus forthwith on the said occasion: for He was the person for whose return they were waiting. But what is conveyed in the words which are directly added, "And, behold, there came a man whose name was Jairus," is not to be taken to have occurred literally in immediate succession. On the contrary, the feast with the publicans, as Matthew records it, took place before that. For Matthew connects this present incident with that feast in such a way as to make it impossible for us to suppose that any other sequence of events can be the correct order. In this narrative, then, which we have undertaken to consider at present, all these three evangelists indeed are unquestionably at one in the account which they give of the woman who was afflicted with the issue of blood. Nor is it a matter of any real consequence, that something which is passed by in silence by one of them is related by another; or that Mc says, "Who touched my clothes?" while Lc says, "Who touched me?" For the one has only adopted the phrase in use and wont, whereas the other has given the stricter expression. But for all that, both of them convey the same meaning. For it is more usual with us to say, "You are tearing me," than to say, "You are tearing my clothes;" as, notwithstanding the term, the sense we wish to convey is obvious enough. At the same time, however, there remains the fact that Matthew represents the ruler of the synagogue to have spoken to the Lord of his daughter, not merely as one likely to die, or as dying, or as on the very point of expiring, but as even then dead; while these other two evangelists report her as now nigh unto death, but not yet really dead, and keep so strictly to that version of the circumstances, that they tell us how the persons came at a later stage with the intelligence of her actual death, and with the message that for this reason the Master ought not now to trouble Himself by coming, with the purpose of laying His hand upon her, and so preventing her from dying,—the matter not being put as if He was one possessed of ability to raise the once dead to life. It becomes necessary for us, therefore, to investigate this fact lest it may seem to exhibit any contradiction between the accounts. And the way to explain it is to suppose that, by reason of brevity in the narrative, Matthew has preferred to express it as if the Lord had been really asked to do what it is clear He did actually do, namely, raise the dead to life. For what Matthew directs our attention to, is not the mere words spoken by the father about his daughter, but what is of more importance, his mind and purpose. Thus he has given words calculated to represent the father's real thoughts. For he had so thoroughly despaired of his child's case, that not believing that she whom he had just left dying, could possibly now be found yet in life, his thought rather was that she might be made alive again. Accordingly two of the evangelists have introduced the words which were literally spoken by Jairus. But Matthew has exhibited rather what the man secretly wished and thought. Thus both petitions were really addressed to the Lord; namely, either that He should restore the dying damsel, or that, if she was already dead, He might raise her to life again. But as it was Matthew's object to tell the whole story in short compass, he has represented the father as directly expressing in his request what, it is certain, had been his own real wish, and what Christ actually did. It is true, indeed, that if those two evangelists, or one of them, had told us that the father himself spake the words which the parties who came from his house uttered,—namely, that Jesus should not now trouble Himself, because the damsel had died,—then the words which Matthew has put into his mouth would not be in harmony with his thoughts. But, as the case really stands, it is not said that he gave his consent to the parties who brought that report, and who bade the Master no more think of coming now. And together with this, we have to observe, that when the Lord addressed him in these terms, "Fear not: believe only, and she shall be made whole," (Luke 8:50) He did not find fault with him on the ground of his want of belief, but really encouraged him to a yet stronger faith. For this ruler had faith like that which was exhibited by the person who said, "Lord, I believe; help Thou mine unbelief." (Mark 9:24) Seeing, then, that the case stands thus, from these varied and yet not inconsistent modes of statement adopted by the evangelists, we evidently learn a lesson of the utmost utility, and of great necessity,—namely, that in any man's words the thing which we ought narrowly to regard is only the writer's thought which was meant to be expressed, and to which the words ought to be subservient; and further, that we should not suppose one to be giving an incorrect statement, if he happens to convey in different words what the person really meant whose words he fails to reproduce literally. And we ought not to let the wretched cavillers at words fancy that truth must be tied somehow or other to the jots and tittles of letters; whereas the fact is, that not in the matter of words only, but equally in all other methods by which sentiments are indicated, the sentiment itself, and nothing else, is what ought to be looked at. Moreover, as to the circumstance that some codices of Matthew's Gospel contain the reading, "For the woman is not dead, but sleepeth," while Mark and Luke certify that she was a damsel of the age of twelve years, we may suppose that Matthew has followed the Hebrew mode of speech here. For in other passages of Scripture, as well as here, it is found that not only those who had already known a man, but all females in general, including untouched virgins, are called women. That is the case, for instance, where it is written of Eve, "He made it into a woman;" (Gen 2:22) and again, in the book of Numbers, where the women who have not known a man by lying with him, that is to say, the virgins, are ordered to be saved from being put to death. (Num 31:18) Adopting the same phraseology, Paul, too, says of Christ Himself, that He was "made of a woman." 298 And it is better, therefore, to understand the matter according to these analogies, than to suppose that this damsel of twelve years of age was already married, or had known a man. (St. Augustine harmony of the Gospels 2,27)

MARK

Jesus at Nazareth

Mark 6:1-6 Matt 13:53-58 Luke 4:16-30

Mark 6

1 AND going out from there, he went into his country: and his Disciples followed him. 2 And when the Sabbath came, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying, Where did this fellow come by all these things? And what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon? Why, are not also his sisters here with us? And they were scandalized in him. 4 And Jesus said to them, That there is not a prophet without honor, but in his own country, and in his own house, and in his own kindred. 5 And he could not do any miracle there, but only cured a few that were sick, imposing his hands. 6 And he marveled because of their incredulity: and he went about the towns in circuit preaching.

Matthew 13

53 And it came to pass: when Jesus had ended these parables, he passed from there. 54 And coming into his own country, he taught them in their synagogues, so that they marveled and said, Where did this fellow come by this wisdom and virtues? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joseph, and Simon and Jude: 56 and his sisters, are they not all with us? Where therefore has he gotten all these things? 57 And they were scandalized in him. But Jesus said to them, There is not a prophet without honor but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

Luke 4

16 And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day, into the synagogue: and he rose up to read. 17 And the book of Isaiah the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, 18 *The Spirit of the Lord upon me for which he anointed me, to evangelize unto the poor, he sent me to heal the contrite of heart, 19 To preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* 20 And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all the synagogue were bent upon him. 21 And he began to say unto them, That this day is fulfilled the Scripture in your ears. 22 And all gave testimony to him: and they marveled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son? 23 And he said to them, Certainly you will say to me this similitude, Physician, cure yourself: as great things as we have heard done in Capernaum, do also here in your country. 24 And he said, Amen, I say to you, that no prophet is accepted in his own country. 25 In truth I say to you, there were many widows in the days of Elijah in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth: 26 and to none of them was Elijah sent, but into Zarephath of Sidon, to a widow woman. 27 And there were many lepers in Israel under Elisha the prophet: and none of them was made clean but Naaman the Syrian. 28 And all in the synagogue was filled with anger, hearing these things. 29 And they rose, and cast him out of the city: and they brought him to the edge of the hill, whereupon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them, went his way.

McEvilly The order of narrative followed by St. Matthew is preferred by many commentators. Others (among them St. Augustine), follow the order of St. Mark (iv.), Luke (viii.), both of whom inform us, that after proposing the preceding parable to the multitude, our Redeemer passed into the country of the Gerasens; and St. Mark (iv. 35) says, that "on that day, when evening was come, He said: Let us pass over to the other side." However, it may be said in reply, by the advocates of the former opinion, that from St. Mark (iv. 10) it is clear, the twelve Apostles were with Him, when He spoke the parables. Now, Matthew—one of the twelve—was not called, till after He crossed over to the country of the Gerasens, as appears from Matthew (viii. and ix.) Hence, the parables were not uttered till after that event, and the words of St. Mark, just quoted, "that day" will only mean, as St. Luke has it, "on a certain day" (viii. 22), or about that time, in *illo tempore*. St. Luke (iv.), according to St. Augustine, narrates, by anticipation, the arrival of our Lord at Nazareth, as is clear from the words, "*quanta audivimm facta in Capernaum*" (iv. 23), whereas, at this time He performed no miracles at Capernaum or anywhere else. Hence, St. Luke records this event by anticipation, because the prophecy read by him in the synagogue from Isaiah (Luke iv. 18), perfectly accorded with the descent of the Holy Ghost upon him, which St. Luke records as having occurred previously (iii. 22), and indeed, it was a fitting preparation for the work of preaching the Gospel, which St. Luke commences to narrate.

MARK

The Mission of the Apostles

Mark 6:7-13 Matt 10:1-15 Luke 9:1-6

Mark 6

7 And he called the Twelve: and began to send them two and two; and gave them power over unclean spirits. 8 And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse, 9 but shod with sandals: and that they should not put on two coats. 10 And he said to them, Whosoever you shall enter into a house, there tarry until you depart there. 11 And whosoever shall not receive you, nor hear you: going forth from there shake off the dust from your feet for a testimony to them. 12 And going forth they preached that they should do penance: 13 and they cast out many devils, and anointed with oil many sick, and healed them.

Matthew 10

1 AND having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity. 2 And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alphaeus, and Thaddeus, 4 Simon Cananean, and Judas Iscariot, who also betrayed him. 5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles you go not, and into the cities of the Samaritans you enter not: 6 but go rather to the sheep that are perished of the house of Israel. 7 And going preach, saying, That the kingdom of heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis you give. 9 Do not possess gold, nor silver, nor money in your purses: 10 not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry until you go forth. 12 And when you enter into the house, salute it, saying, Peace be to this house. 13 And if so be that house be worthy, your peace shall come upon it. But if it be not worthy: your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the Day of Judgment then for that city.

Luke 9

1 AND calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. 2 And he sent them to preach the kingdom of God: and to heal the sick. 3 And he said to them, take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. 4 And into whatsoever house you enter, tarry there, and there do not depart. 5 And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. 6 And going forth they went a circuit from town to town, evangelizing and curing everywhere.

McEvilly The other Evangelists (Mark 3:13; Luke 6:13), inform us, that our Lord had chosen His twelve Apostles before He delivered the Sermon on the Mount, in order that they might be constantly in His society, as witnesses of His doctrine and miracles, to be sent in due time to preach, vested with miraculous powers and authority required for the efficacious discharge of their exalted functions. St. Matthew, in recording the Sermon on the Mount (chapter 5 etc.), omits all allusion to the election of the twelve Apostles from among His disciples, or, the circumstances of the time and place in which this first occurred, as is circumstantially narrated by St. Luke, (6:13, etc.) He merely briefly alludes to it here immediately in connection with the first public mission on which they were sent as Apostles, with miraculous powers to confirm their teaching. The mission referred to here is recorded (Mark 6:7; Luke 9:2). Most likely, the account of this mission should be inserted between chapters 13 and 14 of St. Matthew. For, St. Mark interposes the account of the mission recorded here, between the history of our Lord's arrival in Nazareth, and that of the Baptist's death; and both Mark (6) and Luke (9) relate, that the Apostles returned to our Lord to render an account of their mission, after Herod had expressed his belief that John had been resuscitated in the person of our Lord, and, that then, our Lord and the Apostles retired into a desert place. The order, then, in which things occurred, is this: The Apostles are sent to teach the Jews; John is beheaded; Herod hearing of Jesus, is perplexed who He is; the Apostles return from their mission; our Redeemer retires with them beyond the lake to a desert place; He satiates, with five loaves and two fishes, the vast multitude, who, on the near approach of the Pasch, flocked around Him, etc.

MARK

Herod Thinks Jesus is John, Raised

Mark 6:14-16 Matt 14:1-2 Luke 9:7-9

Mark 6

14 And king Herod heard, for his name was manifest, and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him. 15 And others said, That it is Elijah. But others said, That it is a prophet, as one of the prophets. 16 Which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

Matthew 14

1 AT that time Herod the tetrarch heard the fame of Jesus: 2 and said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him.

Luke 9

7 And Herod the tetrarch heard all things that were done by him: and he staggered because it was said of some, That John was risen from the dead. 8 But of others, That Elijah has appeared: and of others, that a prophet, one of the old ones, was risen. 9 And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him.

St. Augustine Matthew says, "At that time," not, On that day, or, In that same hour; for Mark relates the same circumstances, but not in the same order. He places this after the mission of the disciples to preach, though not implying that it necessarily follows there; any more than Luke, who follows the same order as Mark.

McEvilly Matt. 14:1. "At that time." What precise period is here referred to, is a subject of dispute. It happened after the beheading of the Baptist. It is inferred from the Gospel of St. John (6:4), that the Baptist was beheaded some time near the Pasch. For, the departure of our Redeemer on hearing of John's death (Mt. 14:14), is identified with that recorded (John 6:1), when He performed the miracle of the multiplication of the bread. Which Pasch it is that "was near at hand" (John 6:4) is uncertain. It most likely was the fourth Pasch, after our Lord's baptism. Before this Pasch, John was beheaded. This occurred after the mission of the Apostles, recorded (Mt. 10), as is clear from Mark (6:14), Luke (9:7), both of whom immediately subjoin John's decollation to the narrative of the mission of the Apostles; and both say, that it was after the Apostles returned from their mission, our Lord was informed of the Baptist's death and then it was, the departure of our Redeemer recorded in Mt. 14:13 took place. St. Matthew states in 13:13, that it was after our Redeemer heard of John's death while traversing Galilee, teaching and performing miracles, He retired and departed across the water.

John Baptist is Put into Prison for Reprehending Herod's Incestuous Adultery.

Mark 6:17-20 Matt 14:3-5 Luke 3:19-20

Mark 6

17 For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philip his brother, because he had married her. 18 For John said to Herod, It is not lawful for you to have your brother's wife. 19 And Herodias laid in wait for him: and was desirous to kill him, and could not. 20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

Matthew 14

3 For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife. 4 For John said unto him, It is not lawful for you to have her. 5 And willing to put him to death, he feared the people: because they esteemed him as a prophet.

Luke 3

19 And Herod the tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did: 20 he added this also above all, and shut up John into prison.

St. Augustine Luke does not give this in the same order, but where he is speaking of the Lord's baptism, so that he took beforehand an event which happened long afterwards. For after that saying of John's concerning the Lord, that His fan is in His hand, he straightway adds this, which, as we may gather from John's Gospel, did not follow immediately. For he relates that after Jesus was baptized, He went into Galilee, and thence returned into Judaea, and baptized there near to the Jordan before John was cast into prison. But neither Matthew nor Mark have placed John's imprisonment in that order in which it appears from their own writings that it took place; for they also say that when John was delivered up, the Lord went into Galilee, and after many things there done, then by occasion of the fame of Christ reaching Herod they relate what took place in the imprisonment and beheading of John. (*St. Augustine Harmony of the Gospels 2.44*)

John the Baptist Beheaded

Mark 6:21-31 Matt 14:6-12

Mark 6

21 And when a convenient day was fallen, Herod made the supper of his birthday to the princes and the tribunes and the chief of Galilee. 22 And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table: the king said to the damsel, Ask of me what you will, and I will give it you. 23 And he swore to her, That whatsoever you shall ask I will give you, though the half of my kingdom. 24 Who when she was gone forth, said to her mother, What shall I ask? But she said, The head of John the Baptist. 25 And when she was gone in by and by with haste to the king, she asked, saying, I desire that forthwith you give me in a platter the head of John the Baptist. 26 And the king was stricken sad. Because of his oath, and for them that sat together at the table he would not displease her: 27 but sending the hangman, commanded that his head should be brought in a platter. 28 And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. 29 Which his disciples hearing, came and took his body: and they put it in a monument. 30 And the Apostles gathering together unto Jesus, made relation to him of all things that they had done and taught. 31 And he said to them, Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat.

Matthew 14

6 But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before of her mother said, Give me here in a dish the head of John the Baptist. 9 And the king was stricken sad: yet because of his oath and for them that sat with him at table, he commanded it to be given. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it: and came and told Jesus.

McEvilly Matt. 14:9. "The king was struck sad" Some are of opinion, with St. Jerome, that the king was really glad of the pretext this opportunity, as it were, afforded him, of carrying out his designs against the Baptist; and that the whole affair of the request on the part of Salome—the daughter of Herodias—was previously agreed on by common concert between Herod and his adulterous wife. Others, with St. Augustine, consider that Herod was really "sad." For, besides that the Evangelist says so, in the plainest terms, it is most likely, that, although, Herod, in the beginning, when he cast the Baptist into prison, would have him slain, had he not dreaded a popular commotion (v. 5); still, in the course of his imprisonment, he began to reverence his sanctity, and willingly listened to him (Mark vi. 20), and was, therefore, sorry for the rash promise he made. Moreover, all the circumstances under which he was called upon to put him to death, the time, the place, the odium, attached to so unnatural a proceeding, were calculated to cause him real sorrow.

St. Augustine Matthew and Mark, have placed the fact of John's imprisonment in that position in their narratives which, as is apparent also from their own writings, belonged to it in the actual order of events. For they, too, have told us how it was on John's being cast into prison that the Lord went into Galilee;(Mt 4:12 Mark 1:14) and then, after [relating] a number of things which He did in Galilee, they come to Herod's admonition or doubt as to the rising again from the dead of that John whom he beheaded;(Mt 14:13-14) and in connection with this latter occasion, they give us the story of all that occurred in the matter of John's incarceration and death.

Feeding the Five Thousand

Mark 6:32-44 Matt 14:13-21 Luke 9:10-17 John 6:1-15

Mark 6

32 And going up into the boat, they went into a desert place apart. 33 And they saw them going away, and many knew: and they ran flocking there on foot from all cities, and prevented them. 34 And going forth, Jesus saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: 36 dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. 37 And he answering, said, Give them to eat. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat. 38 And he said to them, How many loaves do you have? Go and see. And when they knew, they say, Five and two fishes. 39 And he commanded them that they should make all sit down by companies upon the green grass. 40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and broke the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. 42 And all did eat, and had their fill. 43 And they took up the leavings, twelve baskets full of fragments: and of the fishes. 44 And they that did eat were five thousand men.

Matthew 14

13 Which when Jesus had heard, he retired from there by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: you give them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, Bring them here to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed and broke, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, besides women and children.

Luke 9

10 And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belonged to Bethsaida. 11 Which the multitudes understanding, followed him: and he received them, and spoke to them of the kingdom of God, and them that had need of cure he healed. 12 And the day began to draw toward an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find food: because here we are in a desert place. 13 And he said to them, Give them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude. 14 And there were men almost five thousand. And he said to his Disciples, make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he broke, and distributed to his Disciples, for to set before the multitudes. 17 And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

John 6

1 AFTER these things Jesus went beyond the sea of Galilee, which is of Tiberias: 2 And a great multitude followed him, because they saw the signs which he did upon those that were sick. 3 Jesus therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When Jesus therefore had lifted up his eyes, and saw that a very great multitude coming to him, he said to Philip, Where shall we buy bread: that these may eat? 6 And this he said, tempting him. For himself he knew what he would do. 7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, said to him. 9 There is a boy here that has five barley loaves, and two fishes but what are these among so many? 10 Jesus therefore said, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 Jesus therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14 Those men therefore when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15 Jesus therefore when he knew that they would come to take him, and make him king, he fled again into the mountain himself alone.

St. Augustine After stating how the report of John's death was brought to Christ, Matthew continues his account, and introduces it in the following connection: "When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities. And He went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." (Mt 14:13-14) He mentions, therefore, that this took place immediately after John had suffered. Consequently it was after this that those things took place which have been previously recorded—namely, the circumstances which alarmed Herod, and induced him to say, "John have I beheaded." (Luke 9:9) For it must surely be understood that these incidents occurred subsequently which report carried to the ears of Herod, so that he became anxious, and was in perplexity as to who that person possibly could be of whom he heard things so remarkable, when he had himself put John to death. Mark, again, after relating how John suffered, mentions that the disciples who had been sent forth returned to Jesus, and told Him all that they had done and

MARK

taught; and that the Lord (a fact which he alone records) directed them to rest for a little while in a desert place, and that He went on board a vessel with them, and departed; and that the crowds of people, when they perceived that movement, went before them to that place; and that the Lord had compassion on them, and taught them many things; and that, when the hour was now advancing, it came to pass that all who were present were made to eat of the five loaves and the two fishes. (Mark 6:30-41) This miracle has been recorded by all the four evangelists. For in like manner, Luke, who has given an account of the death of John at a much earlier stage in his narrative, (Luke 3:20) in connection with the occasion of which we have spoken, in the present context tells us first of Herod's perplexity as to who the Lord could be, and immediately thereafter appends statements to the same effect with those in Mark,—namely, that the apostles returned to Him, and reported to Him all that they had done; and that then He took them with Him and departed into a desert place, and that the multitudes followed Him thither, and that He spake to them concerning the kingdom of God, and restored those who stood in need of healing. Then, too, he mentions that, when the day was declining, the miracle of the five loaves was wrought. (Luke 9:10-17) But John, again, who differs greatly from those three in this respect, that he deals more with the discourses which the Lord delivered than with the works which He so marvelously wrought, after recording how He left Judaea and departed the second time into Galilee, which departure is understood to have taken place at the time to which the other evangelists also refer when they tell us that on John's imprisonment He went into Galilee,—after recording this, I say, John inserts in the immediate context of his narrative the considerable discourse which He spake as He was passing through Samaria, on the occasion of His meeting with the Samaritan woman whom He found at the well; and then he states that two days after this He departed thence and went into Galilee, and that thereupon He came to Cana of Galilee, where He had turned the water into wine, and that there He healed the son of a certain nobleman. (John 4:3,5,43-54) But as to other things which the rest have told us He did and said in Galilee, John is silent. At the same time, however, he mentions something which the others have left unnoticed,—namely, the fact that He went up to Jerusalem on the day of the feast, and there wrought the miracle on the man who had the infirmity of thirty-eight years standing, and who found no one by whose help he might be carried down to the pool in which people afflicted with various diseases were healed. In connection with this, John also relates how He spake many things on that occasion. He tells us, further, that after these events He departed across the sea of Galilee, which is also the sea of Tiberias, and that a great multitude followed Him; that thereupon He went away to a mountain, and there sat with His disciples,—the passover, a feast of the Jews, being then nigh; that then, on lifting up His eyes and seeing a very great company, He fed them with the five loaves and the two fishes; (John 5-6:13) which notice is given us also by the other evangelists. And this makes it certain that he has passed by those incidents which form the course along which these others have come to introduce the notice of this miracle into their narratives. Nevertheless, while different methods of narration, as it appears, are prosecuted, and while the first three evangelists have thus left unnoticed certain matters which the fourth has recorded, we see how those three, on the one hand, who have been keeping nearly the same course, have found a direct meeting-point with each other at this miracle of the five loaves; and how this fourth writer, on the other hand, who is conversant above all with the profound teachings of the Lord's discourses, in relating some other matters on which the rest are silent, has sped round in a certain method upon their track, and, while about to soar off from their pathway after a brief space again into the region of loftier subjects, has found a meeting-point with them in the view of presenting this narrative of the miracle of the five loaves, which is common to them all. **OF THE QUESTION AS TO HOW THE FOUR EVANGELISTS HARMONIZE WITH EACH OTHER ON THIS SAME SUBJECT OF THE MIRACLE OF THE FIVE LOAVES.** Matthew then proceeds and carries on his narrative in due consecution to the said incident connected with the five loaves in the following manner: "And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat;" and so forth, down to where we read, "And the number of those who ate was five thousand men, besides women and children." (Mt 14:15-21) This miracle, therefore, which all the four evangelists record, (Mark 6:34-44 Luke 9:12-17) and in which they are supposed to betray certain discrepancies with each other, must be examined and subjected to discussion, in order that we may also learn from this instance some rules which will be applicable to all other similar cases in the form of principles regulating modes of statement in which, however diverse they may be, the same sense is nevertheless retained, and the same veracity in the expression of matters of fact is preserved. And, indeed, this investigation ought to begin not with Matthew, although that would be in accordance with the order in which the evangelists stand, but rather with John, by whom the narrative in question is told with such particularity as to record even the names of the disciples with whom the Lord conversed on this subject. For he gives the history in the following terms: "When Jesus then lifted up His eyes, and saw a very great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are they among so many? Jesus said therefore, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. And when they were filled, He said unto His disciples, Gather up the fragments that remain, that they be not lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." (John 5:5-13) The inquiry which we have here to handle does not concern itself with a statement given by this evangelist, in which he specifies the kind of loaves; for he has not omitted to mention, what has been omitted by the others, that they were barley loaves. Neither does the question deal with what he has left unnoticed,—namely, the fact that, in addition to the five thousand men, there were also women and children, as Matthew tells us. And it ought now by all means to be a settled matter, and one kept regularly in view in all such investigations, that no one should find any difficulty in the mere circumstance that something which is unrecorded by one writer is related by another. But the question here is as to how the several matters narrated by these writers may be [shown to be] all true, so that the one of them, in giving his own peculiar version, does not put out of court the account offered by the other. For if the Lord, according to the narrative of John, on seeing the multitudes before Him, asked Philip, with the view of proving him, whence bread might be got to be given to them, a difficulty may be raised as to the truth of the statement which is made by the others,—namely, that the disciples first said to the Lord that He should send the multitudes away, in order that they might go and purchase food for themselves in the neighboring localities, and that He made this reply to them, according to Matthew: "They need not depart; give ye them to eat." (Mt 14:16) With this last Mc and Lc also agree, only that they leave out the words, "They need not depart." We are to suppose, therefore, that after these words the Lord looked at the multitude, and spoke to Philip in the terms which John records, but which those others have omitted. Then the reply which, according to John, was made by Philip, is mentioned by Mc as having been given by the disciples, —the intention being, that we should understand Philip to have returned this answer as the mouthpiece of the rest; although they may also have put the plural number in place of the singular, according to very frequent usage. The words here actually ascribed to Philip—namely, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6:7) —have their counterpart in this version by Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" (Mark 6:37) The expression, again, which the same Mc relates to have been used by the Lord, namely, "How many loaves have ye?" has been passed by without notice by the rest. On the other hand, the statement occurring in John, to the effect that Andrew made the suggestion about the five loaves and the two fishes, appears in the others, who use here the plural number instead of the singular, as a notice referring the suggestion to the disciples generally. And, indeed, Lc has coupled Philip's reply together with Andrew's answer in one sentence. For when he says, "We have no more but five loaves and two fishes," he reports Andrew's response; but when he adds, "except we should go and buy meat for all this people," he seems to carry us back to Philip's reply, only that he has left unnoticed the "two hundred pennyworth." At the same time, that [sentence about the going

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and buying meat] may also be understood to be implied in Andrew's own words. For after saying, "There is a lad here which hath five barley loaves and two fishes," he likewise subjoined, "But what are they among so many?" And this last clause really means the same as the expression in question, namely, "except we should go and buy meat for all this people." From all this variety of statement which is found in connection with a genuine harmony in regard to the matters of fact and the ideas conveyed, it becomes sufficiently clear that we have the wholesome lesson inculcated upon us, that what we have to look to in studying a person's words is nothing else than the intention of the speakers; in setting forth which intention all truthful narrators ought to take the utmost pains when they record anything, whether it may relate to man, or to angels, or to God. For the subjects' mind and intention admit of being expressed in words which should leave no appearance of any discrepancies as regards the matter of fact. In this connection, it is true, we ought not to omit to direct the reader's attention to certain other matters which may turn out to be of a kindred nature with those already considered. One of these is found in the circumstance that Lc has stated that they were ordered to sit down by fifties, whereas Mark's version is that it was by hundreds and by fifties. This difference, however, creates no real difficulty. The truth is, that the one has reported simply a part, and the other has given the whole. For the evangelist who has introduced the notice of the hundreds as well as the fifties has just mentioned something which the other has left unmentioned. But there is no contradiction between them on that account. If, indeed, the one had noticed only the fifties, and the other only the hundreds, they might certainly have seemed to be in some antagonism with each other, and it might not have been easy to make it plain that both instructions were actually uttered, although only the one has been specified by the former writer, and the other by the latter. And yet, even in such a case, who will not acknowledge that when the matter was subjected to more careful consideration, the solution should have been discovered? This I have instanced now for this reason, that matters of that kind do often present themselves, which, while they really contain no discrepancies, appear to do so to persons who pay insufficient attention to them, and pronounce upon them inconsiderately.

Jesus Walks on the Water

Mark 6:45-52 Matt 14:22-33 John 6:16-21

Mark 6

45 And immediately he compelled his Disciples to go up into the boat that they might go before him beyond the strait to Bethsaida: while himself did dismiss the people. 46 And when he had dismissed them, he went into the mountain to pray. 47 And when it was late, the boat was in the midst of the sea, and himself alone on the land. 48 And seeing them laboring in rowing, for the wind was against them, and about the fourth watch of the night he came to them walking upon the sea: and he would have passed by them. 49 But they seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear not. 51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: 52 for they understood not concerning the loaves: for their heart was blinded.

Matthew 14

22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, until he dismissed the multitudes. 23 And having dismissed the multitude, he ascended into a mountain alone to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves. For the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were for fear they cried out. 27 And immediately Jesus spoke unto them, saying, Have confidence: it is I, fear not. 28 And Peter making answer said, Lord if it be you, bid me to come to you upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, save me. 31 And incontinent Jesus stretching forth his hand took hold of him, and said unto him, O you of little faith, why did you doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying, Indeed you are the Son of God.

John 6

16 And when evening came, his Disciples were down to the sea. 17 And when they were gone up into the ship, they came beyond the sea into Capernaum and now it was dark, and Jesus did not come unto them. 18 And the sea arose, by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and to draw near to the ship, and they feared. 20 But he said to them, It is I, fear not. 21 They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went.

St. Augustine Matthew goes on with his account in the following terms: "And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night He came unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit;" and so on, down to the words, "They came and worshipped Him, saying, Of a truth Thou art the Son of God." (Mt 14:23-33) In like manner, Mark, after narrating the miracle of the five loaves, gives his account of this same incident in the following terms: "And when it was

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late, the ship was in the midst of the sea, and He alone on the land. And He saw them toiling in rowing: for the wind was contrary to them," and so on. (Mark 6:47-54) This is similar to Matthew's version, except that nothing is said as to Peter's walking upon the waters. But here we must see to it, that no difficulty be found in what Mc has stated regarding the Lord, namely, that, when He walked upon the waters, He would also have passed by them. For in what way could they have understood this, were it not that He was really proceeding in a different direction from them, as if minded to pass those persons by like strangers, who were so far from recognizing Him that they took Him to be a spirit? Who, however, is so obtuse as not to perceive that this bears a mystical significance? At the same time, too, He came to the help of the men in their perturbation and outcry, and said to them, "Be of good cheer, it is I; be not afraid." What is the explanation, therefore, of His wish to pass by those persons whom nevertheless He thus encouraged when they were in terror, but that that intention to pass them by was made to serve the purpose of drawing forth those cries to which it was meet to bear succour? Furthermore, John still tarries for a little space with these others. For, after his recital of the miracle of the five loaves, he also gives us some account of the vessel that labored, and of the Lord's act in walking upon the sea. This notice he connects with his preceding narrative in the following manner: "When Jesus therefore perceived that they would come and take Him by force and make Him a king, He departed again into a mountain Himself alone. And when it became late, His disciples went down unto the sea; and when they had entered into a ship, they came over the sea to Capernaum: and it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew," and so on. (John 6:15-21) In this there cannot appear to be anything contrary to the records preserved in the other Gospels, unless it be the circumstance that Matthew tells us how, when the multitudes were sent away, He went up into a mountain, in order that there He might pray alone; while John states that He was on a mountain with those same multitudes whom He fed with the five loaves. But seeing that John also informs us how He departed into a mountain after the said miracle, to preclude His being taken possession of by the multitudes, who wished to make Him a king, it is surely evident that they had come down from the mountain to more level ground when those loaves were provided for the crowds. And consequently there is no contradiction between the statements made by Matthew and John as to His going up again to the mountain. The only difference is, that Matthew uses the phrase "He went up," while John's term is "He departed." And there would be an antagonism between these two, only if in departing He had not gone up. Nor, again, is any want of harmony betrayed by the fact that Matthew's words are, "He went up into a mountain apart to pray;" whereas John puts it thus: "When He perceived that they would come to make Him a king, He departed again into a mountain Himself alone." Surely the matter of the departure is in no way a thing antagonistic to the matter of prayer. For, indeed, the Lord, who in His own person transformed the body of our humiliation in order that He might make it like unto the body of His own glory, (Phil 3:21) hereby taught us also the truth that the matter of departure should be to us in like manner grave matter for prayer. Neither, again, is there any defect of consistency proved by the circumstance that Matthew has told us first how He commanded His disciples to embark in the little ship, and to go before Him unto the other side of the lake until He sent the multitudes away, and then informs us that, after the multitudes were sent away, He Himself went up into a mountain alone to pray; while John mentions first that He departed unto a mountain alone, and then proceeds thus: "And when it became late, His disciples came down unto the sea; and when they had entered into a ship," etc. For who will not perceive that, in recapitulating the facts, John has spoken of something as actually done at a later point by the disciples, which Jesus had already charged them to do before His own departure unto the mountain; just as it is a familiar procedure in discourse, to revert in some fashion or other to any matter which otherwise would have been passed over. But inasmuch as it may not be specifically noted that a reversion, especially when done briefly and instantaneously, is made to something omitted, the auditors are sometimes led to suppose that the occurrence which is mentioned at the later stage also took place literally at the later period. In this way the evangelist's statement really is, that to those persons whom he had described as embarking in the ship and coming across the sea to Capernaum, the Lord came, walking toward them upon the waters, as they were toiling in the deep; which approach of the Lord of course took place at the earlier point, during the said voyage in which they were making their way to Capernaum. On the other hand, Luke, after the record of the miracle of the five loaves, passes to another subject, and diverges from this order of narration. For he makes no mention of that little ship, and of the Lord's pathway over the waters. But after the statement conveyed in these words, "And they did all eat, and were filled, and there was taken up of fragments that remained to them twelve baskets," he has subjoined the following notice: "And it came to pass, as He was alone praying, His disciples were with Him; and He asked them, saying, Who say the people that I am?" (Luke 9:17-18) Thus he relates in this succession something new, which is not given by those three who have left us the account of the manner in which the Lord walked upon the waters, and came to the disciples when they were on the voyage. It ought not, however, on this account, to be supposed that it was on that same mountain to which Matthew has told us He went up in order to pray alone, that He said to His disciples, "Who say the people that I am?" For Luke, too, seems to harmonize with Matthew in this, because his words are, "as He was alone praying;" while Matthew's were, "He went up unto a mountain alone to pray." But it must by all means be held to have been on a different occasion that He put this question, since [it is said here, both that] He prayed alone, and [that] the disciples were with Him. Thus Luke, indeed, has mentioned only the fact of His being alone, but has said nothing of His being without His disciples, as is the case with Matthew and John, since [according to these latter] they left Him in order to go before Him to the other side of the sea. For with unmistakeable plainness Lc has added the statement that "His disciples also were with Him." Consequently, in saying that He was alone, he meant his statement to refer to the multitudes, who did not abide with Him.

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Other Miracles

Mark 6:53-56 Matt 14:34-36 John 6:22-25

Mark 6

53 And when they had passed over, they came into the land of Gennesaret, and set to the shore. 54 And when they were gone out of the boat, incontinent they knew him: 55 and running through the whole country, they began to carry about in couches those that were ill at ease, where they heard he was. 56 And wheresoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

Matthew 14

34 And having passed the water, they came into the country of Genesar. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

John 6

22 The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Jesus had not entered into the boat with his Disciples, but that his Disciples only were departed: 23 But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. 24 When therefore the multitude saw that Jesus was not there, nor his Disciples, they went up into the boats, and came to Capernaum seeking Jesus. 25 And when they had found him beyond the sea, they said to him, Rabbi, when did you get here?

McEvilly Matt 14:34. "Genesar;" or, as Mark has it, "Gennesaret" (vi. 53), is not to be confounded with Gerasa (Matt. viii. 28), whose people besought Him to depart from them, after the herd of swine was drowned. "Gennesaret," was some distance from Bethsaida, to which our Lord ordered His disciples to repair (Mark vi. 45). It was on the same side of the lake—the western side—with Capernaum and Bethsaida. From Gennesaret our Lord went to Capernaum, where He delivered the discourse on the blessed Eucharist, recorded by St. John' chap. vi. In this way the accounts given by St. Matthew are perfectly reconciled with that given by St. John, chap. vi.

What Defiles a Person - Traditional and Real

Mark 7:1-23 Matt 15:1-20

Mark 7

1 AND there assembled together unto him the Pharisees and certain of the scribes, coming from Jerusalem. 2 And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. 3 For the Pharisees and all the Jews, unless they often wash their hands, eat not, holding the tradition of the ancients: 4 and from the market, unless they be washed, they eat not; and many other things there be that were delivered unto them to observe, the washings of cups and cruises, and of brazen vessels and beds. 5 And the Pharisees and scribes asked him, Why do not your Disciples walk according to the tradition of the ancients, but they eat bread with common hands? 6 But he answering, said to them, Well did Isaiah prophesy of you hypocrites, as it is written, *This people honors me with their lips, but their heart is far from me. 7 And in vain do they worship me, teaching doctrines, precepts of men.* 8 For leaving the commandment of God, you hold the traditions of men, the washings of cruises and cups: and many other things you do like to these. 9 And he said to them, well do you frustrate the precept of God, that you may observe your own tradition. 10 For Moses said, *Honor your father and your mother.* And, *He that shall curse father or mother, dying let him die.* 11 But you say, If a man say to father or mother, *Corban*, which is a gift, whatsoever proceeds from me, shall profit you. 12 And further you suffer him not to do ought for his father or mother. 13 Defeating the word of God for your own tradition, which you have given forth: and many other things of this sort you do. 14 And calling again the multitude unto him, he said to them, Hear me all of you, and understand. 15 Nothing is without a man entering into him that can defile him: but the things that proceed from a man, those are they that make a man common. 16 If any man has ears to hear, let him hear. 17 And when he had entered into the house from the multitude, his Disciples asked him about the parable. 18 And he said to them, So are you also unskillful? Do you not understand that everything from without, entering into a man, cannot make him common: 19 because it enters not into his heart, but goes into the belly, and is cast out into the privy, purging all the meats? 20 But he said that the things which come forth from a man, they make a man common. 21 For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, 22 thefts, avarice, wickedness, guile, impudicity, an evil eye, blasphemy, pride, foolishness. 23 All these evils proceed from within, and make a man common.

Matthew 15

1 THEN came to him from Jerusalem scribes and Pharisees, saying, 2 Why do your Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said, 4 *Honor father and mother:* And: *He that shall curse father or mother, dying let him die.* 5 But you say, Whosoever shall say to father or mother, The gift whatsoever proceeds from me, shall profit you: 6 and shall not honor his father or his mother: and you have made frustrate the commandment of God for your own tradition. 7 Hypocrites, well has Isaiah prophesied of you, saying, 8 *This people honor me with their lips: but their heart is far from me. 9 And in vain do they worship me, teaching doctrines and commandments of men.* 10 And having called together the multitudes unto him, he said to them, Hear and understand. 11 Not that which enters into the mouth, defiles a man: but that which proceeds out of the mouth that defiles a man. 12 Then came his Disciples, and said to him, Do you know that the Pharisees, when they heard his word, were scandalized? 13 But he answering said: All planting which my heavenly Father has not planted, shall be rooted up. 14 Let them alone: blind they are guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15 And Peter answering said to him, Expound us this parable. 16 But he said, Are you also as yet without understanding? 17 Do you not understand that all that enters into the mouth, goes into the belly, and is cast forth into the privy? 18 But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. 19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man. But to eat with unwashed hands, does not defile a man.

McEvilly St. Mark commences with the testimony of the Prophet; and then subjoins the declaration (vii. 9), which St. Matthew places in the beginning. It is a matter of indifference which order we adopt. It is in favor of the order observed by St. Mark, that, after quoting the prophetic testimony and applying it, he shows, that the Pharisees had transgressed, in a twofold way, against the commandments of God... Matthew has (v.3) "For, God said." Mark has, "For, Moses said;" but it is the same. For, God said it through Moses.

Weaved Together Mark 7:1 And there came to him Pharisees and scribes, come from Jerusalem. Mark 7:2 And when they saw some of his disciples eating bread while they had not washed their hands, they found fault. Mark 7:3 For all of the Jews and the Pharisees, if they wash not their hands thoroughly, eat not; for they held to the ordinance of the elders. Mark 7:4 And they ate not what was bought from the market, except they washed it; and many other things did they keep of what they had received, such as the washing of cups, and measures, and vessels of brass, and couches. Mark 7:5 And scribes and Pharisees asked him, Why do your disciples not walk according to the ordinances of the elders, but eat bread without washing their hands? Matthew 15:3 Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? God said, Honor your father and your mother; and, Whosoever reviles his father and his mother shall surely die. Mark 7:11 But ye say, If a man say to his father or to his mother, What you receive from me is an offering,— Mark 7:12 and you suffer him not to do anything for his father or his mother; Mark 7:13 and you make void and reject the word of God by reason of the ordinance that you have ordained and commanded, such as the washing of cups and measures, and what resembles that you do much. Mark 7:8 And ye forsook the command of God, and held to the ordinance of men. Mark 7:9 Do ye well to wrong the command of God in order that you may establish your ordinance? Matthew 15:7 You hypocrites, well did Isaiah the prophet prophesy concerning you, and say, Matthew 15:8 This people honor me with its lips; But their heart is very far from me. Matthew 15:9 But in vain do they fear me, In that they teach the commands of men. Mark 7:14 And Jesus called all the multitude, and said unto them, Hear me, all of you, and understand: Mark 7:15 nothing without the man, which then enters him, is able to defile him; but what goes out of him, that it is which defiles the man. Mark 7:16 He that has ears that hear, let him hear. Matthew 15:12 Then his disciples drew near, and said unto him, Do you know that the Pharisees which heard this word were angry? Matthew 15:13 He answered and said unto them, Every plant which my Father which is in heaven planted not shall be uprooted. Matthew 15:14 Let them alone; for they are blind leading blind. And if the blind lead the blind, both of them shall fall into a hollow. And when Jesus entered the house from the multitude, Simon Cephas asked him, and said unto him, My Lord, explain to us that parable. Mark 7:18b He said unto them, Do ye also thus not understand? Do you not know that everything that enters into the man from without cannot defile him; Mark 7:19 because it enters not into his heart; it enters into his stomach only, and thence is cast forth in the cleansing which makes clean all the food? Matthew 15:18 The thing which goes forth from the mouth of the man proceeds from his heart, and it is that which defiles the man. Mark 7:21 From within the heart of men proceed evil thoughts, Mark 7:22 fornication, adultery, theft, false witness, murder, injustice, wickedness, deceit, stupidity, evil eye, calumny, pride, foolishness: Mark 7:23 these evils all of them from within proceed from the heart, and they are the things which defile the man: Matthew 15:20b but if a man eat while he washes not his hands, he is not defiled.

The Canaanite Woman

Mark 7:24-30 Matt 15:21-28

Mark 7

24 And rising from there, he went into the coasts of Tyre and Sidon: and entering into a house, he desired that no man should know, and he could not be hid. 25 For a woman, immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. 26 For the woman was a Gentile, a Syro-Phoenician born. And she besought him that he would cast forth the devil out of her daughter. 27 Who said to her, Suffer first the children to be filled: for it is not good to take the children's bread, and cast it to the dogs. 28 But she answered and said to him, Yes, Lord, for the whelps also eat under the table of the crumbs of the children. 29 And he said to her, For this saying go your way, the devil is gone out of your daughter. 30 And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out.

Matthew 15

21 And Jesus went forth from there and retired into the quarters of Tyre and Sidon. 22 And behold a woman of Canaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the son of David: my daughter is sore vexed of a devil. 23 Who answered her not a word. And his Disciples came and besought him saying, Dismiss her: because she cries out after us: 24 and he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25 But she came and adored him, saying, Lord, help me. 26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. 27 But she said, Yes Lord: for the whelps also eat of the crumbs that fall from the table of their masters. 28 Then Jesus answering said to her, O woman, great is your faith: be it done to you as you will: and her daughter was made whole from that hour.

Lapide A Canaanite, not of Cana in Galilee, but one of the posterity of Canaan, the son of Ham, the son of Noah. The Canaanites were of the seven nations of Palestine. They dwelt near the coast, as appears from Numb. xiii. 29, and were expelled by Joshua, but not entirely. They remained in Phœnicia, that is to say in Tyre and Sidon, which the Hebrews were never able to capture. Sidon, the founder of the city of that name, is called (Gen. x. 15.) the first-born of Canaan, the son of Ham. The Canaanites therefore are the same as the Phœnicians. For this reason the LXX, in Joshua v. 1. instead of kings of Canaan, translate kings of Phœnicia. Mark (5:26.) calls this woman, a Syrophœnician, because she was from that part of Phœnicia which borders upon Syria, or rather because Syria includes Phœnicia and all the adjacent countries which lie between the Mediterranean Sea and the river Euphrates. Moreover Mark calls her a Greek. She was called a Greek, although she was a Syrian, because in the New Testament especially by S. Paul, all Gentiles are called Greeks. (See Rom. i. 17. Gal. iii. 28.). This was because of the wide extension of the Greek language, which in time became extended to Syria.

St. Augustine Matthew, accordingly, proceeds with his narrative, after the notice of that discourse which the Lord delivered in the presence of the Pharisees on the subject of the unwashed hands. Preserving also the order of the succeeding events, as far as it is indicated by the transitions from the one to the other, he introduces this account into the context in the following manner: "And Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word," and so on, down to the words, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Mt 15:22-28) This story of the woman of Canaan is recorded also by Mark, who keeps the same order of events, and gives no occasion to raise any question as to a want of harmony, unless it be found in the circumstance that he tells us how the Lord was in the house at the time when the said woman came to Him with the petition on behalf of her daughter. (Mark 7:24-30) Now we might readily suppose that Matthew has simply omitted mention of the house, while nevertheless relating the same occurrence. But inasmuch as he states that the disciples made the suggestion to Him in these terms, "Send her away, for she crieth after us," he seems to imply distinctly that the woman gave utterance to these cries of entreaty behind the Lord as He walked on. In what sense, then, could it have been "in the house," unless we are to take Mc to have intimated the fact, that she had gone into the place where Jesus then was, when he mentioned at the beginning of the narrative that He was in the house? But when Matthew says that "He answered her not a word," he has given us also to understand what neither of the two evangelists has related explicitly,—namely, the fact that during that silence which He maintained Jesus went out of the house. And in this manner all the other particulars are brought into a connection which from this point onwards presents no kind of appearance of discrepancy. For as to what Mc records with respect to the answer which the Lord gave her, to the effect that it was not meet to take the children's bread and cast it unto the dogs, that, reply was returned only after the interposition of certain sayings which Matthew has not left unrecorded. That is to say, [we are to suppose that] there came in first the request which the disciples addressed to Him in regard to the woman's case, and the answer He gave them, to the effect that He was not sent but unto the lost sheep of the house of Israel; that next there was her own approach, or, in other words, her coming after Him, and worshipping Him, saying, "Lord, help me;" and that then, after all these incidents, those words were spoken which have been recorded by both the evangelists.

Weaved Together Matthew 15:21 And Jesus went out thence, and came to the borders of Tyre and Sidon. And he entered into a certain house, and desired that no man should know it; and he could not be hid. Mark 7:25a But straightway a Canaanitish woman, whose daughter had an unclean spirit, heard of him. Mark 7:26a And that woman was a Gentile of Emesa of Syria. Matthew 15:22b And she came out after him, crying out, and saying, Have mercy upon me, my Lord, you son of David; for my daughter is seized in an evil way by Satan. Matthew 15:23 And he answered her not a word. And his disciples came and besought him, and said, Send her away: for she cries after us. Matthew 15:24 He answered and said unto them, I was not sent except to the sheep that are gone astray of the house of Israel. Matthew 15:25 But she came and worshipped him, and said, My Lord, help me, have mercy upon me. Matthew 15:26 Jesus said unto her, It is not seemly that the children's bread should be taken and thrown to the dogs. Matthew 15:27 But she said, Yea, my Lord: the dogs also eat of the crumbs that fall from their masters' tables, and live. Matthew 15:28a Then said Jesus unto her, O woman, great is your faith: it shall be unto you as you have desired. Mark 7:29b Go then your way; and because of this word, the devil is gone out of your daughter. Matthew 15:28b And her daughter was healed in that hour. Mark 7:30 And that woman went away to her house, and found her daughter laid upon the bed, and the devil gone out of her.

MARK

Healing of a Deaf-Mute

Mark 7:31-37 Matt 15:29-31

Mark 7

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring to him one deaf and mute, and they besought him that he would impose his hand upon him. 33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue. 34 And looking up unto heaven, he groaned, and said to him, *Ephphetha*, which is, Be opened. 35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. 36 And he commanded them not to tell anybody. But how much he commanded them, so much the more a great deal did they publish it. 37 And so much the more did they wonder, saying, He has done all things well: he has made both the deaf to hear, and the mute to speak.

Matthew 15

29 And when Jesus was passed from there, he came beside the Sea of Galilee: and ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them mute persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 so that the multitudes marveled seeing the mute speak, the lame walk, the blind see: and they magnified the God of Israel.

McEvilly Matthew says, "He came near the Sea of Galilee." St. Mark (vii. 31), says, that leaving the borders of Tyre, "He came by Sidon, to the Sea of Galilee, through the midst of the coasts of Decapolis." How our Redeemer could have gone from Tyre to Sidon on His way to the Sea of Galilee, when He should, it would seem, on the contrary, have gone from Sidon to Tyre to the Sea of Galilee, is a subject of controversy with commentators. In the common Greek, the words, "by Sidon," are omitted. They are, however, found in the Codex Vaticanus, and in all the later copies. If the reading now quoted be correct, all we can say is, that our Redeemer had some good reasons for taking the circuitous northerly route by Sidon to the Sea of Galilee, of which the Evangelist makes no mention. "Decapolis" the country of the ten cities, some on the east, and others on the west of the Jordan. Our Redeemer passed through the midst of this district on His way to the Sea of Galilee. St. Mark states, that on His arrival, He cured a man that "was deaf and dumb" of which miracle no mention is here made by St. Matthew. The man was, most likely, not deaf by nature, he only stammered, or, had a difficulty of speech. Matthew 15: 30 The cures of these multitudes is passed over by St. Mark, who only records the cure above alluded to. St. Matthew and St. Mark both give a full account of all that took place.

Feeding of the Four Thousand

Mark 8:1-10 Matt 15:32-39

Mark 8

1 In those days again when there was a great multitude, and had not anything to eat: calling his Disciples together, he said to them, 2 I have compassion upon the multitude: because lo, three days they now endure with me, neither have anything to eat. 3 And if I dismiss them fasting into their home, they will faint in the way: for some of them came far off. 4 And his Disciples answered him, where may a man fill them here with bread in the wilderness? 5 And he asked them, How many loaves do you have? Who said, Seven. 6 And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he broke, and gave to his Disciples for to set before them, and they did set them before the multitude. 7 And they had a few little fishes: and he blessed them, and commanded them to be set before them. 8 And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. 9 And they that had eaten were about four thousand: and he dismissed them. 10 And immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha.

Matthew 15

32 And Jesus called together his Disciples, and said: I pity the multitude: because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way. 33 And the Disciples say unto him: where then may we get so many loaves in the desert as to fill so great a multitude? 34 And Jesus said to them, How many loaves do you have? But they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down upon the ground. 36 And taking the seven loaves and the fishes, and giving thanks, he broke, and gave to his Disciples, and the Disciples gave to the people. 37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, beside children and women. 39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magadan.

Lapide Mark (viii. 10), instead of Magedan has Dalmanutha, either because the place had two names, as S. Augustine thinks, and some codices of Mark have Magedan instead of Dalmanutha; or rather because there were two places or towns near one another, and Christ came to the confines of both when He came to the shore which pertained to each town.

MARK

Aquinas But why was it that when there were fewer loaves, that more left over loaves remained, namely, when He filled five thousand with five loaves? It can be said that the miracles were the same, or, what is more, the seven baskets of this miracle were of larger capacity than the twelve baskets of the former. Chrysostom says that He performed two different miracles, and He performed them in different ways, so that the disciples would remember them better. In the first miracle there were as many baskets left over as Apostles. Here, however, there were the same number as the initial number of loaves of bread. (*Aquinas, St. Thomas (2012-02-06). Commentary on the Gospel of St. Matthew (p. 552)*)

Weaved Together Matthew 15:32 And Jesus called his disciples, and said unto them, I have compassion on this multitude, because of their continuing with me three days, having nothing to eat; and to send them away fasting I am not willing, lest they faint in the way, Mark 8:3b some of them having come from far. Matthew 15:33 His disciples said unto him, Whence have we in the desert bread wherewith to satisfy all this multitude? Matthew 15:34 Jesus said unto them, How many loaves do you have? Matthew 15:35 They said unto him, Seven, and a few small fishes. And he commanded the multitudes to sit down upon the ground; Matthew 15:36 and he took those seven loaves and the fish, and blessed, and broke, and gave to his disciples to set before them; and the disciples set before the multitudes. Matthew 15:37 And they all ate, and were satisfied: and they took that which remained over of the fragments, seven basketfuls. Matthew 15:38 And the people that ate were four thousand men, besides the women and children. Matthew 15:39 And when the multitudes departed, he went up into the boat, and came to the borders of Magada.

Against Seeking Signs, the Sign of Jonah

Mark 8:11-13 Matt 16:1-4

Mark 8

11 And the Pharisees went forth, and began to question with him, asking of him a sign from heaven, tempting him. 12 And groaning in spirit, he said, Why does this generation ask a sign? Amen, I say to you, a sign shall not be given to this generation. 13 And leaving them, he went up again into his boat, and passed beyond the strait.

Matthew 16

1 AND there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven. 2 But he answered and said to them, When it is evening, you say, It will be fair weather, for the element is red. 3 And in the morning, This day there will be a tempest, for the element does glow and lowering. The face therefore of the element you have skill to discern: and the signs of times can you not? 4 The naughty and adulterous generation seeks for a sign: and there shall not a sign be given it, but the sign of Jonah the prophet. And he left them and went away.

St. Augustine This has already been recorded in another connection by the same Matthew.(Mt 12:38) Hence again and again we must hold by the position that the Lord spake the same words on repeated occasions; so that when any completely irreconcilable difference appears between statements of His utterances, we are to understand the words to have been spoken twice over. In this case, indeed, Mc also keeps the same order; and after his account of the miracle of the seven loaves, subjoins the same intimation as is given us in Matthew, only with this difference, that Matthew's expression for the locality is not Dalmanutha, as is read in certain codices, but Magedan.(Mark 8:10-12) There is no reason, however, for questioning the fact that it is the same place that is intended under both names. For most codices, even of Mark's Gospel, give no other reading than that of Magedan. Neither should any difficulty be felt in the fact that Mc does not say, as Matthew does, that in the answer which the Lord returned to those who sought after a sign, He referred to Jonah, but mentions simply that He replied in these terms: "There shall no sign be given unto it." For we are given to understand what kind of sign they asked—namely, one from heaven. And he has simply omitted to specify the words which Matthew has introduced regarding Jonah.

Weaved Together Matthew 16:1 And the Pharisees and Sadducees came to him, and began to seek a discussion with him. And they asked him to show them a sign from heaven, tempting him. Mark 8:12 And Jesus sighed within himself, and said, What sign seeks this evil and adulterous generation? It seeks a sign, and it shall not be given a sign, except the sign of Jonah the prophet. Mark 8:12 Verily I say unto you, This generation shall not be given a sign. Mark 8:13 And he left them, and went up into the boat, and went away to that side.

MARK

The Leaven of the Pharisees

Mark 8:14-21 Matt 16:5-12

Mark 8

14 And they forgot to take bread: and they had but one loaf with them in the boat. 15 And he commanded them, saying, Look well and beware of the leaven of the Pharisees, and the leaven of Herod. 16 And they reasoned among themselves, saying, because we have not bread. 17 Which Jesus knowing said to them, Why do you reason, because you have not bread? Do you not yet know nor understand? Are your hearts still blinded? 18 Having eyes you see not? And having ears you hear not? Neither do you remember? 19 When I broke five loaves among five thousand: and how many baskets full of fragments did you take up? They say to him, Twelve. 20 When also seven loaves among four thousand, how many baskets of fragments did you take up? And they say to him, Seven. 21 And he said to them, How do you not yet understand?

Matthew 16

5 And when his Disciples came over the water, they forgot to take bread. 6 Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves saying, Because we took not bread. 8 And Jesus knowing it, said, Why do you think within yourselves, O you of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10 Neither the seven loaves, among four thousand men, and how many maunders you took up? 11 Why do you not understand that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

McEvilly What St. Luke (12:1) records, "Beware of the leaven of the Pharisees, which is hypocrisy" is perfectly consistent with what is said here, though as having been uttered under different circumstances, It may be, that our Lord, on account of their importance, uttered them more than once.

St. Augustine The order of Matthew and Mark are the same.

Weaved Together Mark 8:14 And his disciples forgot to take with them bread, and there was not with them in the boat, not even one loaf. Mark 8:15 And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the leaven of Herod. Matthew 16:7 And they reflected within themselves that they had taken with them no bread. Matthew 16:8 And Jesus knew, and said unto them, Why do you think within yourselves, O you of little faith, and are anxious, because you have no bread? Mark 8:17b Until now do you not perceive or understand? Is your heart yet hard? Mark 8:18 And do you have eyes, and yet see not? And do you have ears, and yet hear not? Mark 8:19 And do you not remember when I broke those five loaves for five thousand? And how many baskets full of broken pieces you took up? They said, Twelve. Mark 8:20 He said unto them, And the seven also for four thousand: how many baskets full of broken pieces did you take up? They said, Seven. He said unto them, How have you not understood that I spoke not to you because of the bread, but that you should beware of the leaven of the Pharisees and Sadducees? Matthew 16:12 Then they understood that he spoke, not that they should beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees, which he called leaven.

The Blind Man at Bethsaida

Mark 8:22-26

22 And they came to Bethsaida: and they brought to him one blind, and desired him that he would touch him. 23 And taking the hand of the blind he led him forth out of the town: and spitting into his eyes, imposing his hands, he asked him if he saw anything. 24 And looking up, he said, I see men as it were trees, walking. 25 After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. 26 And he sent him into his house, saying, Go into your house: and if you enter into the town, tell nobody.

McEvilly St. Mark alone records this miracle.

MARK

Peter's Confession

Mark 8:27-30 Matt 16:13-20 Luke 9:18-21

Mark 8

27 And Jesus went forth and his Disciples into the towns of Caesarea Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am? 28 Who answered him, saying, John the Baptist, some Elijah, and others as it were one of the prophets. 29 Then he said to them, But whom do you say that I am? Peter answering said to him, You are Christ. 30 And he threatened them that they should not tell any man of him.

Matthew 16

13 And Jesus came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom do men say that the Son of man is? 14 But they said, Some John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets. 15 Jesus said to them, But whom do you say that I am? 16 Simon Peter answered and said, You are Christ the Son of the living God. 17 And Jesus answering, said to him, Blessed are you Simon Bar-Jonah: because flesh and blood has not revealed it to you, but my Father which is in heaven. 18 And I say to you, that you are Peter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it. 19 And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in the heavens: and whatsoever you shall loose in earth, it shall be loosed also in the heavens. 20 Then he commanded his Disciples that they should tell nobody that he was Jesus Christ.

Luke 9

18 And it came to pass; when he was alone praying, his Disciples also were with him: and he asked them saying, Whom do the multitudes say that I am? 19 But they answered, and said, John the Baptist: and some, Elijah: but some, that one of the prophets before time is risen. 20 And he said to them, But whom do you say that I am? Simon Peter answering, said, The Christ of God. 21 But he rebuking them, commanded that they should tell this to no man,

St. Augustine Matthew continues thus: "And Jesus came into the coasts of Caesarea Philippi; and He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that Thou art Jn the Baptist; some, Elias; and others, Jeremias, or one of the prophets;" and so on, down to the words, "And whatsoever thou shalt loose on earth shall be loosed in heaven." (Mt 16:13-19) Mc relates this nearly in the same order. But he has brought in before it a narrative which is given by him alone, —namely, that regarding the giving of sight to that blind man who said to the Lord, "I see men as trees walking." (Mark 8:22-29) Luke, again, also records this incident, inserting it after his account of the miracle of the five loaves; (Luke 9:18-20) and, as we have already shown above, the order of recollection which is followed in his case is not antagonistic to the order adopted by these others. Some difficulty, however, may be imagined in the circumstance that Luke's representation bears that the Lord put this question, as to whom men held Him to be, to His disciples at a time when He was alone praying, and when His disciples were also with Him; whereas Mark, on the other hand, tells us that the question was put by Him to the disciples when they were on the way. But this will be a difficulty only to the man who has never prayed on the way. I recollect having already stated that no one should suppose that Peter received that name for the first time on the occasion when He said to Him, "Thou art Peter, and upon this rock I will build my Church." For the time at which he did obtain this name was that referred to by John, when he mentions that he was addressed in these terms: "Thou shalt be called Cephas, which is, by interpretation, Peter." (Jn 1:42) Hence, too, we are as little to think that Peter got this designation on the occasion to which Mc alludes, when he recounts the twelve apostles individually by name, and tells us how James and Jn were called the sons of thunder, merely on the ground that in that passage he has recorded the fact that He surnamed him Peter. (Mark 3:16-19) For that circumstance is noticed there simply because it was suggested to the writer's recollection at that particular point, and not because it took place in actual fact at that specific time.

MARK

Passion and Resurrection Foretold

Mark 8:31-33 Matt 16:21-23 Luke 9:22

Mark 8

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and of the high priests and the scribes, and be killed: and after three days rise again. 32 And he spoke the word openly. And Peter taking him, began to rebuke him, 33 who turning, and seeing his Disciples, threatened Peter, saying, Go behind me Satan, because you savor not the things that are of God, but that are of men.

Matthew 16

21 From that time Jesus began to show his disciples, that he must go to Jerusalem, and suffer many things of the ancients and scribes and chief-priests, and be killed, and the third day rise again. 22 And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from you, this shall not be unto you. 23 Who turning said to Peter, Go after me Satan, you are a scandal unto me: because you savor not the things that are of God, but the things that are of men.

Luke 9

22 saying, That the Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

St. Augustine Matthew proceeds in the following strain: "Then He charged His disciples that they should tell no man that He was Jesus the Christ. From that time forth began Jesus to show unto His disciples how that He must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes;" and so on, down to where we read, "Thou savourest not the things that be of God, but those that be of men." (Mt 16:20-23) Mark and Luke add these passages in the same order. Only Lc says nothing about the opposition which Peter expressed to the passion of Christ.

Weaved Together Matthew 16:21a And henceforth began Jesus to show to his disciples that he was determined to go to Jerusalem, Mark 8:31b and suffer much, and be rejected of the elders, and of the chief priests, and of the scribes, and be killed, and on the third day rise. Mark 8:32a And he was speaking plainly. Matthew 16:22 And Simon Cephas, as one grieved for him, said, Far be you, my Lord, from that. Mark 8:33a And he turned, and looked upon his disciples, and rebuked Simon, and said, Matthew 16:23b Get behind me, Satan: for you are a stumblingblock unto me: for you think not of what pertains to God, but of what pertains to men.

The Doctrine of the Cross

Mark 8:34-9:1 Matt 16:24-28 Luke 9:23-27

Mark 8

34 And calling the multitude together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. 35 For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it. 36 For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? 37 Or what exchange shall a man give for his soul? 38 For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when, he shall come in the glory of his Father with the holy angels. 1 AND he said to them, Amen, I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

Matthew 16

24 Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For he that will save his life, shall lose it: and he that shall lose his life for me, shall find it. 26 For what does it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what exchange shall a man give for his soul? 27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28 Amen I say to you, there be some of them that stand here, that shall not taste death, until they see the Son of man coming in his kingdom.

Luke 9

23 And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he that will save his life, shall lose it: for he that shall lose his life for my sake, shall save it. 25 For what profit has a man if he gain the whole world, and lose himself, and cast away himself? 26 For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy angels. 27 And I say to you assuredly, There be some standing here that shall not taste death, until they see the kingdom of God.

St. Augustine Matthew continues thus: "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me;" and so on, down to the words, "And then He shall reward every man according to his work." (Mt 16:24-27) This is appended also by Mark, who keeps the same order. But he does not say of the Son of man, who was to come with His angels that He is to reward every man according to his work. Nevertheless, he mentions at the same time that the Lord spoke to this effect: "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He comes in the glory of His Father with the holy angels." (Mark 8:34-38) And this may be taken to bear the same sense as is expressed by Matthew, when he says, that "He shall reward every man

MARK

according to his work." Luke(9:25-26) also adds the same statements in the same order, slightly varying the terms indeed in which they are conveyed, but still showing a complete parallel with the others in regard to the truthful reproduction of the self-same ideas.

Weaved Together And Jesus called the multitudes with his disciples, and said unto them, Whosoever would come after me, let him deny himself, and take his cross every day, and 46 come after me. Mark 8:35 And whosoever would save his life shall lose it; and whosoever loses his life for my sake, and for the sake of my gospel, shall save it. Luke 9:25 What shall a man profit, if he gain all the world, and destroy his own life, or lose it? Mark 8:37 or what will a man give in ransom for his life? Mark 8:38 Whosoever shall deny me and my sayings in this sinful and adulterous generation, the Son of man also will deny him, when he comes in the glory of his Father with his holy angels. Matthew 16:27 For the Son of man is about to come in the glory of his Father with his holy angels; and then shall he reward each man according to his works. Mark 9:1 And he said unto them, Verily I say unto you, There be here now some standing that shall not taste death, until they see the kingdom of God come with strength, Matthew 16:28b and the Son of man who comes in his kingdom.

Jesus Transfigured

Mark 9:2-10 Matt 17:1-9 Luke 9:28-36

Mark 9

2 And after six days Jesus took Peter and James and John: and brought them alone into a high mountain apart, and was transfigured before them. 3 And his garments were made glistering and white exceeding as snow, the like thereof a fuller cannot make white upon the earth. 4 And there appeared to them Elijah with Moses: and they were talking with Jesus. 5 And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah. 6 For he knew not what he said: for they were freighted with fear. 7 And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son most dear: hear him. 8 And immediately looking about they saw no man anymore but Jesus only with them. 9 And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of man shall be risen again from the dead. 10 And they kept in the word with themselves: questioning together what that should be, when he shall be risen from the dead.

Matthew 17

1 AND after six days Jesus took unto him Peter and James and John his brother, and brings them into a high mountain apart. 2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3 And behold there appeared to them Moses and Elijah talking with him. 4 And Peter answering, said to Jesus, Lord, it is good for us to be here: if you desire, let us make here three tabernacles, one for you, and one for Moses, and one for Elijah. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear him. 6 And the Disciples hearing it, fell upon their face, and were sore afraid. 7 And Jesus came and touched them: and he said to them, Arise, and fear not. 8 And they lifting up their eyes, saw nobody, but only Jesus. 9 And as they descended from the mount, Jesus commanded them, saying, Tell the vision to nobody, until the Son of man be risen from the dead.

Luke 9

28 And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray. 29 And while he prayed, the shape of his countenance was altered: and his raiment white and glittering. 30 And behold two men talked with him, and they were Moses and Elijah, 31 appearing in majesty. And they told his departure that he should accomplish in Jerusalem. 32 But Peter and they that were with him were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to Jesus, Most er, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah: not knowing what he said. 34 And as he spoke these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 35 And a voice was made out of the cloud, saying, This is my beloved Son, hear him. 36 And while the voice was made, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

St. Augustine Matthew proceeds thus: "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom. And after six days, Jesus taketh Peter, James, and John his brother, and brought them up into an high mountain;" and so on, down to where we read, "Tell the vision to no man until the Son of man be risen again from the dead." This vision of the Lord upon the mount in the presence of the three disciples, Peter, James, and John, on which occasion also the testimony of the Father's voice was borne from heaven, is related by the three evangelists in the same order, and in a manner expressing the same sense completely. (Mt 17:1-9 Mark 8:39-9:9 Luke 9:27-36) And as regards other matters, they may be seen by the readers to be in accordance with those modes of narration of which we have given examples in many passages already, and in which there are diversities in expression without any consequent diversity in meaning. But with respect to the circumstance that Mark, along with Matthew, tells us how the event took place after six days, while Luke states that it was after eight days, those who find a difficulty here do not deserve to be set aside with contempt, but should be enlightened by the offering of explanations. For when we announce a space of days in these terms, "after so many days," sometimes we do not include in the number the day on which we speak, or the day on which the thing itself which we intimate beforehand or promise is declared to take place, but reckon only the intervening days, on the real and full and final expiry of which the incident in question is to occur. This is what Matthew and Mark have done. Leaving out of their calculation the day on which Jesus spoke these words, and the day on which He exhibited that memorable spectacle on the mount, they have regarded simply the intermediate days, and thus

MARK

have used the expression, "after six days." But Luke, reckoning in the extreme day at either end, that is to say, the first day and the last day, has made it "after eight days," in accordance with that mode of speech in which the part is put for the whole. Moreover, the statement which Lc makes with regard to Moses and Elias in these terms, "And it came to pass, as they departed from Him, Peter said unto Jesus, Most er, it is good for us to be here," and so forth, ought not to be considered antagonistic to what Matthew and Mc have subjoined to the same effect, as if they made Peter offer this suggestion while Moses and Elias were still talking with the Lord. For they have not expressly said that it was at that time, but rather they have simply left unnoticed the fact which Luke has added,—namely, that it was as they went away that Peter made the suggestion to the Lord with respect to the making of three tabernacles. At the same time, Luke has appended the intimation that it was as they were entering the cloud that the voice came from heaven,—a circumstance which is not affirmed, but which is as little contradicted, by the others.

Weaved Together Matthew 17:1 And after six days Jesus took Simon Cephas, and James, and John his brother, and brought them up into a high mountain, the three of them only. Luke 9:29a And while they were praying, Jesus changed, and became after the fashion of another person; and his face shone like the sun, and his raiment was very white like the snow, and as the light of lightning, so that nothing on earth can whiten like it. And there appeared unto him Moses and Elias talking to Jesus. Luke 9:31b And they thought that the time of his decease which was to be accomplished at Jerusalem had come. Luke 9:32 And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. Luke 9:33a And when they began to depart from him, Simon said unto Jesus, My Most er, it is good for us to be here: Matthew 17:4b and if you will, we will make here three tabernacles; one for you, and one for Moses, and one for Elijah; Luke 9:33c not knowing what he said, because of the fear which took possession of them. And while he was yet saying that, a bright cloud overshadowed them. Luke 9:34b And when they saw Moses and Elias that they had entered into that cloud, they feared again. Matthew 17:5b And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; hear ye therefore him. Luke 9:36a And when this voice was heard, Jesus was found alone. Matthew 17:6 And the disciples, when they heard the voice, fell on their faces from the fear which took hold of them. Matthew 17:7 And Jesus came and touched them and said, Arise, be not afraid. Matthew 17:8 And they lifted up their eyes, and saw Jesus as he was. Matthew 17:9 And when they went down from the mountain, Jesus charged them, and said unto them, Tell not what you have seen to any man, until the Son of man rise from among the dead. And they kept the word within themselves, and told no man in those days what they had seen. Mark 9:10b And they reflected among themselves, What is this word which he spoke unto us, I, when I am risen from among the dead?

On the Coming of Elijah

Mark 9:11-13 Matt 17:10-13

Mark 9

11 And they asked him, saying, What does the Pharisees then and the scribes say, that Elijah must come first? 12 Who answering said to them, Elijah when he comes first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be despised! 13 But I say to you that Elijah also has come, and they have done to him whatsoever they would, as it is written of him.

Matthew 17

10 And his Disciples asked him, saying, Why do the scribes say then, that Elijah must come first? 11 But he answering, said to them, Elijah indeed shall come, and restore all things. 12 And I say to you, that Elijah has already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. 13 Then the Disciples understood that of John the Baptist he had spoken to them.

St. Augustine Matthew goes on thus: "And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spoke unto them of John the Baptist." (Mt 17:10-13) This same passage is given also by Mark, who keeps also the same order; and although he exhibits some diversity of expression, he makes no departure from a truthful representation of the same sense. (Mark 9:10-12) He has not, however, added the statement, that the disciples understood that the Lord had referred to John the Baptist in saying that Elias was come already.

Weaved Together And his disciples asked him, and said, What is that which the scribes say, then, that Elijah must first come? Mark 9:12 He said unto them, Elijah comes first to set in order everything, and as it was written of the Son of man, that he should suffer many things, and be rejected. Mark 9:13 But I say unto you, that Elijah has come, and they knew him not, and have done unto him whatsoever they desired, as it was written of him. Matthew 17:12b In like manner the Son of man is to suffer of them. Matthew 17:13 Then understood the disciples that he spoke unto them concerning John the Baptist.

MARK

A Possessed Boy

Mark 9:14-29 Matt 17:14-21 Luke 9:37-43

Mark 9

14 But coming to his Disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And forthwith all the people seeing Jesus, was astonished, and much afraid: and running to him, saluted him. 16 And he asked them, What do you question of among you? 17 And one of the multitude answering, said, Most er, I have brought my son to you, having a mute spirit. 18 Who, wheresoever he takes him, dashes him, and he foams, and gnashes with the teeth, and withered: and I spoke to your Disciples to cast him out, and they could not. 19 Who answering them, said, O incredulous generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. 20 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming. 21 And he asked his father, How long time is it since this has chanced unto him? But he said, From his infancy: 22 and oftentimes has he cast him into fire and into waters, to destroy him, but if you can do anything, help us, have compassion on us. 23 And Jesus said to him, if you can believe, all things are possible to him that believes. 24 And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity. 25 And when Jesus saw the people running together, he threatened the unclean spirit, saying to him, Deaf and mute spirit, I command you, go out of him, and enter not anymore into him. 26 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. 27 But Jesus holding his hand, lifted him up: and he rose. 28 And when he had entered into the house, his Disciples secretly asked him, Why could we not cast him out? 29 And he said to them, This kind can go out by nothing, but by prayer and fasting.

Matthew 17

14 And when he came unto the multitude, there came to him a man falling down upon his knees before him, 15 saying, Lord have mercy upon my son, for he is lunatic, and sore vexed: for he falls often into the fire, and often into the water. 16 And I offered him to your Disciples: and they could not cure him. 17 Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. 18 And Jesus rebuked him, and the devil went out of him, and the lad was cured from that hour. 19 Then came the Disciples to Jesus secretly, and said, Why could not we cast him out? 20 Jesus said to them, Because of your incredulity, for, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence there: and it shall remove, and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting.

Luke 9

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man of the multitude cried out, saying, Most er, I beseech you, look upon my son because he is my only one. 39 And lo, the spirit takes him, and he suddenly cries, and he dashes him, and tears him so that he foams, and with much ado departs renting him. 40 And I desired your Disciples to cast him out, and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring here your son. 42 And when he came to him the devil dashed and tore him. And Jesus rebuked the unclean spirit, and healed the lad: and rendered him to his father. 43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples.

St. Augustine Matthew goes on in the following terms: "And when He was come to the multitude, there came to Him a certain man, kneeling down before Him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed;" and so on, down to the words, "Howbeit this kind is not cast out but by prayer and fasting." (Mt 17:14-20) Both Mark and Luke record this incident, and that, too, in the same order, without any suspicion of a want of harmony. (Mark 9:16-28 Luke 9:38-45)

Weaved Together And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech you, my Lord, look upon my son; Luke 9:38b he is my only child: and the spirit comes upon him suddenly. A lunacy has come upon him, and he meets with evils. Mark 9:18a And when it comes upon him, it beats him about; and he foams, and gnashes his teeth, and withered; and many times it has thrown him into the water and into the fire to destroy him, and it hardly leaves him after bruising him. Matthew 17:16 And I brought him near to your disciples, and they could not heal him. Matthew 17:17 Jesus answered and said, O faithless and perverse generation, till when shall I be with you? And till when shall I bear with you? Bring your son hither. Mark 9:20 And he brought him unto him: and when the spirit saw him, immediately it beat him about; and

MARK

he fell upon the ground, and was raging and foaming. Mark 9:21 And Jesus asked his father, How long is the time during which he has been thus? He said unto him, From his youth until now. Mark 9:22b But, my Lord, help me wherein you can, and have mercy upon me. Mark 9:23 Jesus said unto him, If you can believe! All things are possible to him that believes. Mark 9:24 And immediately the father of the child cried out, weeping, and said, I believe, my Lord; help my lack of faith. Mark 9:25 And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, You dumb spirit that speaks not, I command you, come out of him, and enter not again into him. Mark 9:26 And that spirit, devil, cried out much, and bruised him, and came out; and that child fell as one dead, and many thought that he had died. But Jesus took him by his hand, and raised him up, and gave him to his father; and that child was healed from that hour. And the people all marveled at the greatness of God. Mark 9:28 And when Jesus entered into the house, his disciples came, and asked him privately, and said unto him, Why were we not able to heal him? Matthew 17:20 Jesus said unto them, Because of your unbelief. Verily I say unto you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence; and it shall remove; and nothing shall overcome you. Mark 9:29b But it is impossible to cast out this kind by anything except by fasting and prayer.

The Second Prediction of the Passion

Mark 9:30-32 Matt 17:22-23 Luke 9:43-45

Mark 9

30 And departing there they passed by Galilee, neither would he that any man should know. 31 And he taught his Disciples, and said to them, That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again. 32 But they knew not the word: and they were afraid to ask him.

Matthew 17

22 And when they conversed in Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly.

Luke 9

43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples, 44 Lay in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word.

St. Augustine Matthew continues thus: "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall rise again. And they were exceeding sorry." (Mt 17:21-22) Mark and Luke record this passage in the same order. (Mark 9:29-31 Luke 9:44-45)

Weaved Together Mark 9:30 And when he went forth thence, they passed through Galilee: and he would not that any man should know it. And he taught his disciples, and said unto them, Mark 9:31b Keep ye these sayings in your ears and your hearts: for the Son of man is to be delivered into the hands of men, and they shall kill him; and when he is killed, he shall rise on the third day. Luke 9:45 But they knew not the word which he spoke unto them, for it was concealed from them, that they should not perceive it; and they feared to ask him about this word. Matthew 17:23b And they were exceeding sorrowful.

MARK

Jesus Speaks Against Ambition

Mark 9:33-37 Matt 18:1-5 Luke 9:46-48

Mark 9

33 And they came to Capernaum. Who, when he was in the house, asked them, What did you treat of in the way? 34 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35 And sitting down, he called the Twelve, and said to them, If any man will be first he shall be last of all, and the minister of all. 36 And taking a child, he set him in the midst of them, whom when he had embraced, he said to them, 37 Whosoever shall receive one of such children in my name, receives me, and whosoever shall receive me, receives not me, but him that sent me.

Matthew 18

1 AT that hour the Disciples came to Jesus, saying, Who you think is the greater in the kingdom of heaven? 2 And Jesus calling unto him a little child, set him in the midst of them, 3 and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little child in my name, receives me.

Luke 9

46 And there entered a cogitation into them, which of them should be greater. 47 But Jesus seeing the cogitations of their heart, took a child, and set him by him. 48 And said to them, Whosoever receives this child in my name, receives me: and whosoever receives me, receives him that sent me. For he that is the lesser among you all, he is the greater.

St. Augustine The same Matthew then proceeds with his narrative in the following terms: "In that hour came the disciples unto Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and so on, down to the words, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Mt 18) Of this somewhat lengthened discourse which was spoken by the Lord, Mark, instead of giving the whole, has presented only certain portions, in dealing with which he follows meantime the same order. He has also introduced some matters which Matthew doesn't mention. (Mark 9:33-49) Moreover, in this complete discourse, so far as we have taken it under consideration, the only interruption is that which is made by Peter, when he inquires how often a brother ought to be forgiven. The Lord, however, was speaking in a strain which makes it quite clear that even the question which Peter thus proposed, and the answer which was returned to him, belong really to the same address. Luke, again, records none of these things in the order here observed, with the exception of the incident with the little child whom He set before His disciples, for their imitation when they were thinking of their own greatness. (Luke 9:46-48) For if he has also narrated some other matters of a tenor resembling those which are inserted in this discourse, these are sayings which he has recalled for notice in other connections, and on occasions different from the present: just as John (20:23) introduces the Lord's words on the subject of the forgiveness of sins,—namely, those to the effect that they should be remitted to him to whom the apostles remitted them, and that they should be retained to him to whom they retained them, as spoken by the Lord after His resurrection; while Matthew mentions that in the discourse now under notice the Lord made this declaration, which, however, the self-same evangelist at the same time affirms to have been given on a previous occasion to Peter. (Mt 16:19) Therefore, to preclude the necessity of having always to inculcate the same rule, we ought to bear in mind the fact that Jesus uttered the same word repeatedly, and in a number of different places,—a principle which we have pressed so often upon your attention already; and this consideration should save us from feeling any perplexity, even although the order of the sayings may be thought to create some difficulty.

Weaved Together Matthew 18:1 And in that hour came the disciples to Jesus, and said unto him, Who, do you think, is greater in the kingdom of heaven? And Jesus knew the thought of their heart, and called a child, and set him in the midst, and took him in his arms, and said unto them, Matthew 18:3 Verily I say unto you, If you do not return, and become as children, you shall not enter the kingdom of heaven. Luke 9:48 Every one that shall receive in my name such as this child has received me: Mark 9:37b and whosoever receives me receives not me, but him that sent me. Luke 9:48c And he who is little in your company, the same shall be great.

The Strange Exorcist

Mark 9:38-41 Luke 9:49-50

Mark 9

38 John answered him, saying, Most er we saw one casting out devils in your name, who follows not us, and we prohibited him. 39 But Jesus said, Do not prohibit him, for there is no man that does a miracle in my name, and can soon speak ill of me. 40 For he that is not against you, is for you. 41 For whosoever shall give you to drink a cup of water in my name, because you are Christ's: Amen, I say to you, he shall not lose his reward.

Luke 9

49 And John answering said, Most er, we saw a certain man casting out devils in your name, and we prohibited him, because he follows not with us. 50 And Jesus said to him, Prohibit not, for he that is not against you, is for you.

St. Augustine Mark proceeds as follows: "In those days again, the multitude being very great, and having nothing to eat;" and so on, down to the words, "John answered Him, saying, Most er, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him.(Luke 9:49) But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against you is on your side."(Mark 8:1- 9:39) Luke relates this in similar terms, with this exception, that he does not insert the clause, "for there is no man which shall do a miracle in my name that can lightly speak evil of me." Consequently, there is nothing here to raise the question of any discrepancy between these two. We must see, however, whether this sentence must be supposed to stand in opposition to another of the Lord's sayings, namely, the one to this effect, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."(Mt 12:30) For how was this man not against Him, who was notwith Him, and of whom Jn reported that he did not unite with them in following Him, if he is against Him who is not with Him? Or if the man was against Him, how does He say to the disciples, "Forbid him not; for he that is not against you is on your side"? Will any one aver that it is of consequence to observe that here He says to the disciples, "He that is not against you is on your side;" whereas, in the other passage, He spoke of Himself in the terms, "He that is not with me is against me"? That would make it appear, indeed, as if it were possible for one not to be with Him, although he was associated with those disciples of His who are, so to speak; His very members. Besides, how would the truth of such sayings as these stand then: "He that receiveth you receiveth me;"(Mt 10:40) and "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?(Mt 25:40) Or is it possible for one not to be against Him, although he may be against His disciples? Nay; for what shall we make then of words like these: "He that despiseth you, despiseth me;"(Luke 10:16) and, "Inasmuch as ye did it not unto the least of mine, ye did it not unto me;"(Mt 25:45) and, "Saul, Saul, why persecutest thou me,"(Acts 9:4) —although it was His disciples that Saul was persecuting? But, in good truth, the sense intended to be conveyed is just this, that, so far as a man is not with Him, so far is he against Him; and again, that, so far as a man is not against Him, so far is he with Him. For example, take this very case of the individual who was working miracles in the name of Christ, and yet was not in the company of Christ's disciples: so far as this man was working miracles in His name, so far was he with them, and so far he was not against them. But, inasmuch as they had prohibited the man from doing a thing in which, so far forth, he was really with them, the Lord said to them, "Forbid him not." For what they ought to have forbidden was what was outside their fellowship, so that they might bring him over to the unity of the Church, and not a thing like this, in which he was at one with them, that is to say, so far as he commended the name of their Most er and Lord in the casting out of devils. And this is the principle on which the Catholic Church acts, not condemning common sacraments among heretics; for in these they are with us, and they are not against us. But she condemns and forbids division and separation, or any sentiment adverse to peace and truth. For therein they are against us, just because they are not with us in that, and because, not gathering with us, they are consequently scattering.

Weaved Together Luke 9:49 John answered and said, Our Most er, we saw one casting out devils in your name; and we prevented him, because he followed not you with us. Mark 9:39 Jesus said unto them, Prevent him not; for no man does powers in my name, and can hasten to speak evil of me. Luke 9:50b Every one who is not in opposition to you is with you. Woe unto the world because of trials! but woe unto that man by whose hand the trials come!

MARK

Avoiding Scandal

Mark 9:42-50 Matt 18:6-9 Luke 17:1-2

Mark 9

42 And whosoever shall scandalize one of these little ones belonging in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea. 43 And if your hand scandalize you, cut it off, it is good for you to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dies not, and the fire quenches not. 45 And if your foot scandalize you, chop it off, it is good for you to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 where their worm dies not, and the fire quenches not. 47 And if your eye scandalize you, cast it out, it is good for you with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 where their worm dies not, and the fire quenches not. 49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

Matthew 18

6 And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a milestone be hanged about his neck, and that he be drowned in the depth of the sea. 7 Woe be to the world for scandals, for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal comes. 8 And if your hand, or your foot scandalize you: cut it off, and cast it from you. It is good for you to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. 9 And if your eye scandalizes you, pluck it out, and cast it from you: it is good for you having one eye to enter into life, rather than having two eyes to be cast into the hell of fire.

Luke 17

1 AND he said to his Disciples, It is impossible that scandals should not come: but woe to him by whom they come. 2 It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones.

Haydock St. Luke, in chapter 17, inserts four instructions, which have no connection with each other, and which by the writers of evangelical harmony, are given in different places; as in Matthew xviii. after ver. 14, etc.

Weaved Together Matthew 18:8 If your hand or your foot injure you, cut it off, and cast it from you; for it is better for you to enter into life being halt or maimed, and not that you should have two hands or two feet, and fall into the hell of fire that burns forever; Mark 9:44 where their worm dies not, and their fire is not quenched. Matthew 18:9a And if your eye seduce you, pluck it out, and cast it from you; Mark 9:47b for it is better for you to enter the kingdom of God with one eye, than that you should have two eyes, and fall into the fire of Gehenna; Mark 9:48 where their worm dies not, and their fire is not quenched. Mark 9:49 Every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark 9:50a How good is salt! But if the salt also be tasteless, wherewith shall it be salted? It is fit neither for the land nor for dung, but they cast it out. He that has ears to hear, let him hear. Mark 9:50c Have ye salt in yourselves, and be in peace one with another.

Departure to Judea

Mark 10:1 Matt 19:1-2 Luke 9:51 John 7:1

Mark 10

1 AND rising up there, he came into the coasts of Judea beyond Jordan: and the multitudes assembled again unto him, and as he was accustomed, again he taught them.

Matthew 19

1 AND it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond Jordan, 2 and great multitudes followed him: and he cured them there.

Luke 9

51 And it came to pass, while the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem.

John 7

1 AFTER these things Jesus walked into Galilee, for he would not walk into Judea: because the Jews sought to kill him.

Lapide Matthew 19:1 *And it came to pass*, etc. This is the same history as that related by S. Mark (x. 1.), by S. Luke (ix. 51), and, as it would seem, by S. John (vii. 1). So Jansen, Francis Lucas, and others. Maldonatus, however, denies this with respect to S. John: but his arguments will be refuted by the exposition of the context. It is plain from John that these events took place about the Feast of Tabernacles, which was celebrated in September.

MARK

Christ went up to that feast, that He might gradually prepare Himself for death. He was crucified in the following March. Luke adds, that Christ journeyed through Samaria. Hence it follows, that Christ—leaving the direct route from Samaria to Jerusalem—proceeded to the Jordan; and having crossed it, passed through Peræa and entered the borders of Judea from the east, and arrived at Jerusalem about the middle of the Feast of Tabernacles, as John has (vii. 14). This explains the expression, *beyond Jordan*, in the text. *Beyond*, or *across Jordan*, must be connected with the verb *came*, not with the words *coasts of Judea*, as is plain from Mark. For Christ, about the borders of Judea, crossed over the Jordan, that He might be farther away from the observation of the Pharisees, when He was teaching and healing the multitudes. **Verse 2-** *Great multitudes followed Him*, etc. Not so much from Galilee—where He wished His journey to escape observation, as Mark and John say—as from the other districts through which He passed.

On Divorce and Celibacy

Mark 10:2-12 Matt 19:3-12 Luke 16:18

Mark 10

2 And the Pharisees coming near, asked him, Is it lawful for a man to dismiss his wife? Tempting him. 3 But he answering, said to them, What did Moses command you? 4 Who said, Moses permitted to write a bill of divorce, and to dismiss her. 5 To whom Jesus answering, said, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause, man shall leave his father and mother: and shall cleave to his wife, 8 and they two shall be in one flesh, therefore now they are not two, but one flesh. 9 That therefore which God has joined together, let no man separate. 10 And in the house again his Disciples asked him of the same thing. 11 And he said to them, whosoever dismisses his wife and marries another, commits adultery upon her. 12 And if the wife dismisses her husband and marries another, she commits adultery.

Matthew 19

3 And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife, for every cause? 4 Who answering, said to them, Have you not read, that he which did make from the beginning, *Made them male and female?* And he said: 5 *For this cause, man shall leave father and mother, and shall cleave to his wife: and they two shall be in one flesh.* 6 Therefore now they are not two, but one flesh. That therefore which God has joined together, let not man separate. 7 They say to him, Why then did Moses command to give a bill of divorce, and to dismiss her? 8 He said to them, Because Moses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. 9 And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry another, does commit adultery: and he that shall marry her that is dismissed, commits adultery. 10 His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. 11 Who said to them, Not all take this word, but they to whom it is given. 12 For there are eunuchs which were born so from their mother's womb: and there are eunuchs which were made by men: and there are eunuchs, which have gelded themselves for the kingdom of heaven. He that can take, let him take.

Luke 16

18 Every one that dismisses his wife, and marries another, commits adultery; and he that marries her that is dismissed from her husband, commits adultery.

McEvilly Mt 19:4 "Have ye not read? " etc. The reply of our Redeemer is recorded differently by St. Mark (x. 3). According to him, our Redeemer at once asks, what was the ordinance of Moses on the subject: "What did Moses command you?" and after their reply, He assigned the cause of this precept, and recalled marriage to its original institution. Here, according to St. Matthew, He first shows the indissolubility of marriage from its primeval institution; and, then, after the reply of the Pharisees regarding the ordinance of Moses, assigns the cause of that ordinance (v. 8). However, there is no real difference; since, it is quite usual with one Evangelist to narrate what was omitted by another; and the order of narrative may be different from the order in which things were done or spoken, without any detriment to the truthful accuracy of the Evangelists. St. Mark records our Redeemer's question touching the ordinance of Moses, which St. Matthew omitted; and, on the other hand, St. Matthew records the Pharisees' interrogative on the same point, which St. Mark omitted. The most probable arrangement of what occurred on this occasion would be, to place first the question proposed by our Redeemer (Mark x. 3), "What did Moses command you?" Then, after their answer (Mark x. 4), our Redeemer quotes an ordinance still more ancient than that of Moses, on which they so much relied—an ordinance made by God Himself from creation (Matt. xix. 4, etc.); and after this they asked Him in turn (v. 7), "Why did Moses command to give a bill?" etc. So, that the order of the narrative, or of events, as given in St. Matthew is to be followed, except that the question of our Redeemer (Mark x. 3), and the reply to it (v. 4), are to be prefixed to verse 4 of this chapter. It is deserving of remark, that when our Redeemer interrogates the Pharisees (Mark x. 3), It is held by some, that the words of our Lord here, were uttered, as St. Luke records them, on an occasion different from that mentioned in St. Matthew, chap. xix.

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Lapide Matthew 19:9, "except" I say therefore that it is better with S. Augustine (*lib. 1. de adult. conjug. c. 9.*) to take the word *except* negatively, so that the expression, *save for the cause of fornication*, means the same thing as *apart from the cause of fornication*. This is supported by the Greek and Syriac which have, *not an adulteress*. As though Christ only intended to affirm that a chaste and faithful wife might not be put away, but intended to say nothing about an adulterous wife, in order to escape the hatred of the Pharisees and the people, who were at that time used to divorce. 2. The word *except*, can be taken in its proper, exceptive sense, but it should be referred not to the words which immediately follow, *and marry another*, but only to those which preceded, *whosoever shall put away his wife*, so as to make an exception in the case of fornication. Then the words would be taken as follows, *Whosoever shall put away his wife, which is not lawful, except for fornication, and shall marry another, committeth adultery*. The Ethiopic favours this view, translating as follows, *Whosoever, on account of any other cause than on account of fornication, shall put away his wife, and marry another, is an adulterer*. Similarly the Persian, *Every man who puts away his wife, and not on account of adultery, and marries another, is an adulterer*. 3. Most clearly and aptly from Theophylact and Augustine (*lib. cont. Adamant, c. 3.*), you may refer this exception to both what precedes and what follows. Thus, Whoso shall put away his wife, unless for fornication, and marries another, commits adultery. He commits adultery, I say, both by putting away his wife, as well as by marrying another. That is, he is twice an adulterer. Christ gives an answer to both the questions put to Him, for the Pharisees had asked two. And both answers are true. For even though a man should only divorce a chaste wife, without marrying another, he commits adultery, both because he breaks the law of marriage, by violating one of its conditions by putting away an innocent wife, as well as by causing her to commit adultery, as Christ explains in Matthew v. 32. For verbs of the Hebrew conjugation *Kal*, often in *Hiphil*, signify the double action as above. This is well known to Hebrew scholars. Whence from the contrary you can only infer as follows, *Whoso shall put away his wife unless for fornication, and shall marry another, commits adultery*. Therefore he who puts away his wife on account of fornication, and marries another, does not indeed commit adultery by divorcing the adulteress, but by marrying another. It is the same form of expression as if you should say, "He who breaks his fast without a dispensation, and gets drunk, commits sin. Therefore he who does not fast, having a dispensation, does not sin by eating, but sins by getting drunk." I say, 2. Christ here concedes divorce to a man on account of the fornication of his wife, *quoad thorum*, but not the dissolution of marriage, so that he may marry another. This appears, 1. because Mark and Luke lay down a general proposition, and omit this exception. This is what Luke says, xvi. 18 : "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." For he does her a great wrong, breaking the troth which he had given her. You will say, why then does Matthew add this exception? I answer, because the Pharisees had virtually proposed two questions to Christ. The first was, whether it was lawful for any cause to divorce a wife? The second, whether when a wife was put away by a bill of divorce, the marriage was dissolved, and another might be entered upon? For they put away their wives that they may marry again. Christ then replies to both questions; and as it seems by means of two propositions. 1. Whoso shall put away his wife except for fornication, commits adultery. 2. Whoso shall marry another, commits adultery. For together with the bill of divorce he abolishes polygamy, which had hitherto been allowed. The pronoun *whosoever* must be repeated. Matthew, here as elsewhere studying conciseness, throws two sentences of Christ, each with its *whosoever*, into one. Hence that saying is true, "I labour to be brief, I become obscure." The same thing is proved, 2. by what precedes, when Christ by the original institution of marriage, which fornication does not annul, proves that matrimony is altogether indissoluble. 3. Because in what follows, this exception is not to be understood, as if it were said, *And he who shall marry her that is put away, except for fornication, commits adultery*. For so she that is put away on account of fornication would be in a better position, with respect to another contract of marriage, than an innocent woman who has been divorced. 4. Because S. Paul so teaches (1 Cor. vii., 10, 11), and the Fathers *passim*. SS. Jerome, Chrysostom, Bede, in this passage, S. Augustine in his two Books on Adultery, Innocent I. (*Epist. ad Exuper.*) Concil. Milev. (*Can. 17*). Forojuliense (*Canon 10*), Nannetense (*Can. 10*), Florentin. (*in instruct. Armeniens.*) Trident. (*Sess. 14, Can. 6*). Origen, in this passage (*Tract. 7*), animadverts severely upon certain bishops of his time, for conceding with Tertullian (*lib. 4, cont. Marc.*) and Ambrosiaster (*in Cor. vii.*), second nuptials to wives on account of the adultery of their husbands, saying that it is lawful for the innocent spouse to put away an adulterous partner, and to marry another. The same license is given by the Council of Illiberis. (31 *quæst. 1 cap. Si qua mulier.*) Also in Concil. Aurelian 1, *cap. 10*. But the decrees of those Councils are either apocryphal, or else are cited imperfectly by Gratian.

Weaved Together Mark 10:2 And the Pharisees came unto him, tempting him, and asking him, Is it lawful for a man to put away his wife? Mark 10:3 He said, What did Moses command you? Mark 10:4 They said, Moses made it allowable for us, saying, Whosoever will, let him write a writing of divorcement, and put away his wife. Mark 10:5a Jesus answered and said unto them, Matthew 19:4 Have ye not read, He that made them from the beginning made them male and female, and said, Matthew 19:5 For this reason shall the man leave his father and his mother, and cleave to his wife; and they both shall be one body? Matthew 19:6 So then they are not two, but one body; the thing, then, which God has joined together, let no man put asunder. Matthew 19:7 And those Pharisees said unto him, Why did Moses consent that a man should give a writing of divorcement and put her away? Matthew 19:8 Jesus said unto them, Moses because of the hardness of your hearts gave you leave to divorce your wives; but in the beginning it was not so. Matthew 19:9a I say unto you, Whosoever puts away his wife without fornication, and marries another, has exposed her to adultery. Mark 10:10 And his disciples, when he entered the house, asked him again about that. Mark 10:11 And he said unto them, Every one who puts away his wife, and marries another, has exposed her to adultery. Mark 10:12 And any woman that leaves her husband, and becomes another's, has committed adultery. Matthew 19:9b And whosoever marries her that is divorced has committed adultery. Matthew 19:10 And his disciples said unto him, If there be between the man and the woman such a case as this, it is not good for a man to marry. Matthew 19:11 He said unto them, Not every man can endure this saying, except him to whom it is given. Matthew 19:12 There are eunuchs which from their mother's womb were born so; and there are eunuchs which through men became eunuchs; and there are eunuchs which made themselves eunuchs for the sake of the kingdom of heaven. He that is able to be content, let him be content.

MARK

Jesus Blesses the Children

Mark 10:13-16 Matt 19:13-15 Luke 18:15-17

Mark 10

13 And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them. 14 Whom when Jesus saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not, for the kingdom of God is for such. 15 Amen, I say to you: whosoever receives not the kingdom of God as a little child shall not enter into it. 16 And embracing them, and imposing hands upon them, he blessed them.

Matthew 19

13 Then were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them. 14 But Jesus said to them, Suffer the little children, and forbid them not from coming unto me: for the kingdom of heaven is for such. 15 And when he had imposed hands upon them, he departed from there.

Luke 18

15 And they brought unto him infants also, that he might touch them, which thing when the Disciples saw, they rebuked them. 16 But Jesus calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. 17 Amen, I say to you, Whosoever receives not the kingdom of God as a child, shall not enter into it.

McEvilly When this occurred is a matter of dispute. Some say, it occurred after the discourse regarding contingency. But, as it would seem from St. Mark (x.), that this discourse was delivered in private, hence, others say the time cannot be precisely defined, and that, "then," means, at that time, or when He was engaged in the Gospel ministry. "Little children." St. Luke says, "infants," but the period of infancy might last for six or seven years; and so, both accounts perfectly agree. It maybe, that among these "little children," infants, too, were presented... St. Matthew and St. Luke says "kingdom of heaven", whereas St. Mark says, our Redeemer added on this occasion (x. 15), "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it" i.e... The interpretation of Bede, who by "the kingdom of heaven," understand, the preaching of the Gospel, comes to the same. The idea is the same as that conveyed (xviii. 3).

Weaved Together Matthew 19:13a Then they brought to him children, that he should lay his hand upon them, and pray: and his disciples were rebuking those that were bringing them. And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to come unto me, and prevent them not; for those that are like these have the kingdom of God. Mark 10:15 Verily I say unto you, Whosoever receives not the kingdom of God as this child, shall not enter it. Mark 10:16 And he took them in his arms, and laid his hand upon them, and blessed them.

The Rich Young Man

Mark 10:17-22 Matt 19:16-22 Luke 18:18-23

Mark 10

17 And when he had gone forth in the way, a certain man running forth and kneeling before him asked him, Good Most er, what shall I do that I may receive life everlasting? 18 And Jesus said to him, Why call me good? None is good but one, God. 19 You know the commandments, *Commit not adultery, Kill not, Steal not, Bear not false witness, Do no fraud, Honor your father and mother.* 20 But he answering, said to him, Most er all these things I have observed from my youth. 21 And Jesus beholding him, loved him and said to him, One thing is wanting unto you: go, sell whatsoever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 Who being stricken sad at the word, went away sorrowful, for he had many possessions.

Matthew 19

16 And behold one came and said to him, Good Most er, what good shall I do that I may have life everlasting? 17 Who said to him, What you ask me of good? One is good, God. But if you will enter into life, keep the commandments. 18 He said to him, Which? And Jesus said, *You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and your mother, You shall love your neighbor as yourself.* 20 The young man said to him, All these have I kept from my youth: what is yet wanting unto me? 21 Jesus said to him, If you will be perfect, go, sell the things that you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 And when the young man had heard this word, he went away sad: for he had many possessions.

Luke 18

18 And a certain prince asked him, saying, Good most er, by doing what, shall I possess everlasting life? 19 And Jesus said to him, Why do you call me good? None is good but only God. 20 You know the commandments: *You shall not kill, You shall not commit adultery, you shall not bear false witness, You shall not steal, Honor your father and mother.* 21 Who said, All these things have I kept from my youth. 22 Which Jesus hearing, said to him, Yet one thing you lack: Sell all that ever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 23 He, hearing these things, was stricken sad: because he was very rich.

St. Augustine But Matthew is the only one who introduces the section relating to the laborers who were hired for the vineyard. Luke, on the other hand, first mentions what He said to those who were asking each other who should be the greatest, and next subjoins at once the passage concerning the man whom they had seen casting out devils, although he did not follow Him; then he parts company with the other two at the point where he tells

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us how He steadfastly set His face to go to Jerusalem;(Luke 9:46-51) and after the interposition of a number of subjects, he joins them again in giving the story of the rich man, to whom the word is addressed, "Sell all that thou hast,"(Luke 18:18-30) which individual's case is related here by the other two evangelists, but still in the succession which is followed by all the narratives alike. For in the passage referred to in Luke, that writer does not fail to bring in the story of the little children, just as the other two do immediately before the mention of the rich man. With regard, then, to the accounts which are given us of this rich person, who asks what good thing he should do in order to obtain eternal life, there may appear to be some discrepancy between them, because the words were, according to Matthew, "Why askest thou me about the good?" while according to the others they were, "Why callest thou me good?" The sentence, "Why askest thou me about the good?" may then be referred more particularly to what was expressed by the man when he put the question, "What good thing shall I do?" For there we have both the name "good" applied to Christ, and the question put. But the address "Good Most er" does not of itself convey the question. Accordingly, the best method of disposing of it is to understand both these sentences to have been uttered, "Why callest thou me good?" and, "Why askest thou me about the good?"

Weaved Together Mark 10:17 And while Jesus was going in the way, there came near to him a young man of the rulers, and fell on his knees, and asked him, and said, Good Teacher, what is it that I must do that I may have eternal life? Mark 10:18 Jesus said unto him, Why do you call me good, while there is none good but the one, even God? Mark 10:19a You know the commandments. If you would enter into life, keep the commandments. The young man said unto him, Which of the commandments? Jesus said unto him, Mark 10:19b You shall not commit adultery, You shall not steal, You shall not kill, You shall not bear false witness, You shall not do injury, Honour your father and your mother: and, Love your neighbour as yourself. That young man said unto him, All these have I kept from my youth: what then is it that I lack? Mark 10:21a And Jesus looked intently at him, and loved him, and said unto him, Matthew 19:21b If you would be perfect, what you lack is one thing: go away and sell everything that you have, and give to the poor, and you shall have treasure in heaven: and take your cross, and follow me. And that young man frowned at this word, and went away feeling sad; for he was very rich. And when Jesus saw his sadness, he looked towards his disciples, and said unto them, How hard it is for them that have possessions to enter the kingdom of God!

On Riches and the Rewards of Discipleship

Mark 10:23-31 Matt 19:23-30 Luke 18:24-30

Mark 10

23 And Jesus looking about, said to his Disciples, How hardly shall they that have money, enter into the kingdom of God! 24 And the Disciples were astonished at his words. But Jesus again answering, said to them, Children, how hard is it for them that trust in money to enter into the kingdom of God! 25 It is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God. 26 Who marveled more, saying to themselves, And who can be saved? 27 And Jesus beholding them, said, With men it is impossible: but not with God, for all things are possible with God. 28 And Peter began to say unto him, Behold, we have left all things, and have followed you. 29 Jesus answering, said, Amen, I say to you, there is no man which has left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel: 30 that shall not receive a hundred times so much now in this time: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. 31 But many that are first shall be last: and the last, first.

Matthew 19

23 And Jesus said to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. 25 And when they had heard this, the Disciples marveled very much, saying, Who then can be saved? 26 And Jesus beholding, said to them, With men this is impossible: but with God all things are possible. 27 Then Peter answering, said to him, Behold we have left all things, and have followed you: what therefore shall we have? 28 And Jesus said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel. 29 And everyone that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name sake: shall receive a hundred fold, and shall possess life everlasting. 30 And many shall be first, that are last: and last, that are first.

Luke 18

24 And Jesus seeing him stricken sad, said, How hardly shall they that have money enter into the kingdom of God? 25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they that heard, said, And who can be saved? 27 He said to them, The things that are impossible with men, are possible with God. 28 And Peter said, Lo, we have left all things, and have followed you. 29 Who said to them, Amen, I say to you, there is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God, 30 and shall not receive much more in this time, and in the world to come life everlasting.

Maldonatus St. Mark 10:23 and St. Luke 18:24 term rich those who have, not unlimited wealth, as it were, but considerable property. Christ spoke, as St. Matthew 19:23 explains it, of men with great possessions.

Weaved Together Matthew 19:23 Verily I say unto you, It is difficult for a rich man to enter the kingdom of heaven. Matthew 19:24 And I say unto you also, that it is easier for a camel to enter the eye of a needle, than for a rich man to enter the kingdom of God. Mark 10:24 And the disciples were

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wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the kingdom of God! Mark 10:26 And those that were listening wondered more, and said among themselves, being agitated, Who, do you think, can be saved? Mark 10:27 And Jesus looked at them intently, and said unto them, With men this is not possible, but with God it is: it is possible for God to do everything. Simon Cephas said unto him, Lo, we have left everything, and followed you; what is it, do you think, that we shall have? Matthew 19:28 Jesus said unto them, Verily I say unto you, You that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, and shall judge the twelve tribes of Israel. Mark 10:29b Verily I say unto you, No man leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for my sake, and the sake of my gospel, Luke 18:30 who shall not obtain many times as much in this time, and in the world to come inherit eternal life: Mark 10:30b and now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life. Mark 10:31 Many that are first shall be last, and that are last shall be first.

The Third Prediction of the Passion

Mark 10:32-34 Matt 20:17-19 Luke 18:31-34

Mark 10

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. And taking again the Twelve, he began to tell them the things that should befall him. 33 That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. 34 And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

Matthew 20

17 And Jesus going up to Jerusalem, took the twelve Disciples secretly, and said to them, 18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

Luke 18

31 And Jesus took the Twelve, and said to them, Behold we go up to Jerusalem, and all things shall be consummated which were written by the Prophets of the Son of man. 32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. 33 And after they have scourged him, they will kill him, and the third day he shall rise again. 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

Weaved Together Mark 10:32 And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart, and began to tell them privately what was about to befall him. Luke 18:31b And he said unto them, We are going up to Jerusalem, and all the things shall be fulfilled that are written in the prophets concerning the Son of man. Mark 10:33b He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, and deliver him to the peoples; Mark 10:34a and they shall treat him shamefully, and scourge him, and spit in his face, and humble him, and crucify him, and slay him: Luke 18:33 and on the third day he shall rise. Luke 18:34 But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

MARK

Jesus and the Sons of Zebedee; Precedence among the Disciples

Mark 10:35-45 Matt 20:20-28

Mark 10

35 And there come to him James and John the sons of Zebedee, saying, Most er, we desire that what thing so ever we shall ask, you do it to us. 36 But he said to them, what do you desire that I do to you? 37 And they said, Grant to us, that we may sit, one on your right hand, and the other on our left hand, in your glory. 38 And Jesus said to them, You know not what you ask, can you drink the cup that I drink? Or be baptized with the baptism wherewith I am baptized? 39 But they said to him, We can. And Jesus said to them, The cup indeed which I drink, you shall drink: and with the baptism wherewith I am baptized, shall you be baptized: 40 but to sit on my right hand and on my left, is not mine to give unto you, but to whom it is prepared. 41 And the ten hearing, began to be displeased at James and John. 42 And Jesus calling them, said to them, You know that they which seem to rule over the Gentiles, overrule them: and their princes have power over them. 43 But it is not so in you, but whosoever will be greater shall be your minister: 44 and whosoever will be first among you, shall be the servant of all. 45 For the Son of man also has not come to be ministered unto, but to minister, and to give his life a redemption for many.

Matthew 20

20 Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him. 21 Who said to her, What do you want? She said to him, Say that these my two sons may sit, one at your right hand, and one at your left hand in your kingdom. 22 And Jesus answering, said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, We can. 23 He said to them, My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my Father. 24 And the ten hearing it, were displeased at the two brethren. 25 And Jesus called them unto him, and said, You know that the princes of the Gentiles overrule them: and they that are the greater, exercise power against them. 26 It shall not be so among you. But whosoever will be the greater among you, let him be your minister: 27 and he that will be first among you, shall be your servant. 28 Even as the Son of man has not come to be ministered unto, but to minister, and to give his life a redemption for many.

McEvilly St. Mark (x. 35), says, that it was John and James themselves that addressed Him in very general terms, asking Him to grant whatsoever they would desire. However, there is no contradiction; for, they may be said to have asked themselves, what they employed their mother to ask on their behalf. It was likely, they availed themselves of their mother's good offices in this matter, thinking it might be the most successful way of obtaining their request; and if there was anything deordinate or indelicate in it, the mother's love and partiality for her children, would render it more excusable; and the claims of the mother, on the grounds of her having been among the pious females who attached themselves to our Lord (Matt, xxvii. 55, 56), they imagined to be such as to render her a most successful intercessor. Some even say, she had claims of consanguinity on our Blessed Lord. This, however, is denied by others.

Weaved Together Matthew 20:20 Then came near to him the mother of the (two) sons of Zebedee, she and her (two) sons, and worshipped him, and asked of him a certain thing. Matthew 20:21a And he said unto her, What would you? Mark 10:35 And James and John, her two sons, came forward, and said unto him, Teacher, we would that all that we ask you would do unto us. Mark 10:36 He said unto them, What would ye that I should do unto you? Mark 10:37 They said unto him, Grant us that we may sit, the one on your right, and the other on your left, in your kingdom and your glory. Mark 10:38 And Jesus said unto them, You know not what ye ask. Are ye able to drink the cup that I am to drink? And with the baptism that I am to be baptized with, will you be baptized? Mark 10:39 And they said unto him, We are able. Jesus said unto them, The cup that I drink you shall drink; and with the baptism wherewith I am baptized you shall be baptized: Mark 10:40 but that you should sit on my right and on my left is not mine to give; but it is for him for whom my Father has prepared it.

MARK

The Blind Bartimeus

Mark 10:46-52 Matt 20:29-34 Luke 18:35-43

Mark 10

46 And they came to Jericho: and when he departed from Jericho and his Disciples, and a very great multitude, the son of Timaeus, Bartimaeus the blind man sat by the way side begging. 47 Who when he had heard that it is Jesus of Nazareth: he began to cry and to say, Jesus, son of David have mercy upon me. 48 And many threatened him to hold his peace, but he cried much more, son of David, have mercy upon me. 49 And Jesus standing still commanded him to be called. And they called the blind man, saying to him, Be of better comfort, arise, he calls you. 50 Who casting off his garment leapt up, and came to him. 51 And Jesus answering, said to him, What do you desire that I do unto you? And the blind man said to him, Rabboni, that I may see. 52 And Jesus said to him, Go your ways, your faith has made you safe. And forthwith he saw, and followed him in the way.

Matthew 20

29 And when they went out from Jericho, a great multitude followed him. 30 And behold two blind men sitting by the wayside, heard that Jesus passed by, and they cried out saying, Lord, have mercy upon us, son of David. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, have mercy upon us, son of David. 32 And Jesus stood, and called them, and said, What do you want me to do to you? 33 They say to him, Lord, that our eyes may be opened. 34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

Luke 18

35 And it came to pass, when he drew near to Jericho, a certain blind man sat by the way, begging. 36 And when he heard the multitude passing by, he asked what this should be. 37 And they told him that Jesus of Nazareth passed by. 38 And he cried, saying, Jesus, Son of David, have mercy upon me. 39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy upon me. 40 And Jesus standing, commanded him to be brought unto him. And when he came near, he asked him, 41 saying, What do you desire that I do to you? But he said, Lord, that I may see. 42 And Jesus said to him, Do you see, your faith has made you whole. 43 And forthwith he saw, and followed him, magnifying God. And all the people, as they saw it, gave praise to God.

McEvilly It is generally agreed upon, that there is reference here to the same miracle recorded (Mark x. 46). St. Mark, however, speaks only of one blind man, called, Bar-Timeus, the son of Timeus. It is likely, He speaks of him, omitting all mention of the other, as being so well known in the country. It is a subject much disputed, whether reference is made to the same by St. Luke (xviii. 35). For, according to him, the miracle which he records took place when our Redeemer "drew nigh to Jericho;" whereas here, the miracle is said to have occurred when He was leaving Jericho. Hence, it is supposed by some, that there is question of two distinct miracles. (St. Augustine, Jansenius, etc.) Others maintain, that there is reference to the same miracle here and in St. Luke; since the account is, in every respect, identical, except in the circumstance relating to the approach to or departure from Jericho; but these maintain, that the contradiction in this latter point is more apparent than real; since, it might happen, that on our Redeemer's approaching Jericho, the blind men presented themselves, and being unheeded by our Lord, they might again have presented themselves, as He was leaving, and been then cured (A. Lapide). Others reconcile both narratives, giving the word, "approach," the meaning of, being near to, Jericho.

Weaved Together Matthew 20:29 And when Jesus went out of Jericho, he and his disciples, there came after him a great multitude. Luke 18:35b And there was a blind man sitting by the way side begging. And his name was Timæus, the son of Timæus. And he heard the sound of the multitude passing, and asked, Who is this? Luke 18:37 They said unto him, Jesus the Nazarene passes by. And when he heard that it was Jesus, he called out with a loud voice, and said, Jesus, son of David, have mercy on me. Luke 18:39a And those that went before Jesus were rebuking him, that he should hold his peace: Mark 10:48b but he cried the more, and said, Son of David, have mercy on me. Mark 10:49 And Jesus stood, and commanded that they should call him. And they called the blind man, and said unto him, Be of good courage, and rise; for, behold, he calls you. Mark 10:50 And the blind 3man threw away his garment, and rose, and came to Jesus. Mark 10:51 Jesus said unto him, What do you wish that I should do unto you? And that blind man said unto him, My Lord and Most er, that my eyes may be opened, so that I may see you. Matthew 20:34a And Jesus had compassion on him, and touched his eyes, and said unto him, See; for your faith has saved you. And immediately he received his sight, and came after him, and praised God; and all the people that saw praised God.

MARK

Triumphal Entry into Jerusalem

Mark 11:1-10 Matt 21:1-9 Luke 19:28-40 John 12:12-19

Mark 11

1 AND when they came near unto Jerusalem and Bethany to Mount Olivet, he sent two of his Disciples, 2 and said to them, Go into the town that is against you, and immediately entering in there, you shall find a colt tied, upon which no man yet has sat: loose him, and bring him. 3 And if any man shall say to you, What are you doing? Say that he is needful for our Lord: and incontinent he will send him here. 4 And going their ways, they found the colt tied before the gate without in the meeting of two ways and they loose him, and he sat upon him. 5 And certain of them that stood there, said to them, Why are you loosing the colt? 6 Who said to them as Jesus had commanded them: and they did let him go with them. 7 And they brought the colt to Jesus: and they lay their garments upon him. 8 And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. 9 And they that went before and they that followed, cried saying, *Hosanna, blessed is he that comes in the name of our Lord. 10 Blessed is the kingdom of our father David that comes, Hosanna in the highest.*

Matthew 21

1 AND when they drew near to Jerusalem, and came to Bethphage unto Mount Olivet, then Jesus sent two Disciples, 2 saying to them, Go into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me: 3 and if any man shall say ought unto you, you say, that our Lord has need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the prophet, saying, 5 *Say to the daughter of Zion, Behold your king comes to you, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.* 6 And the Disciples going, did as Jesus commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 and the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: Blessed is he that comes in the name of our Lord. Hosanna in the highest.*

Luke 19

28 And having said these things, he went before ascending to Jerusalem. 29 And it came to pass when he came near to Bethphage and Bethany, unto the mount called Olivet, he sent two of his Disciples, 30 saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever has sat: loose him, and bring him. 31 And if any man asks you, Why do you loose him? You shall say thus to him, because our Lord needs his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing. 33 And when they loosed the colt, the owners thereof said to them, Why do you loose the colt? 34 But they said, Because our Lord has need of him. 35 And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles they had seen, 38 saying, Blessed is he that comes in the name of our Lord, peace in heaven, and glory on high. 39 And certain Pharisees of the multitudes said to him, Most er, rebuke your Disciples. 40 To whom he said, I say to you, that if these hold their peace, the stones shall cry.

John 12

12 And on the next day a great multitude that came to the festival day, when they had heard that Jesus came to Jerusalem: 13 they took the boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that comes in the name of our Lord, the king of Israel.* 14 And Jesus found a young ass and sat upon it, as it is written, 15 *Fear not daughter of Zion: behold, your king comes sitting upon an asses colt.* 16 These things his Disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

McEvilly Matthew 21:1. "And were come to Bethphage" that is, were come near to Bethphage, as St. Luke expresses it (xix. 29). This Bethphage was a sacerdotal village, situated, as we are informed by St. Jerome, at the foot of Mount Olivet, to the east, which mount was a mile, or, a Sabbath-day's journey from Jerusalem (Acts i. 12). St. Mark (xi. 1), says, "they were drawing near to Jerusalem and Bethania." St. Luke (xix. 29), "when He was come near to Bethphage and Bethania" We know, however, from St. John (xii. 1-12), that our Redeemer rested the preceding evening at Bethania, which He left on the day referred to here (Palm Sunday) for Jerusalem. Hence, the words? Mark and Luke may mean: when He was near unto Bethania, which He had just left, after sleeping there the preceding evening, for Bethphage, on His way to Jerusalem. Bethania was two miles distant

MARK

from Jerusalem. The Greek word will bear this interpretation. Or, it may be said, that the Evangelists recorded these circumstances of places without any regular order, as to leaving or approaching them. Thus, when St. Mark says, "they were drawing nigh to Jerusalem and Bethania" or, as the Greek of St. Mark has it, "to Jerusalem, to Bethphage, and Bethania" Jerusalem should be placed last, being farthest off. However, the Greek word, may mean, when they were near unto these places... Matthew 21:2 "And immediately"—on your entrance—"you shall find an ass tied and a colt wither." The other Evangelists only mention the "colt, on which no man ever sat" (Mark xi. 2; Luke xix. 30), because it was only on the colt our Redeemer rode. But, St. Matthew mentions all that occurred, and gives a full account of the matter. He speaks of the "ass," as well as of the "colt" as reference is made to both in the words of the Prophet (v. 5)... As the other Evangelists all concur in saying, our Redeemer sat upon the colt (Mark xi. 7; Luke xix. 35; John xii. 15), it is disputed by commentators whether He sat on the dam and foal in turn, as is here insinuated by St. Matthew, who more fully quotes the Prophet Zacharias, than the other Evangelists; or on the foal only, as is inferred from the other three Evangelists, who make mention only of the colt. It is a question not easily decided. St. Jerome, and others, in a very decided way, reject the former opinion. These say, the ass is mentioned, because she accompanied the wild colt, and both are mentioned, although only one was used, by a figure common to all languages, which employs oftentimes the singular for the plural number, and vice, versa. Thus, it is said of the thieves on the cross, "they mocked Him," etc., although only one did so. Matthew 21:5 "Tell ye the daughter of Sion," etc. In Zacharias (ix. 9), whence these words are taken, the reading is different, both in the Hebrew and Septuagint. Instead of "Tell ye" it is, "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem." Hence, some expositors think, that the first words of the quotation, "Tell ye," is taken from Isaiah (lxii. 11), where it is read, "tell the daughter of Sion, behold thy Savior cometh." St. John (xii. 15) follows the quotation from Zacharias, in substance, "Fear not, daughter of Sion," which, in substance, is equivalent to "rejoice" and "shout for joy" which are feelings the opposite of fear. By "Sion" is meant Jerusalem, of which Mount Sion was the citadel and stronghold; and "the daughter of Sion" refers, in the first place, and in the literal signification of the words, to the inhabitants of Jerusalem and all the Jewish people, who acknowledged the reign of David, whose rule was from Sion.

Weaved Together Luke 19:28 And when Jesus said that, he went out leisurely to go to Jerusalem. And when he arrived at Bethphage and at Bethany, beside the mount which is called the mount of Olives, Jesus sent two of his disciples, and he said unto them, Go into this village that is opposite you: and when you enter it, you shall find an ass tied, and a colt with him, which no man ever yet mounted: loose him, and bring them unto me. And if any man say unto you, Why loose ye them? Say unto him thus, We seek them for our Lord; and straightway send them hither. All this was, that what was said in the prophet might be fulfilled, which said, Matthew 21:5 Say ye unto the daughter of Zion, Behold, your King comes unto you, Meek, and riding upon an ass, And upon a colt the foal of an ass. John 12:16 And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these things were written of him, and that this they had done unto him. And when the two disciples went, they found as he had said unto them, and they did as Jesus charged them. And when they loosed them, their owners said unto them, Why loose ye them? Luke 19:34 They said unto them, We seek them for our Lord. And they let them go. And they brought the ass and the colt, and they placed on the colt their garments; and Jesus mounted it. Matthew 21:8 And most of the multitudes spread their garments on the ground before him: and others cut branches from the trees, and threw them in the way. Luke 19:37 And when he neared his descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with a loud voice for all the powers which they had seen; and they said, Praise in the highest; Praise to the Son of David: Blessed is he that comes in the name of the Lord; Mark 11:10a and blessed is the kingdom that comes, that of our father David: Luke 19:38c Peace in heaven, and praise in the highest. John 12:12b And a great multitude, that which came to the feast, when they heard that Jesus was coming to Jerusalem, took young palm branches, John 12:13 and went forth to meet him, and cried and said, Praise: Blessed is he that comes in the name of the Lord, the King of Israel. Luke 19:39 Certain therefore of the Pharisees from among the multitudes said unto him, Our Most er, rebuke your disciples. Luke 19:40 He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

MARK

Jesus in Jerusalem (Cleansing the Temple), Return to Bethany

Mark 11:11, 15-17 Matt 21:10-17 Luke 19:45-46

Mark 11

11 And he entered Jerusalem into the temple: and having viewed all things round about, when now the evening hour came, he went forth into Bethany with the twelve. 15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers; and the chairs of them that sold pigeons he overthrew. 16 And he suffered not that any man should carry a vessel through the temple. 17 And he taught saying to them, Is it not written, *That my house shall be called the house of prayer to all nations? But you have made it a den of thieves.*

Matthew 21

10 And when he entered Jerusalem, the whole city was moved, saying, Who is this? 11 And the people said, This is Jesus the Prophet, of Nazareth in Galilee. 12 And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: 13 and he said to them, It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.* 14 And there came to him the blind, and the lame in the temple: and he healed them. 15 And the chief priests and scribes seeing that the marvelous things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David:* they had indignation, 16 and said to him, Do you hear what these say? And Jesus said to them, Very well, have you never read, *That out of the mouth of infants and sucklings you have perfected praise?* 17 And leaving them, he went forth out of the city into Bethany, and remained there.

Luke 19

45 And entering into the temple, he began to cast out the sellers therein and the buyers, 46 saying to them, It is written, *That my house is the house of prayer.* But you have made it a den of thieves.

St. Augustine This account of the multitude of sellers who were cast out of the temple is given by all the evangelists; but John introduces it in a remarkably different order. (Mt 21:10-13 Mark 11:15-17 Luke 19:45-46 John 2:1-17) For, after recording the testimony borne by John the Baptist to Jesus, and mentioning that He went into Galilee at the time when He turned the water into wine, and after he has also noticed the sojourn of a few days in Capharnaum, John proceeds to tell us that He went up to Jerusalem at the season of the Jews' Passover, and when He had made a scourge of small cords, drove out of the temple those who were selling in it. This makes it evident that this act was performed by the Lord not on a single occasion, but twice over; but that only the first instance is put on record by John, and the last by the other three.

Jesus Curses a Fig Tree

Mark 11:12-14 Matt 21:18-19

Mark 11

12 And the next day when they departed from Bethany, he was a hungered. 13 And when he had seen afar off a fig tree having leaves, he came if happily he could find anything on it. And when he came to it, he found nothing but leaves, for it was not the time for figs. 14 And answering he said to it, Now no man eat fruit of you anymore forever. And his Disciples heard it.

Matthew 21

18 And in the morning returning into the city, he was hungry. 19 And seeing a certain fig tree by the way side, he came to it: and found nothing on it but leaves only, and he said to it, Never grow there fruit of you forever. And incontinent the fig tree was withered.

MARK

The Priests and Scribes Seek to Destroy Jesus

Mark 11:18-19 Luke 19:47-48

Mark 11

18 Which when the chief priests and the scribes had heard, they sought how they might destroy him, for they were afraid of him because the whole multitude was in admiration upon his doctrine. 19 And when the evening came, he went forth out of the city.

Luke 19

47 And he was teaching daily in the temple. And the chief priests and the scribes and the princes of the people sought to destroy him: 48 and they found not what to do to him. For all the people was suspense hearing him.

The Power of Faith

Mark 11:20-26 Matt 21:20-22

Mark 11

20 And when they passed by in the morning, they saw the fig tree withered from the roots. 21 And Peter remembering, said to him. Rabbi, behold the fig tree that you did curse, is withered. 22 And Jesus answering said to them, Have faith of God. 23 Amen, I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he say shall be done: it shall be done unto him. 24 Therefore I say to you, all things whatsoever you ask, praying, believe that you shall receive, and they shall come unto you. 25 And when you shall stand to pray, forgive if you have aught against any man: that also your Father which is in heaven, may forgive you your sins. 26 If so be that you will not forgive, neither will your Father that is in heaven, forgive you your sins.

Matthew 21

20 And the Disciples seeing it, marveled saying, How is it withered incontinent? 21 And Jesus answering said to them, Amen I say to you, if you shall have faith, and stagger not, not only that of the fig tree shall you do, but and if you shall say to this mountain, Take up and throw yourself into the sea, it shall be done. 22 And all things whatsoever you shall ask in prayer believing, you shall receive.

St. Augustine It must be considered that Mark relates the wonder of the disciples at the withering of the tree, and the answer of the Lord concerning faith, to have been not on the day following the cursing of the tree, but on the third day after; and that on the second day Mark relates the casting of the merchants out of the Temple, which he had omitted on the first day. On the second day then he says that He went forth out of the city in the evening, and that as they passed by in the morning, the disciples then saw that the fig tree was withered. But Matthew speaks as though all this had been [done on the day following. This must be so taken as that when Matthew, having related that the fig tree was dried up, adds immediately, omitting all the events of the second day, "And when the disciples saw it, they marveled," he yet meant that it was on another day that they marveled. For the tree must be supposed to have withered at the time it was cursed, not at the time they saw it. For they did not see it withering, but when it was withered, and by that they understood that it had withered immediately upon the Lord's words.

MARK

The Authority of Jesus

Mark 11:27-33 Matt 21:23-27 Luke 20:1-8

Mark 11

7 And they come again to Jerusalem. And when he walked in the temple, there come to him the chief priests and scribes and the ancients, 28 and they say to him, In what power do you these things? And who has given you this power, that you should do these things? 29 And Jesus answering said to them, I also will ask you one word, and answer me: and I will tell you in what power I do these things. 30 The baptism of John was it from heaven, or from men? Answer me. 31 But they thought within themselves, saying, If we say, From heaven: he will say, Why then did you not believe him? 32 If we say, From men, they feared the people: for all accounted John that he was indeed a prophet. 33 And they answering say to Jesus, We know not. And Jesus answering said to them, Neither do I tell you in what power I do these things.

Matthew 21

23 And when he came into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying, In what power do you do these things? And who has given you this power? 24 Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. 25 The baptism of John where was it? From heaven, or from men? But they thought within themselves, saying, 26 If we shall say from heaven, he will say to us, why then did you not believe him? But if we shall say from men: we fear the multitude, for all hold John as a prophet. 27 And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

Luke 20

1 AND it came to pass: in one of the days when he was teaching the people in the temple and evangelizing, the chief priests and scribes with the ancients assembled. 2 And spoke, saying to him, Tell us, in what power you do these things? Or, who is he that has given you this power? 3 And Jesus answering, said to them, I also will ask you one word. Answer me. 4 The baptism of John was it from heaven, or of men? 5 But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him? 6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet. 7 And they answered that they knew not where it was. 8 And Jesus said to them, Neither do I tell you in what power I do these things.

St. Augustine The other two, Mark and Luke, have also set forth this whole passage, and that, too, in almost as many words. (Mark 11:27-33 Luke 19:47-20:8) Neither does there appear to be any discrepancy between them in regard to the order, the only exception being found in the circumstance of which I have spoken above, -namely, that Matthew omits certain matters belonging to a different day, and has constructed his narrative with a connection which, were our attention not called [otherwise] to the fact, might lead to the supposition that he was still treating of the second day, where Mc deals with the third. Moreover, Lc has not appended his notice of this incident, as if he meant to go over the days in orderly succession; but after recording the expulsion of the sellers and buyers from the temple, he has passed by without notice all that is contained in the statements above—His going out into Bethany, and His returning to the city, and what was done to the fig-tree, and the reply touching the power of faith which was made to the disciples when they marvelled. And then, after all these omissions, he has introduced the next section of his narrative in these terms: "And He taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy Him; and could not find what they might do: for all the people were very attentive to hear Him. And it came to pass, that on one of these days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him, with the elders, and spake unto Him, saying, Tell us, by what authority doest thou these things?" and so on; all which the other two evangelists record in like manner. From this it is apparent that he is in no antagonism with the others, even with regard to the order; since what he states to have taken place "on one of those days," may be understood to belong to that particular day on which they also have reported it to have occurred.

Weaved Together Luke 20:1 And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching the gospel, Luke 20:2a that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: Mark 11:28b By what power do you do this? And who gave you this power to do that? And Jesus said unto them, I also will ask you one word, and if ye tell me, I also shall tell you by what power I do that. Matthew 21:25a The baptism of John, from what place is it? From heaven or of men? Mark 11:30b Tell me. Matthew 21:25b And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto us, For what reason did ye not believe him? Matthew 21:26a But if we shall say, Of men; we fear that the people will stone us, all of them. And all of them were holding to John, that he was a true prophet. Mark 11:33 They answered and said unto him, We know not.

The Parable of the Wicked Husbandmen

Mark 12:1-12 Matt 21:33-46 Luke 20:9-19

Mark 12

1 AND he began to speak to them in parables, A man planted a vineyard and made a hedge about it, and dug a trough, and built a tower, and let it out to husbandmen: and went forth into a strange country. 2 And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. 3 Who apprehending him, beat him: and sent him away empty. 4 And again he sent to them another servant: and him they wounded in the head and used him reproachfully. 5 And again he sent another, and him they killed: and many others, beating certain, and killing others. 6 Therefore having yet one son most dear: him also he sent unto them last, saying, That they will reverence my son. 7 But the husbandmen said one to another, This is the heir: come, let us kill him: and the inheritance shall be ours. 8 And apprehending him, they killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others. 10 Neither have you read this Scripture, *The stone which the builders rejected, the same is made the head of the corner: 11 By our Lord was this done, and it is marvelous in our eyes?* 12 And they sought to lay hands on him, and they feared the multitude, for they knew that he spoke this parable to them. And leaving him they went their way.

Matthew 21

33 Hear another parable: There was a man, a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went forth into a strange country. 34 And when the time of fruits drew near, he sent his servants to the husbandmen, to receive the fruits thereof. 35 And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned. 36 Again he sent other servants more than the former: and they did to them likewise. 37 And last of all he sent to them his son, saying, They will reverence my son. 38 But the husbandmen seeing the son, said within themselves, This is the heir, come, let us kill him, and we shall have his inheritance. 39 And apprehending him they cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 41 They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. 42 Jesus said to them, Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner?* By our Lord was this done, and it is marvelous in our eyes. 43 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. 44 And he that falls upon this stone, shall be broken: and on whom it falls, it shall all to bruise him. 45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. 46 And seeking to lay hands upon him, they feared the multitudes: because they held him as a prophet.

Luke 20

9 And he began to say to the people this parable, A certain man planted a vineyard, and let it out to husbandmen and he was from home a long time. 16 And in time he sent to the husbandman a servant that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11 And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. 12 And again he sent the third: who wounding him also, cast him out. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. 14 Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours. 15 And casting him forth out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? 16 He will come, and will destroy those husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid. 17 But he beholding them said, What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner?* 18 Every one that falls upon this stone shall be crushed: and upon whom it shall fall, it shall break him to powder. 19 And the chief priests and scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spoke this similitude to them.

St. Augustine But what is narrated by Matthew,—namely, the parable of the vineyard which was let out to the husbandmen, who persecuted the servants that were sent to them, and afterwards put to death the beloved son, and thrust him out of the vineyard,—is not left unrecorded also by Mark and Luke. And in detailing it they likewise both retain the same order, that is to say, they bring it in after that declaration of their inability to tell which was made by the Jews when interrogated regarding the baptism of John, and after the reply which He returned to them in these words: "Neither do I tell you by what authority I do these things." (Mark 12:1-11 Luke 20:9-18) Now no question implying any contradiction between these accounts rises here, unless it be raised by the circumstance that Matthew, after telling us how the Lord addressed to the Jews this interrogation, "When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" adds, that they answered and said, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." For Mark does not record these last words as if they constituted the reply returned by the men; but he introduces them as if they were really spoken by the Lord immediately after the question which was put by Him, so that in a certain way He answered Himself. For in this Gospel He speaks thus: "What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others." But it is quite easy for us to suppose, either that the men's words are subjoined here without the insertion of the explanatory clause "they said," or "they replied," that being left to be understood; or else that the said response is ascribed to the Lord Himself rather than to these men, because when they answered with such truth, He also, who is Himself

the Truth, really gave the same reply in reference to the persons in question. More serious difficulty, however, may be created by the fact that Luke not only does not speak of them as the parties who made that answer for he, as well as Mark, attributes these words to the Lord, but even represents them to have given a contrary reply, and to have said, "God forbid." For his narrative proceeds in these terms: "What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?" (Luke 20:15-17) How then is it that, according to Matthew's version, the men to whom He spake these words said, "He will miserably destroy those wicked men, and will let out this vineyard unto other husbandmen, which shall render him the fruits in their seasons;" whereas, according to Luke, they gave a reply inconsistent with any terms like these, when they said, "God forbid"? And, in truth, what the Lord proceeds immediately to say regarding the stone which was rejected by the builders, and yet was made the head of the corner, is introduced in a manner implying that by this testimony those were confuted who were gainsaying the real meaning of the parable. For Matthew, no less than Luke, records that passage as if it were intended to meet the gainsayers, when he says, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" For what is implied by this question, "Did ye never read," but that the answer which they had given was opposed to the real intention [of the parable]? This is also indicated by Mark, who gives these same words in the following manner: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner?" This sentence, therefore, appears to occupy in Luke, rather than the others, the place which is properly assignable to it as originally uttered. For it is brought in by him directly after the contradiction expressed by those men when they said, "God forbid." And the form in which it is cast by him,—namely, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?"—is equivalent insense to the other modes of statement. For the real meaning of the sentence is indicated equally well, whichever of the three phrases is used, "Did ye never read?" or, "And have ye not read?" or, "What is this, then, that is written?" It remains, therefore, for us to understand that among the people who were listening on that occasion, there were some who replied in the terms related by Matthew, when he writes thus: "They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen;" and that there were also some who answered in the way indicated by Luke, that is to say, with the words, "God forbid." Accordingly, those persons who had replied to the Lord to the former effect, were replied to by these other individuals in the crowd with the explanation, "God forbid." But the answer which was really given by the first of these two parties, to whom the second said in return, "God forbid," has been ascribed both by Mark and by Luke to the Lord Himself, on the ground that, as I have already intimated, the Truth Himself spake by these men, whether as by persons who knew not that they were wicked, in the same way that He spake also by Caiaphas, who when he was high priest prophesied without realizing what he said, (John 11:49-51) or as by persons who did understand, and who had come by this time both to knowledge and to belief. For there was also present on this occasion that multitude of people at whose hand the prophecy had already received a fulfillment, when they met Him in a mighty concourse on His approach, and hailed Him with the acclaim, "Blessed is He that cometh in the name of the Lord." (Ps 118:26 Mt 21:9) Neither should we stumble at the circumstance that the same Matthew has stated that the chief priests and the elders of the people came to the Lord, and asked Him by what authority He did these things, and who gave Him this authority, on the occasion when He to, in turn, interrogated them concerning the baptism of John, inquiring whence it was, whether from heaven or of men; to whom also, on their replying that they did not know, He said, "Neither do I tell you by what authority I do those things." For he has followed up this with the words introduced in the immediate context, "But what think ye? A certain man had two sons," and so forth. Thus this discourse is brought into a connection which is continued, uninterrupted by the interposition either of anything or of any person, down to what is related regarding the vineyard which was let out to the husbandmen. It may, indeed, be supposed that He spake all these words to the chief priests and the elders of the people, by whom He had been interrogated with regard to His authority. But then, if these persons had indeed questioned Him with a view to tempt Him, and with a hostile intention, they could not be taken for men who had believed, and who cited the remarkable testimony in favour of the Lord which was taken from a prophet; and surely it is only if they had the character of those who believed, and not of those who were ignorant, that they could have given a reply like this: "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen." This peculiarity [of Matthew's account], however, should not by any means so perplex us as to lead us to imagine that there were none who believed among the multitudes who listened at this time to the Lord's parables. For it is only for the sake of brevity that the same Matthew has passed over in silence what Luke does not fail to mention,—namely, the fact that the said parable was not spoken only to the parties who had interrogated Him on the subject of His authority, but to the people. For the latter evangelist puts it thus: "Then began He to speak to the people this parable; A certain man planted a vineyard," and so on. Accordingly, we may well understand that among the people then assembled there might also have been persons who could listen to Him as those did who before this had said, "Blessed is He that cometh in the name of the Lord;" and that either these, or some of them, were the individuals who replied in the words, "He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen." The answer actually returned by these men, moreover, has been attributed to the Lord Himself by Mark and Luke, not only because their words were really His words, inasmuch as He is the Truth that oftentimes speaks even by the wicked and the ignorant, moving the mind of man by a certain hidden instinct, not in the merit of man's holiness, but by the right of His own proper power; but also because the men may have been of a character admitting of their being reckoned, not without reason, as already members in the true body of Christ, so that what was said by them might quite warrantably be ascribed to Him whose members they were. For by this time He had baptized more than John, (John 4:1) and had multitudes of disciples, as the same evangelists repeatedly testify; and from among these followers He also drew those five hundred brethren, to whom the Apostle Paul tells us that He showed Himself after His resurrection. (1 Cor 15:6) And this explanation of the matter is supported by the fact that the phrase which occurs in the version. by this same Matthew,—namely, "They say unto Him, He will miserably destroy those wicked men,"—is not put in a form necessitating us to take the pronoun illi in the plural number, as if it was intended to mark out the words expressly as the reply made by the persons who had craftily questioned Him on the subject of His authority; but the clause, "They say unto Him," is so expressed that the term illi should be taken for the singular pronoun, and not the plural, and should be held to signify "unto Him," that is to say, unto the Lord Himself, as is made clear in the Greek codices, without a single atom of ambiguity.

Weaved Together Matthew 21:33a Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and dug in it a winepress, and built in it a tower, and gave it to husbandmen, and went to a distance for a long time. Mark 12:34 So when the time of the fruits came, he sent his servants unto the husbandmen, that they might send him of the produce of his vineyard. Mark 12:3 And those husbandmen beat him, and sent him away empty. Mark 12:4 And he sent unto them another servant also; and they stoned him, and wounded him, and sent him away with shameful handling. Mark 12:5a And he sent again another; and they slew him. And he sent many other servants unto them. Matthew 21:35 And the husbandmen took his servants, and one they beat, and another they stoned, and another they slew. Matthew 21:36 So he sent again other servants more than the first; and they did likewise with them. Luke 20:13 So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be ashamed. Mark 12:6a So at last he sent unto them his beloved son that he had. Matthew 21:38a But the husbandmen, when they saw the son, said among themselves, This is the heir. Luke 20:14b And they said, We will slay him, and so the inheritance will be ours. Matthew 21:39 So they took him, and put him forth without the vineyard, and slew him. Matthew 21:40 When then the lord of the vineyard shall come, what will he do with those husbandmen? Matthew 21:41 They said unto him, He will destroy them in the worst of ways, and give the vineyard to

MARK

other husbandmen, who will give him fruit in its season. Matthew 21:42a Jesus said unto them, Have ye never read in the scripture, The stone which the builders declared to be base, Luke 20:17b The same came to be at the head of the corner: Matthew 21:42c From God was this, And it is wonderful in our eyes? Matthew 21:43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a people that will produce fruit. Matthew 21:44 And whosoever falls on this stone shall be broken in pieces: but on whomsoever it falls, it will grind him to powder. Matthew 21:45 And when the chief priests and the Pharisees heard his parables, they perceived that it was concerning them he spoke. Matthew 21:46 And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.

Tribute to Caesar

Mark 12:13-17 Matt 22:15-22 Luke 20:20-26

Mark 12

13 And they send to him certain of the Pharisees and of the Herodians: that they should entrap him in his word. 14 Who coming, say to him, Most er, we know that you are a true speaker, and care not for any man: for you do not look upon the person of men, but teachest! The way of God in truth, is it lawful to give tribute to Caesar: or shall we not give it? 15 Who knowing their subtlety, said to them, Why do you tempt me? Bring me a penny that I may see it. 16 But they brought it to him. And he said to them, Whose is this image and inscription? They said to him, Caesar's. 17 And Jesus answering, said to them, Render therefore the things that are Caesar's, to Caesar: and that are God's, to God. And they marveled at him.

Matthew 22

15 Then the Pharisees departing, consulted among themselves for to entrap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, Most er, we know that you are a true speaker, and teach the way of God in truth, neither have you concern for any man. For you do not respect the person of men: 17 tell us therefore what do you think, is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their naughtiness, said, Why do you tempt me hypocrites? 19 Show me the tribute coin. And they offered him a penny. 20 And Jesus said to them, Whose is this image and superscription? 21 They say to him, Caesar's. Then he said to them, Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. 22 And hearing it they marveled, and leaving him went their ways.

Luke 20

20 And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the president. 21 And they asked him, saying, Most er, we know that you speak and teach rightly: and that you do not accept persons, but teach the way of God in truth. 22 Is it lawful for us to give tribute to Caesar, or no? 23 But considering their guile, he said to them, Why do you tempt me? 24 Show me a penny, Whose image has it and inscription? They answering, said, Caesar's. 25 And he said to them, Render, therefore, the things that are Caesar's to Caesar: and the things that are God's to God. 26 And they could not reprehend his word before the people: and marveling at his answer, they held their peace.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:15 Then went the Pharisees and considered how they might ensnare him in a word, and deliver him into the power of the judge, and into the power of the ruler. Matthew 22:16 And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, Teacher, we know that you speak the truth, and teachest the way of God with equity, and art not lifted up by any man: for you act not so as to be seen of any man. Matthew 22:17 Tell us now, What is your opinion? Is it lawful that we should pay the tribute to Cæsar, or not? Shall we give, or shall we not give? Mark 12:15a But Jesus knew their deceit, and said unto them, Why do you tempt me, you hypocrites? Show me the penny of the tribute. Matthew 22:20 So they brought unto him a penny. Jesus said unto them, To whom belongs this image and inscription? They said unto him, To Cæsar. Matthew 22:21 He said unto them, Give what is Cæsar's to Cæsar, and what is God's to God. Luke 20:26 And they could not make him slip in a single word before the people; and they marvelled at his word, and refrained.

MARK

The Sadducees and the Resurrection

Mark 12:18-27 Matt 22:23-33 Luke 20:27-40

Mark 12

18 And there came to him the Sadducees that say there is no resurrection: and they asked him, saying, Most er, 19 Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. 20 There were therefore seven brethren: and the first took a wife and died, leaving no issue. 21 And the second took her, and died: and neither this left issue. And the third in like manner. 22 And the seven took her in like sort: and did not leave issue. Last of all the woman also died. 23 In the resurrection therefore when they shall rise again, whose wife shall she be of these? For seven had her to wife. 24 And Jesus answering, said to them, Do you not therefore err, not knowing the Scriptures, nor the power of God? 25 For when they shall rise again from the dead, they shall neither marry nor be married, but are as the angels in heaven. 26 And as concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27 He is not the God of the dead, but of the living. You therefore are much deceived.

Matthew 22

23 That day there came to him the Sadducees, that say there is no resurrection and asked him, 24 saying, Most er, Moses said, *If a man die not harming a child, that his brother marry his wife, and raise up seed to his brother.* 25 And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all the woman died also. 28 In the resurrection therefore whose wife of the seven shall she be? For they all had her. 29 And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection neither shall they marry nor be married: but are as the angels of God in heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you, *32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of the dead, but of the living. 33 And the multitudes hearing it, marveled at his doctrine.

Luke 20

27 And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, 28 saying, Most er, Moses gave us in writing; If a man's brother die having a wife, and he have no children, that his brother take her as wife, and raise up seed to his brother. 29 There were therefore seven brethren: and the first took as wife, and died without children. 30 And the next took her, and he died without children. 31 And the third took her. In like manner also all the seven, and they left no seed, and died. 32 Last of all the woman died also. 33 In the resurrection therefore, whose wife shall she be of them? For all the seven had her as wife. 34 And Jesus said to them, The children of this world marry, and are given in marriage. 35 But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives. 36 Neither can they die any more, for they are equal to angels: and they are the sons of God, seeing they are the sons of the resurrection. 37 But that the dead rise again, Moses also showed, beside the bush, as he called the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob.* 38 For God is not of the dead, but of the living, for all live to him. 39 And certain of the scribes answering, said to him, Most er, you have said well. 40 And further they did not ask him anything.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:23 And on that day came the Sadducees, and said unto him, There is no life for the dead. Matthew 22:24 And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed for his brother. Now there were with us seven brethren: and the first took a wife, and died without children; Luke 20:30 and the second took his wife, and died without children; 13 Luke 20:31 and the third also took her; and in like manner the seven of them also, and they died without leaving children. Matthew 22:27 And last of them all the woman died also. Matthew 22:28 At the resurrection, then, which of these seven shall have this woman? For all of them took her. Jesus answered and said unto them, Is it not for this that you have erred, because ye know not the scriptures, nor the power of God? Luke 20:34b And the sons of this world take wives, and the women become the men's; Luke 20:35 but those that have become worthy of that world, and the resurrection from among the dead, do not take wives, and the women also do not become the men's. Luke 20:36 Nor is it possible that they should die; but they are like the angels, and are the children of God, because they have become the children of the resurrection. For in the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? And God is not the God of the dead, but of the living: for all of them are alive with him. And you have erred greatly. Matthew 22:33 And when the multitudes heard, they were wondering at his teaching. Luke 20:39 And some of the scribes answered and said unto him, Teacher, you have well said.

The Great Commandment

Mark 12:28-34 Matt 22:34-40

Mark 12

28 And there came one of the scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. 29 And Jesus answered him, That the first commandment of all is, *Hear Israel: the Lord your God is one God.* 30 *And you shall love the Lord your God from your whole heart, and with your whole soul, and with your whole mind, and with your whole power.* This is the first commandment. 31 And the second is like to it, *You shall love your neighbor as yourself.* Another commandment greater than these there is not. 32 And the scribe said to him, Well Most er, you have said in truth, that there is one God, and there is none other besides him. 33 And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love his neighbor as himself is a greater thing than all holocausts and sacrifices. 34 And Jesus seeing that he had answered wisely, said to him, You are not far from the kingdom of God. And no man now dared ask him.

Matthew 22

33 And the multitudes hearing it, marveled at his doctrine. 34 But the Pharisees hearing that he had put the Sadducees to silence, came together: 35 and one of them a doctor of law asked of him, tempting him, 36 Most er, which is the greatest commandment in the law? 37 Jesus said to him, *You shall love the Lord your God from your whole heart, and with your whole soul, and with your whole mind.* 38 This is the greatest and the first commandment. 39 And the second is like to this, *You shall love your neighbor as yourself.* 40 On these two commandments depends the whole Law and the Prophets.

St. Augustine This is recorded also by Mark, and that too in the same order. Neither should there be any difficulty in the statement made by Matthew, to the effect that the person by whom the question was put to the Lord tempted Him; whereas Mark says nothing about that, but tells us at the end of the paragraph how the Lord said to the man, as to one who answered discreetly, "Thou art not far from the kingdom of God." For it is quite possible that, although the man approached Him with the view of tempting Him, he may have been set right by the Lord's response. Or we need not at any rate take the tempting referred to in a bad sense, as if it were the device of one who sought to deceive an adversary; but we may rather suppose it to have been the result of caution, as if it were the act of one who wished to have further trial of a person who was unknown to him. For it is not without a good purpose that this sentence has been written, "He that is hasty to give credit is light-minded, and shall be impaired." (Ecclus 19:4) Luke, on the other hand, not indeed in this order, but in a widely different connection, introduces something which resembles this. (Luke 10:25-37) But whether in that passage he is actually recording this same incident, or whether the person with whom the Lord [is represented to have] dealt in a similar manner there on the subject of those two commandments is quite another individual, is altogether uncertain. At the same time, it may appear right to regard the person who is introduced by Luke as a different individual from the one before us here, not only on the ground of the remarkable divergence in the order of narration, but also because he is there reported to have replied to a question which was addressed to him by the Lord, and in that reply to have himself mentioned those two precepts. The same opinion is further confirmed by the fact that, after telling us how the Lord said to him, "This do, and thou shalt live,"—thus instructing him to do that great thing which, according to his own answer, was contained in the law,—the evangelist follows up what had passed with the statement, "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke 10:29) Thereupon, too [according to Luke], the Lord told the story of the man who was going down from Jerusalem to Jericho, and fell among robbers. Consequently, considering that this individual is described at the outset as tempting Christ, and is represented to have repeated the two commandments in his reply; and considering, further, that after the counsel which was given by the Lord in the words, "This do, and thou shalt live," he is not commended as good, but, on the contrary, has this said of him, "But he, willing to justify himself," etc., whereas the person who is mentioned in parallel order both by Mark and by Luke received a commendation so marked, that the Lord spake to him in these terms, "Thou art not far from the kingdom of God,"—the more probable view is that which takes the person who appears on that occasion to be a different individual from the man who comes before us here.

Weaved Together Matthew 22:34 But the rest of the Pharisees, when they saw his silencing the Sadducees on this point, gathered against him to contend with him. And one of the scribes, of those that knew the law, when he saw the excellence of his answer to them, desired to try him, and said unto him, Luke 10:25b What shall I do to inherit eternal life? And, Mark 12:28b Which of the commandments is greater, and has precedence in the law? Mark 12:29 Jesus said unto him, The first of all the commandments is, Hear, O Israel; The Lord our God, the Lord is one: and you shall love the Lord your God with all your heart, and with all your soul, and with all your thought, and with all your strength. Matthew 22:38 This is the great and preëminent commandment. Mark 12:31 And the second, which is like it, is, You shall love your neighbor as yourself. And another commandment greater than these two there is not. Matthew 22:40 On these two commandments, then, are hung the law and the prophets. Mark 12:32 That scribe said unto him, Excellent! My Most er; you have said truly that he is one, and there is no other outside of him: Mark 12:33 and that a man should love him with all his heart, and with all his thought, and with all his soul, and with all his strength, and that he should love his neighbor as himself, is better than all savors and sacrifices. Mark 12:34a And Jesus saw him that he had answered wisely; and he answered and said unto him, You are not far from the kingdom of God. Luke 10:28b You have spoken rightly: do this, and you shall live. Luke 10:29 And he, as his desire was to justify himself, said unto him, And who is my neighbor? 10:37 And he said unto him, He that had compassion on him. Mark 12:34b Jesus said unto him, Go, and do also likewise. And no man dared afterwards to ask him anything.

MARK

The Son of David

Mark 12:35-37 Matt 22:41-46 Luke 20:41-44

Mark 12

35 And Jesus answering, said teaching in the temple, How do the scribes say, that Christ is the son of David? 36 For David himself said in the Holy Ghost: *Our Lord said unto my Lord, sit on my right hand, until I put your enemies the footstool of your feet.* 37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly.

Matthew 22

41 And the Pharisees being assembled, Jesus asked them 42 saying, What is your opinion of Christ? Whose son is he? They say to him, David's. 43 He said to them, How then does David in spirit call him Lord, saying, *44 The Lord said to my Lord, sit on my right hand, until I put your enemies the footstool of your feet?* 45 If David therefore call him Lord, how is he his son? 46 And no man could answer him a word: neither did any man from that day ask him anymore.

Luke 20

41 But he said to them, How do they say that Christ is the son of David? 42 And David himself said in the book of Psalms, *The Lord said to my Lord, Sit at my right hand, 43 until I put your enemies, the footstool of your feet?* 44 David then called him Lord: and how is he his son?

St. Augustine This is given also by Mark in due course, and in the same order. (Mark 12:35-37) Luke, again, only omits mention of the person who asked the Lord which was the first commandment in the law, and, after passing over that incident in silence, observes the same order once more as the others, narrating just as these, do this question which the Lord put to the Jews concerning Christ, as to how He was David's son. (Luke 20:41-44) Neither is the sense at all affected by the circumstance that, as Matthew puts it, when Jesus had asked them what they thought of Christ, and whose son He was, they [the Pharisees] replied, "The son of David," and then He proposed the further query as to how David then called Him Lord; whereas, according to the version presented by the other two, Mark and Luke, we do not find either that these persons were directly interrogated, or that they made any answer. For we ought to take this view of the matter, namely, that these two evangelists have introduced the sentiments which were expressed by the Lord Himself after the reply made by those parties, and have recorded the terms in which He spoke in the hearing of those whom He wished profitably to instruct in His authority, and to turn away from the teaching of the scribes, and whose knowledge of Christ amounted then only to this, that He was made of the seed of David according to the flesh, while they did not understand that He was God, and on that ground also the Lord even of David. It is in this way, therefore, that in the accounts given by these two evangelists, the Lord is mentioned in a manner which makes it appear as if He was discoursing on the subject of these erroneous teachers to men whom He desired to see delivered from the errors in which these scribes were involved. Thus, too, the question, which is presented by Matthew in the form, "What say ye?" is to be taken not as addressed directly to these [Pharisees], but rather as expressed only with reference to those parties, and directed really to the persons whom He was desirous of instructing.

Hypocrisy of the Scribes and Pharisees

Mark 12:37-40 Matt 23:1-36 Luke 20:45-47

Mark 12

37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly. 38 And he said to them in his doctrine, Take heed of the scribes that will walk in long robes, and be saluted in the market place, 39 and sit in the first chairs in the synagogues, and love the highest places at suppers: 40 which devour widow's houses under the pretense of long prayer: these shall receive larger judgment.

Matthew 23

1 THEN Jesus spoke to the multitudes and to his Disciples, 2 saying, Upon the chair of Moses have sit the scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do not, for they say and do not. 4 For they bind heavy burdens and importable: and put them upon men's shoulders: but with a finger of their own they will not move them. 5 But they do all their works, for to be seen of men. For they make broad their phylacteries, and enlarge their fringes. 6 And they love the first places at suppers, and the first chairs in the synagogues, 7 and salutations in the market-place, and to be called of men, rabbi. 8 But be not you called rabbi, for one is your Most er, and all you are brethren. 9 And call none father to yourself upon earth: for one is your Father, he that is in heaven. 10 Neither you be called most ers: for one is your

Most er, Christ. 11 He that is the greater of you, shall be your servant. 12 And he that exalts himself, shall be humbled: and he that humbles himself, shall be exalted. 13 But woe to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For yourselves do not enter in: and those that are going in, you suffer not to enter. 14 Woe to you scribes and Pharisees, hypocrites: because you devour widows houses, praying long prayers, for this you shall receive the greater judgment. 15 Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 16 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. 17 You foolish and blind, for whether is greater, the gold, or the temple that sanctifies the gold? 18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 You blind, for whether is greater, the gift, or the altar that sanctifies the gift? 20 He therefore that swears by the altar, swears by it and by all things that are upon it: 21 and whosoever shall swear by the temple, swears by it and by him that dwells in it: 22 and he that swears by heaven, swears by the throne of God and by him that sits thereon. 23 Woe to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith, these things you ought to have done, and not to have omitted those. 24 Blind guides that strain a gnat, and swallow a camel. 25 Woe to you scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. 26 You blind Pharisee, first make clean the inside of

the cup and the dish, that the outside may become clean. 27 Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchers, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity. 29 Woe to you scribes and Pharisees, you hypocrites: because you build the prophets sepulchers, and garnish the monuments of just men, 30 and say: If we had been in our fathers days, we had not been their fellows in the blood of the prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the prophets; 32 and you now fill up the measure of your fathers. 33 You serpents, vipers broods, how will you flee from the judgment of hell? 34 Therefore behold I send unto you prophets and wise men and scribes, and of them you shall kill and crucify, and of them you shall scourge in your synagogues, and persecute from city into city: 35 that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just even unto the blood of Zechariah the son of Barachiah, whom you murdered between the temple and the altar. 36 Amen I say to you, all these things shall come upon this generation.

Luke 20

45 And all the people hearing him, he said to his Disciples, 46 Beware of the scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts. 47 Which devour widow's houses: feigning long prayer. These shall receive greater damnation.

Weaved Together Matthew 23:1 Then spoke Jesus unto the multitudes and his disciples, and said unto them, Matthew 23:2 On the seat of Moses are seated the scribes and Pharisees: Matthew 23:3 everything that they say unto you now to keep, keep and do: but according to their deeds do ye not; for they say, and do not. Matthew 23:4 And they bind heavy burdens, and lay them on the shoulders of the people; while they with one of their fingers will not come near them. Matthew 23:5a But all their deeds they do to make a show before men. Mark 12:37b And all the multitude were hearing that with pleasure. Mark 12:38 And in the course of his teaching he said unto them, Guard yourselves from the scribes, who desire to walk in robes, Mark 12:39 and love salutation in the marketplaces, and sitting in the highest places of the synagogues, and at feasts in the highest parts of the rooms: Matthew 23:5b and they broaden their amulets, and lengthen the cords of their cloaks, Matthew 23:7b and love that they should be called by men, My most er, Mark 12:40 and devour widows' houses, because of their prolonging their prayers; these then shall receive greater judgement. Matthew 23:8 But you, be ye not called most ers: for your most er is one; all you are brethren. Matthew 23:9 Call not then to yourselves any one father on earth: for your Father is one, who is in heaven. Matthew 23:10 And be not called directors: for your director is one, even the Messiah. Matthew 23:11 He that is great among you shall be unto you a minister. Matthew 23:12 Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted. Luke 11:43 Woe unto you, Pharisees! Because ye love the highest places in the synagogues, and salutation in the marketplaces. Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! Because ye devour widows' houses, because of your prolonging your prayers: for this reason then you shall receive greater judgement. Matthew 23:13a Woe unto you, scribes and Pharisees, hypocrites! Because you have shut the kingdom of God before men. Luke 11:52a Woe unto you that know the law! For you concealed the keys of knowledge: Matthew 23:13b ye enter not, and those that are entering ye suffer not to enter. Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! Because ye compass land and sea to draw one proselyte; and when he is become so, you make him a son of hell twice as much as yourselves. Matthew 23:16 Woe unto you, you blind guides! Because ye say, Whosoever swears by the temple, it is nothing; but whosoever swears by the gold that is in the temple, shall be condemned. Matthew 23:17 You blind foolish ones: which is greater, the gold, or the temple which sanctifies the gold? Matthew 23:18 And, Whosoever swears by the altar, it is nothing; but whosoever swears by the offering that is upon it, shall be condemned. Matthew 23:19 You blind foolish ones: which is greater, the offering, or the altar which sanctifies the offering? Matthew 23:20 Whosoever then swears by the altar, has sworn by it, and by all that is upon it. Matthew 23:21 And whosoever swears by the temple, has sworn by it, and by him that is dwelling in it. Matthew 23:22 And whosoever swears by heaven, has sworn by the throne of God, and by him that sits upon it. Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! Because ye tithe mint and rue and dill and cummin and all herbs, and you leave the important matters of the law, judgement, and mercy, and faith, and the love of God: this ought ye to do, and not to leave that undone. Matthew 23:24 You blind guides, which strain out a gnat, and swallow camels. Matthew 23:25 Woe unto you, scribes and Pharisees, hypocrites! Because ye cleanse the outside of the cup and of the platter, while the inside of them

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is full of injustice and wrong. Matthew 23:26 You blind Pharisees, cleanse first the inside of the cup and of the platter, then shall the outside of them be cleansed. Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! Because ye resemble whited sepulchres, which appear from the outside beautiful, but within full of the bones of the dead, and all uncleanness. Matthew 23:28 So ye also from without appear unto men like the righteous, but within you are full of wrong and hypocrisy. Luke 11:45 One of the scribes answered and said unto him, Teacher, in this saying of yours you are casting a slur on us. Luke 11:46 He said, And to you also, you scribes, woe! For you lade men with heavy burdens, and you with one of your fingers come not near those burdens. Woe unto you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, which your fathers killed, and adorn the burying-places of the righteous, and say, Matthew 23:30 If we had been in the days of our fathers, we should not have been partakers 63 with them in the blood of the prophets. Matthew 23:31 Wherefore, behold, you witness against yourselves, that you are the children of those that slew the prophets. Matthew 23:32 And ye also, ye fill up the measure of your fathers. Matthew 23:33 You serpents, you children of vipers, where shall you flee from the judgment of Gehenna? Matthew 23:34 Therefore, behold, I, the wisdom of God, am sending unto you prophets, and apostles, and wise men, and scribes: and some of them you shall slay and crucify; and some of them you shall beat in your synagogues, and persecute from city to city: Matthew 23:35 that there may come on you all the blood of the righteous that has been poured upon the ground from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom you slew between the temple and the altar. Matthew 23:36 Verily I say unto you, All these things shall come upon this generation.

The Widow's Mite

Mark 12:40-44 Luke 21:1-4

Mark 12

40 which devour widow's houses under the pretense of long prayer: these shall receive larger judgment. 41 And Jesus sitting over against the treasury, beheld how the multitude did, cast money into the treasury, and many rich men did cast in much. 42 And when there came a certain poor widow, she cast in two mites, which is a farthing. 43 And calling his Disciples together, he said to them, Amen, I say to you, that this poor widow has cast in more than all that have cast into the treasury. 44 For all they of their abundance have cast in: but she, of her penury has cast in all that she had, her whole living.

Luke 21

1 AND beholding, he saw them that did cast their gifts into the treasury, rich persons. 2 And he saw also a certain poor widow casting two brass mites. 3 And he said, Verily I say to you, that this poor widow has cast more than all. 4 For all these of their abundance have cast into the gifts of God, but she of her penury, has cast in all her living that she had.

St. Augustine In this entire context, all the above has been subjected to investigation already, with the view of removing the appearance of any contrariety, when we were comparing the other Gospels in due order with Matthew. This narrative, however, of the poor widow who cast two mites into the treasury is reported only by two of them, namely, Mark and Luke. (Luke 21:1-4) But their harmony admits of no question. And from this point onwards to the Lord's Supper, which latter act formed the starting-point for our discussion of all the records of the four evangelists taken conjointly, Mark introduces nothing of a kind to make it necessary for us to institute a special comparison between it and any other statement, or to conduct an inquiry with the view of dispelling any appearance of discrepancy.

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Destruction of Jerusalem Foretold

Mark 13:1-2 Matt 24:1-2 Luke 21:5-6

Mark 13

1 AND when he went out of the Temple, one of his Disciples said to him, Most er, behold what manner of stones, and what kind of buildings. 2 And Jesus answering, said to him, See all these great buildings? There shall not be left a stone upon a stone that shall not be destroyed.

Matthew 24

1 AND Jesus being gone out of the temple, went. And his Disciples came to show him the buildings of the temple. 2 And he answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

Luke 21

5 And certain ones saying of the temple that it was adorned with good stones and gifts, he said, 6 These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed.

St. Augustine This incident is related also by Mark, and nearly in the same order. But he brings it in after a digression of some small extent, which is made with a view to mention the case of the widow who put the two mites into the treasury, (Mark 12:41-13:2) which occurrence is recorded only by Mark and Luke. For in proof that Mark's order is essentially the same as Matthew's, we need only notice that in Mark's version also, after the account of the Lord's discussion with the Jews on the occasion when He asked them how they held Christ to be David's son, we have a narrative of what He said in warning them against the Pharisees and their hypocrisy,—a section which Matthew has presented on the amplest scale, introducing into it a larger number of the Lord's sayings on that occasion. Then after this paragraph, which has been handled briefly by Mark, and treated with great fullness by Matthew, Mark, as I have said, introduces the passage about the widow who was at once so extremely poor, and yet abounded so remarkably. And finally, without interpolating anything else, he subjoins a section in which he comes again into unison with Matthew,—namely, that relating to the destruction of the temple. In like manner, Luke first states the question which was propounded regarding Christ, as to how He was the son of David, and then mentions a few of the words which were spoken in cautioning them against the hypocrisy of the Pharisees. Thereafter he proceeds, as Mark does, to tell the story of the widow who cast the two mites into the treasury. And finally he appends the statement, (Luke 20:16-21:6) which appears also in Matthew and Mark, on the subject of the destined overthrow of the temple.

Signs before the End

Mark 13:3-8 Matt 24:3-8 Luke 21:7-11

Mark 13

3 And when he sat in Mount Olivet against the temple, Peter and James and John and Andrew asked him apart: 4 Tell us, when shall these things be? And what shall be the sign when all these things shall begin to be consummate? 5 And Jesus answering, began to say to them, See that no man seduce you. 6 For many shall come in my name saying that I am he: and they shall seduce many. 7 And when you shall hear of wars and rumors of wars, fear not, for these things must be, but the end is not yet. 8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows.

Matthew 24

3 And when he was sitting upon Mount Olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? And what shall be the sign of your coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you: 5 for many shall come in my name saying, I am Christ: and they shall seduce many. 6 For you shall hear of wars, and rumors of wars. See that you be not troubled, for these things must be done: but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places, 8 and all these things are the beginnings of sorrows.

Luke 21

7 And they asked him, saying, Most er, when shall these things be, and what shall be the sign when they shall begin to come to pass? 8 Who said, See you be not seduced, for many will come in my name, saying that I am he: and the time is at hand, go not therefore after them. 9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by. 10 Then he said to them, nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in places, and pestilences and famine, and terrors from heaven, and there shall be great signs.

McEvilly Matthew 24:3 "And when He was sitting on Mount Olivet." Our Redeemer, after preaching in the temple during the day, went out each evening to Bethania, whence, after refecton, He retired to Mount Olivet, which was just near, where He "spent the night" (Luke xxi. 37), most likely, in

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prayer and preparation for His approaching Passion. It may be, on this occasion, that on His way to Bethania, and wearied from in His labors, and weak from fasting during the day, He sat on Mount Olivet; or that, after partaking of supper, He returned to spend the night, and then sat down, "over against the temple" (Mark xiii. 3), of which He had a full view from Mount Olivet. This happened, according to some (Maldonatus), on the fourth day (viz., Wednesday) after His triumphal entry into Jerusalem. According to others (Jansenius, etc.), on the third. The view of the temple, recalled to the minds of His disciples His prophecy relating to its destruction. Possibly, also, our Redeemer, in viewing the temple, may have again spoken of its coming destruction. "The disciples came to Him privately." Mark (xiii. 3) says, only four of them did so. Maybe, that these four alone spoke and questioned Him, with the concurrence of the rest. This they did "privately," away from the multitude. Others interpret, "privately" (A. Lapide), apart from the other disciples. These four referred to, who were most intimate with Him, question Him on this very delicate subject, which was most dangerous to speak of publicly, lest it should reach the Scribes. St. Stephen's death is owing to a charge of his having spoken on this subject (Acts vi. 14). "Tell us," to whom you are accustomed to disclose what you do not wish to make known to all, "when shall these things be? and what shall be the sign?" etc. Mark (xiii. 5) and Luke (xxi. 7) have only—1st, "When shall these things be?" which have been so often prophesied by Thee, regarding the destruction of Jerusalem; and 2ndly. "The sign when all these things shall be begin to be fulfilled," regarding Thy glorious coming; whereas, St. Matthew has, for the second question, "What shall be the sign of Thy coming, and of the consummation of the world?" Hence, some commentators, with St. Jerome, divide this latter question in St. Matthew into two, and say the question of the disciples was threefold —1. The time of this menaced ruin of the temple; 2. Its sign; 3. The sign of the end of the world. It seems most probable, that the second question in St. Matthew is the same as that in Mark and Luke.

Weaved Together Mark 13:3 And when Jesus sat on the mount of Olives opposite the temple, his disciples, Simon Cephas and James and John and Andrew, came forward unto him, and said unto him between themselves and him, Teacher, tell us when that shall be, and what is the sign of your coming and the end of the world. Jesus answered and said unto them, Days will come, when you shall long to see one of the days of the Son of Man, and shall not behold. Luke 21:8b Take heed lest any man lead you astray. Many shall come in my name, and say, I am the Messiah; and they shall say, The time has come near, and shall lead many astray: go not therefore after them. And when you hear of wars and tidings of insurrections, see to it, be not agitated: for these things must first be; only the end is not yet come. Matthew 24:7a Nation shall rise against nation, and kingdom against kingdom: Luke 21:11 and great earthquakes shall be in one place and another, and there shall be famines and deaths and agitations: and there shall be fear and terror and great signs that shall appear from heaven, and there shall be great storms Matthew 24:8 All these things are the beginning of travail.

Jesus Warns of Persecution to Come

Mark 13:9-13 Matt 24:9-14 Luke 21:12-19

Mark 13

9 But look to yourselves. For they shall deliver you up in councils, and in synagogues shall you be beaten, and you shall stand before presidents and kings for my sake, for a testimony unto them. 10 And into all nations first the Gospel must be preached. 11 And when they shall lead you and deliver you, be not careful beforehand what you shall speak: but that which shall be given you in that hour that you speak. For it is not you that speak, but the Holy Ghost. 12 And brother shall deliver brother unto death, and the father his son: and the children shall rise against the parents, and shall work their death. 13 And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

Matthew 24

9 Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my name's sake. 10 And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another. 11 And many false prophets shall rise: and shall seduce many. 12 And because iniquity shall abound: the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved. 14 And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

Luke 21

12 But before all these things they will lay their hands upon you: and persecute you delivering you into synagogues and prisons, drawing you to kings and presidents for my name. 13 And it shall happen unto you for testimony. 14 Lay up this therefore in your hearts, not to premeditate how you shall answer. 15 For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. 16 And you shall be delivered up by your parents and brethren, and kinsmen and friends: and they will put some of you to death. 17 And you shall be odious to all men for my name. 18 And a hair of your head shall not perish. 19 In your patience you shall possess your souls.

McEvilly Hence, St. Luke says (xxi. 12). "but for all things, they will lay their hands on you," etc. It is observed, that St. Matthew does not so minutely or circumstantially detail the evils which were to befall the Apostles, as is done by St. Luke and St. Mark; but this is accounted for as St. Matthew had done so already, (x. 17, etc.)

St. Augustine Here, as elsewhere, each of these writers gives some matters which are peculiar to himself, in which, nevertheless, we have not to apprehend any suspicion of inconsistency. But what we have to make sure of is the proof that, in those passages which are exact parallels, they are

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nowhere to be regarded as in antagonism with each other. For if anything bearing the appearance of a contradiction meets us here, the simple affirmation that it is something wholly distinct, and uttered by the Lord in similar terms indeed, but on a totally different occasion, cannot be deemed a legitimate mode of explanation in a case like this, where the narrative, as given by all the three evangelists, moves in the same connection at once of subjects and of dates. Moreover, the mere fact that the writers do not all observe the same order in the reports which they give of the same sentiments expressed by the Lord, certainly does not in any way affect either the understanding or the communication of the subject itself, provided the matters which are represented by them to have been spoken by Him are not inconsistent the one with the other. Again, what Matthew states in this form, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," (Mt 24:14) is given also in the same connection by Mc in the following manner: "And the gospel must first be published among all nations." (Mark 13:10) Mc has not added the words, "and then shall the end come;" but he indicates what they express, when he uses the phrase "first" in the sentence, "And the gospel must first be published among all nations." For they had asked Him about the end. And therefore, when He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come.

Weaved Together Luke 21:12 But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues and into prisons, and bring you before kings and judges for my name's sake. Luke 21:13 And that shall be unto you for a witness. Mark 13:10 But first must my gospel be preached unto all nations. Luke 12:11 And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how you shall answer for yourselves, or what ye shall say: Mark 13:11b because it is not ye that speak, but the Holy Spirit. Luke 21:14 Lay it to your heart, not to be anxious before the time what you shall say: Luke 21:15 and I shall give you understanding and wisdom, which all your adversaries shall not be able to gainsay. Matthew 24:9 And then shall they deliver you unto constraint, and shall kill you: and you shall be hated of all nations because of my name. Matthew 24:30 And then shall many go astray, and they shall hate one another, and deliver one another unto death. Luke 21:16 And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall slay some of you. Luke 21:18 But a lock of hair from your heads shall not perish. Luke 21:19 And by your patience you shall gain your souls. Matthew 24:11 And many men, false prophets, shall arise, and lead many astray. Matthew 24:12 And because of the abounding of iniquity, the love of many shall wax cold. Matthew 24:13 But he that endures to the end, the same shall be saved. Matthew 24:14 And this, the gospel of the kingdom, shall be preached in all the world for a testimony to all nations; and then shall come the end of all.

Destruction of Jerusalem

Mark 13:14-20 Matt 24:15-22 Luke 21:20-24

Mark 13

14 And when you shall see the *abomination of desolation*, standing where it ought not, he that reads, let him understand, then they that are in Judea, let them flee unto the mountains. 15 And he that is on the house top, let him not go down into the house, nor enter in to take anything out of his house. 16 And he that shall be in the field, let him not return back to take his garment. 17 And woe to them that are with child, and that give suck in those days. 18 But pray that the things chance not in the winter. 19 For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he has elected, he has shortened the days.

Matthew 24

15 Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that reads, let him understand): 16 then they that are in Judea, let them flee to the mountains: 17 and he that is on the house top, let him not come down to take anything out of his house: 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the winter or on the Sabbath. 21 For there shall be then great tribulation, such as has not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened.

Luke 21

20 And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. 21 Then they that are in Judea, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But woe to them that are with child and that give suck in those days, for there shall be great affliction upon the land, and wrath on this people. 24 And they shall fall by the edge of the sword: and shall be led captive into all nations, and Jerusalem shall be trodden of the Gentiles: until the times of nations are fulfilled.

St. Augustine When He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come. In like manner, what Matthew states thus, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand," (Mt 24:15) is put in the following form by Mark: "But when ye shall see the abomination of desolation standing where it ought not, let him that readeth understand." (Mark 12:14) But though the phrase is thus altered, the sense conveyed is the same. For the point of the clause "where it ought not," is that the abomination of desolation ought not

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to be in the holy place. Luke's method of putting it, again, is neither, "And when ye shall see the abomination of desolation stand in the holy place," nor "where it ought not," but, "And when ye shall see Jerusalem compassed with an army, then know that the desolation thereof is nigh." (Luke 21:20) At that time, therefore, will the abomination of desolation be in the holy place. Again, what is given by Matthew in the following terms: "Then let them which be in Judaea flee into the mountains; and let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes," (Mt 24:16-18) is reported also by Mark almost in so many words. On the other hand, Luke's version proceeds thus: "Then let them which are in Judaea flee to the mountains." (Luke 21:21) Thus far he agrees with the other two. But he presents what is subsequent to that in a different form. For he goes on to say, "And let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto: for these be the days of vengeance, that all things which are written may be fulfilled." Now these statements seem to present differences enough between each other. For the one, as it occurs in the first two evangelists, runs thus: "Let him which is on the house-top not come down to take anything out of his house;" whereas what is given by the third evangelist is to this effect: "And let them which are in the midst of it depart out." The import, however, may be, that in the great agitation which will arise in the face of so mighty an impending peril, those shut up in the state of siege (which is expressed by the phrase, "they which are in the midst of it") will appear upon the housetop [or "wall"], amazed and anxious to see what terror hangs over them, or what method of escape may open. Still the question rises, How does this third evangelist say here, "let them depart out," when he has already used these terms: "And when ye shall see Jerusalem compassed with an army"? For what is brought in after this—namely, the sentence, "And let not them that are in the countries enter thereinto"—appears to form part of one consistent admonition; and we can perceive how those who are outside the city are not to enter into it; but the difficulty is to see how those who are in the midst of it are to depart out, when the city is already compassed with an army. Well, may not this expression, "in the midst of it," indicate a time when the danger will be so urgent as to leave no opportunity open, so far as temporal means are concerned, for the preservation of this present life in the body, and that the fact that this will be a time when the soul ought to be ready and free, and neither taken up with, nor burdened by, carnal desires, is imported by the phrase employed by the first two writers—namely, "on the house-top," or, "on the wall"? In this way the third evangelist's phraseology, "let them depart out" (which really means, let them no more be engrossed with the desire of this life, but let them be prepared to pass into another life), is equivalent in sense to the terms used by the other two, "let him not come down to take anything out of his house" (which really means, "let not his affections turn towards the flesh, as if it could yield him anything to his advantage then"). And in like manner the phrase adopted by the one, "And let not them that are in the countries enter thereunto" (which is to say, "Let not those who, with good purpose of heart, have already placed themselves outside it, indulge again in any carnal lust or longing after it"), denotes precisely what the other two evangelists embody in the sentence, "Neither let him which is in the field return back to take his clothes," which is much the same as to state that he should not again involve himself in cares of which he had been unburdened. Moreover, Matthew proceeds thus: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Part of this is given and part omitted by Mark, when he says, "And pray ye that your flight be not in the winter." Luke, on the other hand, leaves this out entirely, and instead of it introduces something which is peculiar to himself, and by which he appears to me to have cast light upon this very clause which has been set before us somewhat obscurely by these others. For his version runs thus: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." (Luke 21:34-36) This is to be understood to be the same flight as is mentioned by Matthew, which should not be taken in the winter or on the Sabbath-day. That "winter," moreover, refers to these "cares of this life" which Luke has specified directly; and the "Sabbath-day" refers in like manner to the "surfeiting and drunkenness." For sad cares are like a winter; and surfeiting and drunkenness drown and bury the heart in carnal delights and luxury—an evil which is expressed under the term "Sabbath-day," because of old, as is the case with them still, the Jews had the very pernicious custom of repelling in pleasure on that day, when they were ignorant of the spiritual Sabbath. Or, if something else is intended by the words which thus appear in Matthew and Mark, Luke's terms may also be taken to bear on something else, while no question implying any antagonism between them need be raised for all that. At present, however, we have not undertaken the task of expounding the Gospels, but only that of defending them against groundless charges of falsehood and deceit. Furthermore, other matters which Matthew has inserted in this discourse, and which are common to him and Mark, present no difficulty. On the other hand, with respect to those sections which are common to him and Luke, [it is to be remarked that] these are not introduced into the present discourse by Luke, although in regard to the order of narration here they are at one. But he records sentences of like tenor in other connections, either reproducing them as they suggested themselves to his memory, and thus bringing them in by anticipation so as to relate at an earlier point words which, as spoken by the Lord, belong really to a later; or else, giving us to understand that they were uttered twice over by the Lord, once on the occasion referred to by Matthew, and on a second occasion, with which Luke himself deals.

Weaved Together Luke 21:20 But when you see Jerusalem with the army compassing it about, then know that its desolation has come near. Luke 21:21 Those then that are in Judæa at that time shall flee to the mountain; and those that are within her shall flee; and those that are in the villages shall not enter her. Luke 21:22 For these days are the days of vengeance, that all that is written may be fulfilled. Matthew 24:15 And when you see the unclean sign of desolation, spoken of in Daniel the prophet, standing in the pure place, he that reads shall understand, Matthew 24:16 and then he that is in Judæa shall flee in to the mountain: Mark 13:15 and let him that is on the roof not go down, nor enter in to take anything from his house: Mark 13:16 and let him that is in the field not turn behind him to take his garment. Luke 21:23 Woe to them that are with child and to them that give suck in those days! There shall be great distress in the land, and wrath against this nation. Luke 21:24 And they shall fall on the edge of the sword, and shall be taken captive to every land: and Jerusalem shall be trodden down of the nations, until the times of the nations be ended.

MARK

Beware of False Prophets

Mark 13:21-23 Matt 24:23-28 Luke 17:23-24, 37

Mark 13

21 And then if any man shall say unto you, Lo, here is Christ: lo, there: do not believe. 22 For there shall rise up false christs and false-prophets, and they shall show signs and wonders, to seduce, if it be possible, the elect also. 23 You therefore take heed: behold I have foretold you all things.

Matthew 24

23 Then if any man shall say unto you, Lo here is Christ, or there: do not believe him. 24 For there shall rise false christs and false-prophets, and shall show great signs and wonders, so that the elect also (if it be possible) may be induced into error. 25 Lo I have foretold you. 26 If therefore they shall say unto you, Behold he is in the desert: go not out: behold in the closets, believe it not. 27 For as lightening comes out of the east, and appears even into the west, so shall also the advent of the Son of man be. 28 Wheresoever the body is, there shall the eagles also be gathered together.

Luke 17

23 And they will say to you, Lo here, and lo there. Go not, neither do you follow after. 24 For even as the lightning that lightens from under heaven, unto those parts that are under heaven, shines: so shall the Son of man be in his day. 37 Who said to them, Wheresoever the body shall be, there will also the eagles be gathered together.

Weaved Together Mark 13:21 Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe him not: Matthew 24:24 there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they be able. Mark 13:23 But as for you, beware: for I have acquainted you with everything beforehand. Matthew 24:26 If then they say unto you, Lo, he is in the desert; go not out, lest ye be taken: and if they say unto you, Lo, he is in the chamber; believe not. Matthew 24:27 And as the lightning appears from the east, and is seen unto the west; so shall be the coming of the Son of man. Luke 17:25 But first he must suffer much and be rejected by this generation.

The Signs of the Last Day

Mark 13:24-27 Matt 24:29-31 Luke 21:25-28

Mark 13

24 But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light. 25 And the stars of heaven shall be falling down, and the powers that are in heaven shall be moved. 26 And then they shall see the Son of man coming in the clouds, with much power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the utter most part of heaven.

Matthew 24

29 And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30 and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. 31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof.

Luke 21

25 And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves. 26 Men withering for fear and expectation, what shall come upon the whole world, for the powers of Heaven shall be moved. 27 And then they shall see the Son of man coming in a cloud with great power and majesty. 28 But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.

Lapide Matthew 24:31 *from extremity to extremity*, from one terminus of heaven and earth to their other terminus, from the east to the west. For ἀκζα signifies any *extreme limit*, whether above or below, whether to the right or to the left. Mark has (xiii. 27), *from the height of earth to the height of heaven* (Vulg.), by which is meant the same thing as in S. Matthew, from one extreme of earth to the other extremity of heaven and earth. For the earth at its extremities seems to be joined to the sky.

MARK

Weaved Together Luke 21:25 And there shall be signs in the sun and the moon and the stars; and upon the earth affliction of the nations, and rubbing of hands for the confusion of the noise of the sea, and an earthquake: Luke 21:26a the souls of men shall go forth from fear of that which is to come upon the earth. And in those days, straightway after the distress of those days, the sun shall become dark, and the moon shall not show its light, and the stars shall fall from heaven, and the powers of heaven shall be convulsed: Matthew 24:30 and then shall appear the sign of the Son of man in heaven: and at that time all the tribes of the earth shall wail, and look unto the Son of man coming on the clouds of heaven with power and much glory. Matthew 24:31 And he shall send his angels with the great trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. Luke 21:28 But when these things begin to be, be of good cheer, and lift up your heads; for your salvation has come near.

The Time of the Coming. The Parable of the Fig Tree

Mark 13:28-32 Matt 24:32-36 Luke 21:29-33

Mark 13

28 And of the fig tree learn a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very near. 29 So you also when you shall see these things come to pass, know that it is very near at the doors. 30 Amen, I say to you, that this generation shall not pass, until all these things be done. 31 Heaven and earth shall pass, but my words shall not pass. 32 But of that day or hour no man knows neither the angels in heaven, nor the Son, but the Father.

Matthew 24

32 And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is near. 33 So you also, when you shall see these things, know that it is near even at the doors. 34 Amen I say to you, that this generation shall not pass, until all these things be done. 36 Heaven and earth shall pass, but my words shall not pass. 36 But of that day and hour nobody knows, neither the angels of heaven, but the Father alone.

Luke 21

29 And he spoke to them a similitude. See the fig tree, and all trees: 30 when they now bud forth fruit out of themselves, you know that summer is near. 31 So you also when you shall see these things come to pass, know that the kingdom of God is near. 32 Amen, I say to you, that this generation shall not pass, until all be done. 33 Heaven and earth shall pass: but my words shall not pass.

McEvilly Luke (xxi. 30), says, "when they now bud forth their fruit." But, by "fruit" he means, the young shoots and leaves, the same as is here expressed by St. Matthew verse 32.

Conclusion. "Take Heed, Watch!"

Mark 13:33-37 Matt 24:42

Mark 13

33 Take heed, watch, and pray: for you know not when the time is. 34 Even as a man who being gone into a strange country, left his house: and gave his servants authority over each work, and commanded the porter to watch. 35 Watch therefore, for you know not when the Lord of the house comes: at evening, or at midnight, or at the cock crowing, or in the morning. 36 Lest coming upon a sudden, he finds you sleeping. 37 And that which I say to you, I say to all, watch.

Matthew 24

42 Watch therefore because you know not what hour your Lord will come.

MARK

Jesus' Death is Premeditated

Mark 14:1-2 Matt 26:1-5 Luke 22:1-2

Mark 14

1 AND the Pasch was and the Azymes after two days: and the chief priests and the scribes sought how they might by some wile lay hands on him, and kill him. 2 For they said, Not on the festival day, lest there might be a tumult of the people.

Matthew 26

1 AND it came to pass, when Jesus had ended all these words, he said to his Disciples, 2 You know that after two days shall be the Pasch, and the Son of man shall be delivered to be crucified. 3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some wile apprehend Jesus, and kill him. 5 But they said, Not on the festival day, lest perhaps there might be a tumult among the people.

Luke 22

1 AND the festival day of the Azymes approached, which is called Pasch: 2 and the chief priests and the scribes sought how they might kill him: but they were fearful the people.

St. Augustine Matthew continues thus: "And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days will be the feast of the Passover, and the Son of man shall be betrayed to be crucified." (Mt 26:1-2) This is attested in like manner by the other two,—namely, Mark and Luke,—and that, too, with a thorough harmony on the subject of the order of narration. (Mark 14:1 Luke 22:1) They do not, however, introduce the sentence as one spoken by the Lord Himself. They make no statement to that effect. At the same time, Mark, speaking in his own person, does tell us that "after two days was the feast of the Passover and of unleavened bread." And Luke likewise gives this as his own affirmation: "Now the feast of unleavened bread drew nigh, which is called the Passover;" that is to say, it "drew nigh" in this sense, that it was to take place after two days' space, as the other two are more apparently at one in expressing it. John, on the other hand, has mentioned in three several places the nearness of this same feast-day. In the two earlier instances the intimation is made when he is engaged in recording certain matters of another tenor. But on the third occasion his narrative appears clearly to deal with those very times, in connection with which the other three evangelists also notice the subject,—that is to say, the times when the Lord's passion was actually imminent. (John 11:55, 12:1, 13:1) But to those who look into the matter without sufficient care, there may seem to be a contradiction involved in the fact that Matthew and Mark, after stating that the Passover was to be after two days, have at once informed us how Jesus was in Bethany on that occasion, on which the account of the precious ointment comes before us; whereas John, when he is about to give us the same narrative concerning the ointment, begins by telling us that Jesus came to Bethany six days before the Passover. (John 12:1) Now, the question is, how the Passover could be spoken of by those two evangelists as about to be celebrated two days after, seeing that we find them, immediately after they have made this statement, in company with John, giving us an account of the scene with the ointment in Bethany; while in that connection the last-named writer informs us, that the feast of the Passover was to take place six days after. Nevertheless, those who are perplexed by this difficulty simply fail to perceive that Matthew and Mark have brought in their account of the scene which was enacted in Bethany really in the form of a recapitulation, not as if the time of its occurrence was actually subsequent to the [time indicated in the] announcement made by them on the subject of the two days' space, but as an event which had already taken place at a date when there was still a period of six days preceding the Passover. For neither of them has appended his account of what took place at Bethany to his statement regarding the celebration of the Passover after two days' space in any such terms as these: "After these things, when He was in Bethany." But Matthew's phrase is this: "Now when Jesus was in Bethany." And Mark's version is simply this: "And being in Bethany," etc.; which is a method of expression that may certainly be taken to refer to a period antecedent to the utterance of what was said two days before the Passover. The case, therefore, stands thus: As we gather from the narrative of John, Jesus came to Bethany six days before the Passover; there the supper took place, in connection with which we get the account of the precious ointment; leaving this place, He came next to Jerusalem, sitting upon an ass; and thereafter happened those things which they relate to have occurred after this arrival of His in Jerusalem. Consequently, even although the evangelists do not mention the fact, we understand that between the day on which He came to Bethany, and which witnessed the scene with the ointment, and the day to which all these deeds and words which are at present before us belonged, there elapsed a period of four days, so that at this point might come in the day which the two evangelists have defined by their statement as to the celebration of the Passover two days after. Further, when Luke says, "Now the feast of unleavened bread drew nigh," he does not indeed make any express mention of a two days' space; but still, the nearness which he has instanced ought to be accepted as made good by this very space of two days. Again, when John makes the statement that "the Jews' Passover was nigh at hand," (John 11:55) he does not intend a two days' space to be understood thereby, but means that there was a period of six days before the Passover. Thus it is that, on recording certain matters immediately after this affirmation, with the intention of specifying what measure of nearness he had in view when he spoke of the Passover as nigh at hand, he next proceeds in the following strain: "Then Jesus, six days before the Passover, came to Bethany, where Lazarus had died, whom Jesus raised from the dead; and there they made Him a supper." (John 12:1-2) This is the incident which Matthew and Mark introduce in the form of a recapitulation, after the statement that after two days would be the Passover. In their recapitulation they thus come back upon the day in Bethany, which was yet a six days' space off from the Passover, and give us the account which John also gives of the supper and the ointment. Subsequently to that scene, we are to suppose Him to come to Jerusalem, and then, after the occurrence of the other things recorded, to reach this day, which was still a two days' space from the Passover, and from which these evangelists have made this digression, with the object of giving a recapitulatory notice of the incident with the ointment in Bethany. And after the completion of that narrative, they return once more to the point from which they made the digression; that is to say, they now proceed to record the words spoken by the Lord two days before the Passover. For if we remove the notice of the incident at Bethany, which they have introduced as a digression from the literal order, and have given in the form of a recollection and recapitulation inserted at a point subsequent to its actual historical position, and if we then set the narrative in its regular connection, the recital will go on as follows;—according to Matthew, the Lord's words coming in thus: "Ye know that after two days shall be the feast of the Passover, and the Son of man shall be betrayed to be crucified. Then assembled together the chief priests and the elders of the people unto the palace

MARK

of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on the feast-day, lest there be an uproar among the people. Then one of the twelve, called Judas Scarioth, went unto the chief priests,"(Mt 24:2-5,14) etc. For between the place where it is said, "lest there be an uproar among the people," and the passage where we read, "then one of the disciples, called Judas, went," etc., that notice of the scene at Bethany intervenes, which they have introduced by way of recapitulation. Consequently, by leaving it out, we have established such a connection in the narrative as may make our conclusion satisfactory, that there is no contradiction here in the matter of the order of times. Again, if we deal with Mark's Gospel in like manner, and omit the account of the same supper at Bethany, which he also has brought in as a recapitulation, his narrative will proceed in the following order: "Now after two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. For they said, Not on the feast-day, lest there be an uproar of the people. And Judas Scariothes, one of the twelve, went unto the chief priests, to betray Him."(Mark 14:1-2,10) Here, again, the incident at Bethany which these evangelists have inserted, by way of recapitulation, is placed between the clause, "lest there be an uproar of the people," and the verse which we have attached immediately to that, namely, "And Judas Scariothes, one of the twelve." Luke, on the other hand, has simply omitted the said occurrence at Bethany. This is the explanation which we give in reference to the six days before the Passover, which is the space mentioned by John when narrating what took place at Bethany, and in reference to the two days before the Passover, which is the period specified by Matthew and Mark when presenting their account, in direct sequence upon the statement thus made, of that same scene in Bethany which has been recorded also by John.

The Anointing at Bethany

Mark 14:3-9 Matt 26:6-13 John 12:1-8

Mark 14

3 And when he was at Bethany, in the house of Simon the leper, and sat at the table, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head. 4 But there were certain who had indignation within themselves, and said, Whereto is this waste of the ointment made? 5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone, why do you trouble her? She has wrought a good work upon me. 7 For the poor you have always with you: and when you will, you may do them good: but me you have not always. 8 That which she had, she has done: she has prevented to anoint my body to the burial. 9 Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be told for a memory of her.

Matthew 26

3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 6 But they said, Not on the festival day, lest perhaps there might be a tumult among the people. 6 And when Jesus was in Bethany in the house of Simon the leper, 7 there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the Disciples seeing it, had indignation saying, Whereto is this waste? 9 For this might have been sold for much, and given to the poor. 10 And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. 11 For the poor you have always with you: but me you have not always. 12 For she in pouring this ointment upon my body: has done it to bury me. 13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be reported for a memory of her.

John 12

1 JESUS therefore six days before the Pasch came to Bethany, where Lazarus was, that had been dead, whom Jesus raised. 2 And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. 3 Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 One therefore of his, Judas Iscariot, he that was to betray him, said, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in. 7 Jesus therefore said, Let her alone that she may keep it for the day of my burial. 8 For the poor you have always with you: but me you shall not have always.

St. Augustine The scene with the woman and the costly ointment at Bethany we have now to consider, as it is thus detailed. For although Luke records an incident resembling this, and although the name which he assigns to the person in whose house the Lord was supping might also suggest an identity between the two narratives (for Luke likewise names the host "Simon"), still, since there is nothing either in nature or in the customs of men to make the case an incredible one, that as one man may have two names, two men may with all the greater likelihood have one and the same name, it is more reasonable to believe that the Simon in whose house [it is thus supposed, according to Luke's version, that] this scene at Bethany took place, was a different person from the Simon [named by Matthew]. For Luke, again, does not specify Bethany as the place where the incident which he records happened. And although it is true that he in no way particularizes the town or village in which that occurrence took place, still his narrative does not seem to deal with the same locality. Consequently, my opinion is, that there is but one interpretation to be put upon the matter. That is not, however, to suppose that the woman who appears in Matthew was an entirely different person from the woman who approached the feet of Jesus on that occasion in the character of a sinner, and kissed them, and washed them with her tears, and wiped them with her hair, and anointed them with

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ointment, in reference to whose case Jesus also made use of the parable of the two debtors, and said that her sins, which were many, were forgiven her because she loved much. But my theory is, that it was the same Mary who did this deed on two separate occasions, the one being that which Luke has put on record, when she approached Him first of all in that remarkable humility, and with those tears, and obtained the forgiveness of her sins. (Luke 7:36-50) For John, too, although he has not given the kind of recital which Luke has left us of the circumstances connected with that incident, has at least mentioned the fact, in commending the same Mary to our notice, when he has just begun to tell the story of the raising of Lazarus, and before his narrative brings the Lord to Bethany itself. The history which he offers us of that transaction proceeds thus: "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary; and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick." (John 11:1-2) By this statement John attests what Luke has told us when he records a scene of this nature in the house of a certain Pharisee, whose name was Simon. Here, then, we see that Mary had acted in this way before that time. And what she did a second time in Bethany is a different matter, which does not belong to Luke's narrative, but is related by three of the evangelists in concert, namely, John, Matthew, and Mark. (John 12:1-8 Matt 26:3-13 Mark 14:3-9) Let us therefore notice how harmony is maintained here between these three evangelists, Matthew, Mark, and John, regarding whom there is no doubt that they record the self-same occurrence at Bethany, on occasion of which the disciples also, as all three mention, murmured against the woman, ostensibly on the ground of the waste of the very precious ointment. Now the further fact that Matthew and Mark tell us that it was the Lord's head on which the ointment was poured, while John says it was His feet, can be shown to involve no contradiction, if we apply the principle which we have already expounded in dealing with the scene of the feeding of the multitudes with the five loaves. For as there was one writer who, in giving his account of that incident, did not fail to specify that the people sat down at once by fifties and by hundreds, although another spoke only of the fifties, no contradiction could be supposed to emerge. There might indeed have seemed to be some difficulty, if the one evangelist had referred only to the hundreds, and the other only to the fifties; and yet, even in that case, the correct finding should have been to the effect that they were seated both by fifties and by hundreds. And this example ought to have made it plain to us, as I pressed it upon my readers in discussing that section, that even where the several evangelists introduce only the one fact each, we should take the case to have been really, that both things were elements in the actual occurrence. In the same way, our conclusion with regard to the passage now before us should be, that the woman poured the ointment not only upon the Lord's head, but also on His feet. It is true that some person may possibly be found absurd and artful enough to argue, that because Mark states that the ointment was poured out only after the alabaster vase was broken there could not have remained in the shattered vessel anything with which she could anoint His feet. But while a person of that character, in his endeavours to disprove the veracity of the Gospel, may contend that the vase was broken, in a manner making it impossible that any portion of the contents could have been left in it, how much better and more accordant with piety must the position of a very different individual appear, whose aim will be to uphold the truthfulness of the Gospel, and who may therefore contend that the vessel was not broken in a manner involving the total outpouring of the ointment! Moreover, if that calumniator is so persistently blinded as to attempt to shatter the harmony of the evangelists on this subject of the shattering of the vase, he should rather accept the alternative, that the [Lord's] feet were anointed before the vessel itself was broken, and that it thus remained whole, and filled with ointment sufficient for the anointing also of the head, when, by the breakage referred to, the entire contents were discharged. For we allow that there is a due regard to the several parts of our nature when the act commences with the head, but [we may also say that] an equally natural order is preserved when we ascend from the feet to the head. The other matters belonging to this incident do not seem to me to raise any question really involving a difficulty. There is the circumstance that the other evangelists mention how the disciples murmured about the [wasteful] outpouring of the precious ointment, whereas John states that Judas was the person who thus expressed himself, and tells us, in explanation of the fact, that "he was a thief." But I think it is evident that this same Judas was the person referred to under the [general] name of the disciples, the plural number being used here instead of the singular, in accordance with that mode of speech of which we have already introduced an explanation in the case of Philip and the miracle of the five loaves. It may also be understood in this way, that the other disciples either felt as Judas felt, or spoke as he did, or were brought over to that view of the matter by what Judas said, and that Matthew and Mark consequently have expressed in word what was really the mind of the whole company; but that Judas spoke as he did just because he was a thief, whereas what prompted the rest was their care for the poor; and further, that John has chosen to record the utterance of such sentiments only in the instance of that one [among the disciples] whose habit of acting the thief he believed it right to bring out in connection with this occasion).

Weaved Together John 12:1 And Jesus six days before the passover came to Bethany, where was Lazarus, whom Jesus raised from among the dead. John 12:2 And they made a feast for him there: and Martha was serving; while Lazarus was one of them that sat with him. Mark 14:3a And at the time of Jesus' being at Bethany in the house of Simon the leper, John 12:9 great multitudes of the Jews heard that Jesus was there: and they came, not because of Jesus alone, but that they might look also on Lazarus, whom he raised from among the dead. John 12:10 And the chief priests considered how they might kill Lazarus also; John 12:11 because many of the Jews were going on his account, and believing in Jesus. John 12:3a And Mary took a case of the ointment of fine nard, of great price, Mark 14:3b and opened it, and poured it out on the head of Jesus as he was reclining; John 12:3b and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. John 12:4 But Judas Iscariot, one of the disciples, he that was to betray him, said, John 12:5 Why was not this ointment sold for three hundred pence, and given unto the poor? John 12:6 This he said, not because of his care for the poor, but because he was a thief, and the chest was with him, and what was put into it he used to bear. Mark 14:4 And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment to waste? Matthew 26:9 It was possible that it should be sold for much, and the poor be given it. Mark 14:5b And they were angry with Mary. Matthew 26:10a And Jesus perceived it, and said unto them, Mark 14:6b Leave her; why molest ye her? A good work has she accomplished on me: John 12:7b for the day of my burial kept she it. John 12:8a At all times the poor are with you, and when you wish ye can do them a kindness: Mark 14:7b but I am not at all times with you. Matthew 26:12 And for this cause, when she poured this ointment on my body, it is as if she did it for my burial, and anointed my body beforehand. And verily I say unto you, In every place where this my gospel shall be proclaimed in all the world, what she did shall be told for a memorial of her.

MARK

The Betrayal

Mark 14:10-11 Matt 26:14-16 Luke 22:3-6

Mark 14

10 And Judas Iscariot one of the Twelve went his way to the chief priests, for to betray him to them. 11 Who hearing it, were glad: and they promised him that they would give him money. And he sought how to betray him conveniently.

Matthew 26

14 Then went one of the Twelve, which was called Judas Iscariot, to the chief priests, 15 and said to them, What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. 16 And from there forth he sought opportunity to betray him.

Luke 22

3 And Satan entered into Judas that was surnamed Iscariot, one of the Twelve. 4 And he went and talked with the chief priests and magistrates, how he might betray him to them. 5 And they were glad, and bargained to give him money. 6 And he promised. And he sought opportunity to betray him apart from the multitudes.

St. Augustine Nothing in this section can be supposed to stand in any contradiction with the versions of Mark and Luke, who record this same passage in a similar manner.

Preparation for the Passover

Mark 14:12-17 Matt 26:17-20 Luke 22:7-14

Mark 14

12 And the first day of the Azymes, when they sacrificed the Pasch, the Disciples said to him, Where do you desire that we go, and prepare for you to eat the Pasch? 13 And he sent two of his Disciples, and said to them, Go into the city: and there shall meet you a man carrying a pitcher of water, follow him. 14 And wheresoever he enters, say to the most er of the house, that the Most er said, Where is my refectory, where I may eat the Pasch with my Disciples? And he will show you a great chamber, adorned: and there prepare for us. 16 And his Disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasch. 17 And when evening came, he came with the Twelve.

Matthew 26

17 And the first day of the Azymes the Disciples came to Jesus, saying, Where do you desire that we prepare for you to eat the Pasch? 18 But Jesus said, Go into the city to a certain man: and say to him, The Most er says, My time is at hand, with you do I make the Pasch with my Disciples. 19 And the Disciples did as Jesus appointed them, and they prepared the Pasch. 20 But when it was evening, he sat down with his twelve Disciples.

Luke 22

7 And the day of the Azymes came, wherein it was necessary that the Pasch should be killed. 8 And he sent Peter and John, saying, Go and prepare us the Pasch, that we may eat. 9 But they said, Where do you desire that we prepare it? 10 And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he enters. 11 And you shall say to the good man of the house, The Most er said to you, Where is the inn where I may eat the Pasch with my Disciples? 12 And he will show you a great refectory adorned: and there prepare. 13 And they going, found as he said to them, and prepared the Pasch. 14 And when the hour came, he sat down, and the twelve Apostles with him.

St. Augustine For as regards the statement given by Matthew in these terms, "Go into the city to such a man, and say unto him, The Most er saith, My time is at hand: I will keep the Passover at thy house with my disciples," (Mt 26:18) it just indicates the person whom Mark and Luke name the "goodman of the house," or the "most er of the house," in which the dining-room was shown them where they were to make ready the Passover. And Matthew has expressed this by simply bringing in the phrase, "to such a man," as a brief explanation introduced by himself with the view of succinctly giving us to understand who the person referred to was. For if he had said that the Lord addressed them in words like these: "Go into the city, and say unto him [or "it"], The Most er saith, My time is at hand, I will keep the Passover at thy house," it might have been supposed that the terms were

MARK

intended to be directed to the city itself. For this reason, therefore, Matthew has inserted the statement, that the Lord bade them go "to such a man," not, however, as a statement made by the Lord, whose instructions he was recording, but simply as one volunteered by himself, with the view of avoiding the necessity of narrating the whole at length, when it seemed to him that this was all that required to be mentioned in order to bring out with sufficient accuracy what was really meant by the person who gave the order. For who can fail to see that no one naturally speaks to others in such an indefinite fashion as this, "Go ye to such a man"? If, again, the words had been, "Go ye to any one whatsoever," or "to any one you please," the mode of expression might have been correct enough, but the person to whom the disciples were sent would have been left uncertain: whereas Mark and Luke present him as a certain definitely indicated individual, although they pass over his name in silence. The Lord Himself, we may be sure, knew to what person it was that He despatched them. And in order that those also whom He was thus sending might be able to discover the individual meant, He gave them, before they set out, a particular sign which they were to follow,—namely, the appearance of a man bearing a pitcher or a vessel of water,—and told them, that if they went after him, they would reach the house which He intended. Hence, seeing that it was not competent here to employ the phraseology, "Go to any one you please," which is indeed legitimate enough, so far as the demands of linguistic propriety are concerned, but which an accurate statement of the matter dealt with here renders inadmissible in this passage, with how much less warrant could an expression like this have been used here (by the speaker Himself), "Go to such a man," which the usage of correct language can never admit at all? But it is manifest that the disciples were sent by the Lord, plainly, not to any man they pleased, but to "such a man," that is to say, to a certain definite individual. And that is a thing which the evangelist, speaking in his own person, could quite rightly have related to us, by putting it in this way: "He sent them to such a man, in order to say to him, I will keep the Passover at thy house." He might also have expressed it thus: "He sent them to such a man, saying, Go, say to him, I will keep the Passover at thy house." And thus it is that, after giving us the words actually spoken by the Lord Himself, namely, "Go into the city," he has introduced this addition of his own, "to such a man," which he does, however, not as if the Lord had thus expressed Himself, but simply with the view of giving us to understand, although the name is left unrecorded, that there was a particular person in the city to whom the Lord's disciples were sent, in order to make ready the Passover. Thus, too, after the two [or three] words brought in that manner as an explanation of his own, he takes up again the order of the words as they were uttered by the Lord Himself, namely, "And say unto him, The Most er saith." And if you ask now "to whom" they were to say this, the correct reply is given [at once] in these terms, To that particular man to whom the evangelist has given us to understand that the Lord sent them, when, speaking in His own person, he introduced the clause, "to such a man." The clause thus inserted may indeed contain a rather unusual mode of expression, but still it is a perfectly legitimate phraseology when it is thus understood. Or it may be, that in the Hebrew language, in which Matthew is reported to have written, there is some peculiar usage which might make it entirely accordant with the laws of correct expression, even were the whole taken to have been spoken by the Lord Himself. Whether that is the case, those who understand that tongue may decide. Even in the Latin language itself, indeed, this kind of expression might also be used, in terms like these: "Go into the city to such a man as may be indicated by a person who shall meet you carrying a pitcher of water." If the instructions were conveyed in such words as these, they could be acted upon without any ambiguity. Or again, if the terms were anything like these, "Go into the city to such a man, who resides in this or the other place, in such and such a house," then the note thus given of the place and the designation of the house would make it quite possible to understand the commission delivered, and to execute it. But when these instructions, and all others of a similar order, are left entirely untold, the person who in such circumstances uses this kind of address, "Go to such a man, and say unto him," cannot possibly be listened to intelligently for this obvious reason, that when he employs the terms, "to such a man," he intends a certain particular individual to be understood by them, and yet offers us no hint by which he may be identified. But if we are to suppose that the clause referred to is one introduced as an explanation by the evangelist himself, [we may find that] the requirements of brevity will render the expression somewhat obscure, without, however, making it incorrect. Moreover, as to the fact, that where Mark speaks of a pitcher of water, Luke mentions a vessel, the simple explanation is, that the one has used a word indicative of the kind of vessel, and the other a term indicative of its capacity, while both evangelists have nevertheless preserved the real meaning actually intended.

Weaved Together Luke 22:7 And the first day came, the feast of unleavened bread, on which the Jews were wont to sacrifice the Passover. Luke 22:8 And Jesus sent two of his disciples, Cephas and John, and said unto them, Go and make ready for us the Passover that we may eat. Luke 22:9 And they said unto him, Where will you that we make ready for you? Luke 22:10a He said unto them, Go, enter the city; and at the time of your entering, there shall meet you a man bearing a pitcher of water; Luke 22:11a follow him, and the place where he enters, say to such an one, the most er of the house, Matthew 26:18b Our Most er says, My time has come, and at your house I keep the Passover. Luke 22:11b Where then is the lodging-place where I shall eat with my disciples? Luke 22:12 And he will show you a large upper room spread and made ready: Mark 14:15 there then make ready for us. Mark 14:16 And his two disciples went out, and came to the city, and found as he had said unto them: and they made ready the Passover as he had said unto them. Luke 22:14 And when the evening had come, and the time arrived, Jesus came and reclined, and the twelve apostles with him.

MARK

The Betrayer

Mark 14:18-21 Matt 26:21-25 John 13:21-30

Mark 14

18 And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eats with me. 19 But they began to be sad, and to say to him severally, Is it I? 20 Who said to them, One of the Twelve, he that dips with me his hand in the dish. 21 And the Son of man indeed goes, as it is written of him, but woe to that man by whom the Son of man shall be betrayed, it were good for him, if that man had not been born.

Matthew 26

21 And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22 And they being very sad, began everyone to say, Is it I Lord? 23 But he answering said, He that dips his hand with me in the dish, he shall betray me. 24 The Son of man indeed goes as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said, Is it I Rabbi? He said to him, You have said.

John 13

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen, I say to you: that one of you shall betray me. 22 The Disciples therefore looked one upon another, doubting of whom he spoke. 23 There was therefore one of his Disciples leaning in the bosom of Jesus, he whom Jesus loved. 24 Therefore Simon Peter beckoned to him, and said to him, Who is it of whom he speaks? 25 He therefore leaning upon the breast of Jesus, said to him, Lord, who is he? 26 Jesus answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot, Simon's son. 27 And after the morsel, then Satan entered into him. And Jesus said to him, That which you do, do it quickly. 28 But no man knew of those that sat at table, to what purpose he said this unto him. 29 For certain thought, because Judas had the purse, that Jesus had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor. 30 He therefore having received the morsel, incontinent went forth. And it was night.

McEvilly John says, "And He testified" openly declared what He before had only insinuated (v. 19), "and said," adding solemnly, to His seemingly incredible declaration, "Amen, amen, I say to you, one of you shall betray Me." When did our Lord say this? Was it before the institution of the Blessed Eucharist? Some hold it was. Others, following the order of narrative given by St. Luke (xxii. 21), hold that it was after the institution, He uttered these words; and that Matthew and Mark describe this by anticipation. St. Augustine (*Lib. 3, de Consensi Evang. c. 1*), and other Expositors, reconcile the narrative of the Evangelists, by saying, our Lord referred to the treason of Judas both before and after the institution of the Blessed Eucharist. The order of events was, probably, as follows; after the Paschal supper was over, and when the common Jewish supper, which succeeded it, had commenced, our Lord rose from table, while they were engaged at the common supper, and washed His disciples' feet, and then reclining, said all that is recorded in this chapter from verse 12 to this verse 21. Then, troubled in spirit, He refers to the traitor, and on each one asking, "Is it I Lord " and Jesus replying, "Thou hast said it" (Matthew xxvi. 25), He instituted the Blessed Eucharist. After which, He again refers to the traitor, as in Luke (xxii. 21). Then, Peter asked John, to know of whom He spoke, and our Lord answers, " to whom I shall reach bread dipped" (v. 26). Whereupon Judas, on receiving the morsel at our Lord's hands, after the devil had entered into Him, withdraws. After that, our Lord delivered the following beautiful discourse to His disciples.

Weaved Together John 13:21a Jesus said that, and was agitated in his spirit, and testified, and said, Verily, verily, I say unto you, One of you, he that eats with me, shall betray me. And they were very sorrowful; and they began to say unto him, one after another of them, Can it be I, Lord? Mark 14:20 He answered and said unto them, One of the twelve, he that dips his hand with me in the dish, will betray me. Luke 22:21 And lo, the hand of him that betrays me is on the table. Mark 14:21 And the Son of man goes, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! For it would have been better for that man had he not been born. John 13:22 And the disciples 50 looked one on another, for they knew not to whom he referred; Luke 22:23 and they began to search among themselves, who that might be who was to do this. John 13:23 And one of his disciples was sitting in his bosom, he whom Jesus loved. John 13:24 To him Simon Cephas beckoned, that he should ask him who this was, concerning whom he spoke. John 13:25 And that disciple leaned on Jesus' breast, and said unto him, My Lord, who is this? John 13:26 Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. John 13:27 And after the bread, Satan entered him. And Jesus said unto him, What you desirest to do, hasten the doing of it. John 13:28 And no man of them that sat knew why he said this unto him. John 13:29 And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay something to the poor. Matthew 26:25 Judas the betrayer answered and said, Can it be I, my Most er? Jesus said unto him, You have said. John 13:30 And Judas took the bread straightway, and went forth without: and it was still night.

MARK

The Holy Eucharist

Mark 14:22-25 Matt 26:26-29 Luke 22:15-20

Mark 14

22 And while they were eating, Jesus took bread: and blessing broke and gave to them, and said, Take, this is my body. 23 And taking the chalice, giving thanks he gave to them, and they all drank of it. 24 And he said to them, This is my blood of the new testament, that shall be shed for many. 25 Amen, I say to you, that now I will not drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

Matthew 26

26 And while they were at supper, Jesus took bread, and blessed, and broke: and he gave to his Disciples, and said, Take, and eat: This is my body. 27 And taking the chalice, he gave thanks: and gave to them, saying: Drink all of this. 28 For this is my blood of the new testament, which shall be shed for many unto remission of sins. 29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

Luke 22

15 And he said to them, With desire I have desired to eat this Pasch with you before I suffer. 16 For I say to you, that from this time I will not eat it, until it be fulfilled in the kingdom of God. 17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you.

St. Augustine Let us commence here, accordingly, with the notice presented by Matthew, [which runs thus]: "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to His disciples, and said, Take, eat; this is my body." (Mt 26:26) Both Mark and Luke also gave this section. (Mark 14:22 Luke 22:19) It is true that Luke has made mention of the cup twice over: first before He gave the bread; and, secondly, after the bread has been given. But the fact is, that what is stated in that earlier connection has been introduced, according to this writer's habit, by anticipation, while the words which he has inserted here in their proper order are left unrecorded in those previous verses, and the two passages when put together make up exactly what stands expressed by those other evangelists. John, on the other hand, has said nothing about the body and blood of the Lord in this context; but he plainly certifies that the Lord spoke to that effect on another occasion, (John 6:32-64) with much greater fullness than here. At present, however, after recording how the Lord rose from supper and washed the disciples' feet, and after telling us also the reason why the Lord dealt thus with them, in expressing which He had intimated, although still obscurely, and by the use of a testimony of Scripture, the fact that He was being betrayed by the man who was to eat of His bread, at this point John comes to the section in question, which the other three evangelists also unite in introducing. He presents it thus: "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked (as the same John subjoins) one on another, doubting of whom He spoke." (John 13:21-22)

Weaved Together Mark 14:22a And while they were eating, Jesus took bread, and blessed, and divided; Matthew 26:26b and he gave to his disciples, and said unto them, Take and eat; this is my body. Mark 14:23a And he took a cup, and gave thanks, and blessed, and gave them, Matthew 26:27b and said, Take and drink of it, all of you. Mark 14:23b And they drank of it, all of them. Mark 14:24a And he said unto them, Matthew 26:28 This is my blood, the new covenant, that is shed for many for the 16 forgiveness of sins. Matthew 26:29 I say unto you, I shall not drink henceforth of this, the juice of the vine, until the day in which I drink with you new wine in the kingdom of God. Luke 22:19b And thus do ye in remembrance of me.

MARK

Peter's Denial Predicted

Mark 14:26-31 Matt 26:30-35 Luke 22:31-34 John 13:36-38

Mark 14

26 And a hymn being said, they went forth into Mount Olivet. 27 And Jesus said to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheep shall be dispersed.* 28 But after that I shall be risen again, I will go before you into Galilee. 29 And Peter said to him, Although all shall be scandalized: yet not I. 30 And Jesus said to him, Amen, I say to you, that you in this day in this night, before the cock crow twice, shall thrice deny me. 31 But he spoke more vehemently, Although I should die together with you, I will not deny you. And in like manner also they all said.

Matthew 26

30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus said to them, All you shall be scandalized in me in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed.* 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in you, I will never be scandalized. 34 Jesus said to him, Amen I say to you, that in this night before the cock crow, you shall deny me thrice. 35 Peter said to him, Yes though I should die with you, I will not deny you. Likewise also said all the Disciples.

Luke 22

31 And our Lord said, Simon, Simon, behold Satan has required to have you for to sift as wheat: 32 but I have prayed for you, that your faith fail not: and you once converted, confirm your brethren. 33 Who said to him, Lord, with you I am ready to go both into prison and unto death. 34 And he said, I say to you Peter, the cock shall not crow today, until you deny thrice that you know me.

John 13

36 Simon Peter said to him, Lord where will you go? Jesus answered, where I go, you cannot now follow me, but hereafter you shall follow. 37 Peter said to him, Why cannot I follow you now? I will yield my life for you. 38 Jesus answered him, Your life you will yield for me? Amen, amen, I say to you, the cock shall not crow, until you deny me thrice.

St. Augustine John is not the only evangelist who details this incident of the prophetic announcement of his own denial to Peter. The other three also record the same thing. (Mt 26:30-35 Mark 14:26-31 Luke 22:31-34) They do not, however, take one and the same particular point in the discourses [of Christ] as their occasion for proceeding to this narration. For Matthew and Mark both introduce it in a completely parallel order, and at the same stage of their narrative, namely, after the Lord left the house in which they had eaten the Passover; while Luke and John, on the other hand, bring it in before He left that scene. Still we might easily suppose, either that it has been inserted in the way of a recapitulation by the one couple of evangelists, or that it has been inserted in the way of an anticipation by the other; only such a supposition may be made more doubtful by the circumstance that there is so remarkable a diversity, not only in the Lord's words, but even in those sentiments of His by which the incident in question is introduced, and by which Peter was moved to venture his presumptuous asseveration that he would die with the Lord or for the Lord. These considerations may constrain us rather to understand the narratives really to import that the man uttered his presumptuous declaration thrice over, as it was called forth by different occasions in the series of Christ's discourses, and that also three several times the answer was returned him by the Lord, which intimated that before the rooster crew he would deny Him thrice. And surely there is nothing incredible in supposing that Peter was moved to such an act of presumption on several occasions, separated from each other by certain intervals of time, as he was actually instigated to deny Him repeatedly. Neither should it seem unreasonable to fancy that the Lord gave him a reply in similar terms at three successive periods, especially when [we see that] in immediate connection with each other, and without the interposition of anything else either in fact or word, Christ addressed the question to him three several times whether he loved Him, and that, when Peter returned the same answer thrice over, He also gave him thrice over the self-same charge to feed His sheep. (John 21:15-17) That it is the more reasonable thing to suppose that Peter displayed his presumption on three different occasions, and that thrice over he received from the Lord a warning with respect to his triple denial, is further proved, as we may see, by the very terms employed by the evangelists, which record sayings uttered by the Lord in diverse form and of diverse import. Let us here call attention again to that passage which I introduced a little ago from the Gospel of John. There we certainly find that He had expressed Himself in this way "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto Him, Lord, whither goest Thou?" (John 13:33-36) Now, surely it is evident here that what moved Peter to utter this question, "Lord, whither goest Thou?" was the words which the Lord Himself had spoken. For he had heard Him say, "Whither I go, ye cannot come." Then Jesus made this reply to the said Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Thereupon Peter expressed himself thus: "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." (John 13:37) And to this presumptuous declaration the Lord responded by predicting his denial. Luke, again, first mentions how the Lord said, "Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren:" next he proceeds immediately to tell us how Peter replied to this effect: "Lord, I am ready to go with Thee, both unto prison and to death;" and then he continues thus: "And He said, I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:31-33) Now, who can fail to perceive that this is an occasion by itself, and that the incident in connection with which Peter was incited to make the presumptuous declaration already referred to is an entirely different one? But, once more, Matthew presents us with the following passage: "And when they had sung an hymn," he says, "they went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into

MARK

Galilee.”(Mt 26:30-32) The same passage is given in precisely the same form by Mark.(Mark 14:26-28) What similarity is there, however, in these words, or in the ideas expressed by them, either to the terms in which John represents Peter to have made his presumptuous declaration, or to those in which Luke exhibits him as uttering such an asseveration? And so we find that in Matthew’s narrative the connection proceeds immediately thus: “Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus saith unto him, Verily, I say unto thee, that this night, before the rooster crow, thou shalt deny me thrice. Peter saith unto him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all His disciples.”(Mt 26:33-35) All this is recorded almost in the same language also by Mark, only that he has not put in so general a form what the Lord said with regard to the manner in which the event [of Peter’s failure] was to be brought about, but has given it a more particular turn. For his version is this: “Verily I say unto thee, That this day, even in this night, before the rooster crow twice; thou shalt deny me thrice.”(Mark 14:30) Thus it appears that all of them tell us how the Lord foretold that Peter would deny Him before the rooster crew, but that they do not all mention how often the rooster was to crow, and that Mark is the only one who has presented a more explicit notice of this incident in the narrative. Hence some are of opinion that Mark’s statement is not in harmony with those of the others. But this is simply because they do not give sufficient attention to the facts of the case, and, above all, because they approach the question under the cloud of a prejudiced mind, in consequence of their being possessed by a hostile disposition towards the gospel. The fact is, that Peter’s denial, when taken as a whole, is a threefold denial. For he remained in the same state of mental agitation, and harbored the same mendacious intention, until what had been foretold regarding him was brought to his mind, and healing came to him by bitter weeping and sorrow of heart. It is evident, however, that if this complete denial—that is to say, the threefold denial—is taken to have commenced only after the first crowing of the rooster, three of the evangelists will appear to have given an incorrect account of the matter. For Matthew’s version is this: “Verily I say unto thee, That this night, before the rooster crow, thou shalt deny me thrice;” and Luke puts it thus: “I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me;” and John presents it in this form: “Verily, verily, I say unto thee, the rooster shall not crow till thou hast denied me thrice.” And thus, in different terms and with words introduced in diverse successions, these three evangelists have expressed one and the same sense as conveyed by the words which the Lord spake—namely, the fact that, before the rooster should crow, Peter was to deny Him thrice. On the other hand, if [we suppose that] he went through the whole triple denial before the rooster began to crow at all, then Mark will be made to underlie the charge of having given a superfluous statement when he puts these words into the Lord’s mouth: “Verily I say unto thee, That this day, before the rooster crow twice, thou shalt deny me thrice.” For to what purpose would it be to say, “before the rooster crow twice,” when, on the supposition that this entire threefold denial was gone through previous to the first crowing of the rooster, it is self-evident that a negation, which would thus be proved to have been completed before the first cockcrow, must also, as matter of course, be understood to have been fully uttered before the second cockcrow and before the third, and, in short, before all the cockcrowings which took place on that same night? But, inasmuch as this threefold denial was begun previous to the first crowing of the rooster, those three evangelists concerned themselves with noticing, not the time at which Peter was to complete it, but the extent to which it was to be carried, and the period at which it was to commence; that is to say, their object was to bring out the facts that it was to be thrice repeated, and that it was to begin previous to the cockcrow. At the same time, so far as the man’s own mind is concerned, we might also quite well understand it to have been engaged in, as a whole, previous to the first cockcrow. For although it is true that, so far as regards the actual utterance of the individual who was guilty of the denial, that threefold negation was only entered upon previous to the first cockcrow, and really finished before the second cockcrow, still it is equally true that, in so far as the disposition of mind and the apprehensions indulged by Peter were concerned, it was conceived, as a whole, before the first cockcrow. Neither is it a matter of any consequence of what duration those intervals of delay were which elapsed between the several utterances of that thrice-recurring voice, if it is the case that the denial completely possessed his heart even previous to the first cockcrow,—in consequence, indeed, of his having imbibed a spirit of terror so abject as to make him capable of denying the Lord when he was questioned regarding Him, not only once, but a second time, and even a third time. Thus, a more correct and careful consideration of the matter might show us that, precisely as it is declared that the man who looketh on a woman to lust after her has committed adultery with her already in his heart,(Mt 5:28) so, in the present instance, inasmuch as in the words which he spoke, Peter merely expressed the apprehension which he had already conceived with such intensity in his mind as to make it capable of enduring even on to a third repetition of his denial of the Lord, this threefold negation is to be assigned as a whole to that particular period at which the fear that sufficed thus to carry him on to a threefold denial took possession of him. In this way, too, it may be made apparent that, even if the words in which the denial was couched began to break forth from him only after the first cockcrow, when his heart was smitten by the inquiries addressed to him, it would involve neither any absurdity nor any untruthfulness, although it were said that before the rooster crew he denied Him thrice, seeing that, in any case, previous to the crowing of the rooster, his mind had been assailed by an apprehension violent enough to be able to draw him on even to a third denial. All the less, therefore, ought we to feel any difficulty in the matter, if it appears that the threefold denial, as expressed also in the thrice-recurring utterances of the person who made the denial, was entered upon previous to the crowing of the rooster, although it was not completed before the first cockcrow. We may take a parallel case, and suppose an intimation to be made to the following effect to a person: “This night, before the rooster crow, you will write a letter to me, in which you will revile me thrice.” Well, surely in this instance, if the man began to write the letter] before the rooster had crowed at all, and finished it after the rooster had crowed for the first time, that would be no reason for alleging that the intimation previously made was false. The fact, therefore, is that, in putting these words into the Lord’s lips, “Before the rooster crow twice, thou shalt deny me thrice,” Mark has given us a plainer indication of the intervals of time which separated the utterances themselves. And when we come to the said section of the evangelical narrative, we shall see that the circumstances are presented in a manner which exhibits, in that connection also, the harmony subsisting among the evangelists. If, however, the demand is to get at the very words, literally and completely, which the Lord addressed to Peter, we answer that it is impossible to discover these; and further, that it is simply superfluous to ask them, inasmuch as the speaker’s meaning—to intimate which wasthe object He had in view in uttering the words—admits of being understood with the utmost plainness, even under the diverse terms employed by the evangelists. And whether, then, it be the case that Peter, instigated at different occasions in the course of the Lord’s sayings, made his presumptuous declaration three several times, and had his denial foretold him thrice over by the Lord, as is the more probable result to which our investigation points us; or whether it may appear that the accounts given by all the evangelists are capable of being reduced to a single statement, when a certain order of narration is adopted, so that it could be proved that it was only on one occasion that the Lord predicted to Peter, on the exhibition of his presumptuous spirit, the fact that he would deny Him;—in either case, any contradiction between the evangelists will fail to be detected, as nothing of that nature really exists.

Weaved Together John 13:36 Simon Cephas said unto him, Our Lord, where are you going? Jesus answered and said unto him, Whither I go, you can not now follow me; but later you shall come. Matthew 26:31 Then said Jesus unto them, You all shall desert me this night: it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. Matthew 26:32 But after my rising, I shall go before you into Galilee. Matthew 26:33 Simon Cephas answered and said unto him, My Lord, if every man desert you, I shall at no time desert you. Luke 22:33b I am with you ready for imprisonment and for death. John 13:37b And my life will I give up for you. John 13:38a Jesus said unto him, Will you give up your life for me? Mark 14:30b Verily, verily, I say unto you, You shall today, during this night, before the cock crow twice, three times deny me, that you know me not. But Cephas said the more, Even if it lead to death with you, I shall not deny you, my Lord. And in like manner said all the disciples also.

MARK

The Agony in the Garden

Mark 14:32-42 Matt 26:36-46 Luke 22:39-46 John 18:1

Mark 14

32 And they came unto a farm place called Gethsemane. And he said to his Disciples, Sit here until I pray. 33 And he took Peter and James and John with him: and he began to fear and to be heavy. 34 And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: 36 and he said, *Abba*, Father, all things are possible to you, transfer this chalice from me, but not that which I will, but that which you. 37 And he came, and found them sleeping. And he said to Peter, Simon, You sleep? Could you not watch one hour? 38 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh infirm. 39 And going away again, he prayed, saying the self-same word. 40 And returning, again he found them asleep, for their eyes were heavy, and they knew not what they should answer him. 41 And he came the third time, and said to them, Sleep now, and take rest, it suffices, the hour is come: behold the Son of man shall be betrayed into the hands of sinners. 42 Arise, let us go, behold, he that shall betray me, is at hand.

Matthew 26

36 Then Jesus came with them into a village called Gethsemane: and he said to his Disciples, Sit here until I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. 38 Then he said to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as you. 40 And he came to his Disciples, and finds them sleeping, and he said to Peter, Even so? Could you not watch one hour with me? 41 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, your will be done. 43 And he came again, and found them sleeping: for their eyes became heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he came to his Disciples, and said to them, Sleep now and take rest: behold the hour approaches, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold, he approaches that shall betray me.

Luke 22

39 And going forth he went, according to his custom, into Mount Olivet. And his Disciples also followed him. 40 And when he came to the place, he said to them, Pray lest you enter into temptation. 41 And he was pulled away from them a stone's cast: and kneeling, he prayed, 42 saying, Father, if you will, transfer this Chalice from me. But yet not my will, but yours be done. 43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth. 45 And when he was risen up from prayer, and came to his Disciples, he found them sleeping for pensiveness. 46 And he said to them, Why do you sleep? Arise, pray, lest you enter into temptation.

John 18

1 WHEN Jesus had said these things, he went forth with his Disciples beyond the torrent Cedron, where was a garden, into the which he entered and his Disciples.

St. Augustine Matthew then proceeds with his narrative in the same connection as follows: "Then cometh Jesus with them unto a place called Gethsemane." (Mt 26:36-46) This is mentioned also by Mark. (Mark 14:32-42) Luke, too, refers to it, although he does not notice the piece of ground by name. For he says: "And He came out, and went, as was His wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation." (Luke 22:39-46) That is the place which the other two have instanced under the name of Gethsemane. There, we understand, was the garden which John brings into notice when he gives the following narration: "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." (John 18:1) Then taking Matthew's record, we get this statement next in order: "He said unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith

MARK

unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me.”(Mt 26:36-46) Mark also records these passages, introducing them quite in the same method and succession. Some of the sentences, however, are given with greater brevity by him, and others are somewhat more fully explained. These sayings of our Lord, indeed, may seem in one portion to stand in some manner of contradiction to each other as they are presented in Matthew’s version. I refer to the fact that [it is stated there that] He came to His disciples after His third prayer, and said to them, “Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me.” For what are we to make of the direction thus given above, “Sleep on now, and take your rest,” when there is immediately subjoined this other declaration, “Behold, the hour is at hand,” and thereafter also the instruction, “Arise, let us be going”? Those readers who perceive something like a contradiction here, seek to pronounce these words, “Sleep on now, and take your rest,” in a way betokening that they were spoken in reproach, and not in permission. And this is an expedient which might quite fairly be adopted were there any necessity for it. Mark, however, has reproduced these sayings in a manner which implies that after He had expressed himself in the terms, “Sleep on now, and take your rest,” He added the words, “It is enough,” and then appended to these the further statement, “The hour is come; behold, the Son of man shall be betrayed.”(Mark 14:41) Hence we may conclude that the case really stood thus: namely, that after addressing these words to them, “Sleep on now, and take your rest,” the Lord was silent for a space, so that what He had thus given them permission to do might be [seen to be] really acted upon; and that thereafter He made the other declaration “Behold the hour is come” Thus it is that in Mark’s Gospel we find those words [regarding the sleeping] followed immediately by the phrase, “It is enough;” that is to say, “the rest which you have had is enough now.” But as no distinct notice is introduced of this silence on the Lord’s part which intervened then, the passage comes to be understood in a forced manner, and it is supposed that a peculiar pronunciation must be given to these words. Luke, on the other hand, has omitted to mention the number of times that He prayed. He has told us, however, a fact which is not recorded by the others—namely, that when He prayed He was strengthened by an angel, and that, as He prayed more earnestly, He had a bloody sweat, with drops falling down to the ground. Thus it appears that when he makes the statement, “And when He rose up from prayer, and was come to His disciples,” he does not indicate how often He had prayed by that time. But still, in so doing, he does not stand in any kind of antagonism to the other two. Moreover, John does indeed mention how He entered into the garden along with His disciples. But he does not relate how He was occupied there up to the period when His betrayer came in along with the Jews to apprehend Him. These three evangelists, therefore, have in this manner narrated the same incident, just as, on the other hand, one man might give three several accounts of a single occurrence, with a certain measure of diversity in his statements, and yet without any real contradiction. Luke, for example, has specified the distance to which He went forward from the disciples—that is to say, when He withdrew from them in order to pray—more definitely than the others. For he tells us that it was “about a stone’s cast.” Mark, again, states first of all in his own words how the Lord prayed that, “If it were possible, the hour might pass from Him,” referring to the hour of His Passion, which he also expresses presently by the term “cup.” He then reproduces the Lord’s own words, in the following manner: “Abba, Father, all things are possible to Thee: take away this cup from me.” And if we connect with these terms the clause which is given by the other two evangelists, and for which Mark himself has also already introduced a clear parallel, presented as a statement made in his own person instead of the Lord’s, the whole sentence will be exhibited in this form: “Father, if it be possible, (for) all things are possible unto Thee, take away this cup from me.” And it will be so put just to prevent any one from supposing that He made the Father’s power less than it is when He said, “If it be possible.” For thus His words were not “If Thou canst do it” but “If it be possible. And anything is possible which He wills. Therefore, the expression, “If it be possible,” has here just the same force as, “If Thou wilt.” For Mark has made the sense in which the phrase, “If it be possible,” is to be taken quite plain, when he says, “All things are possible unto Thee.” And further, the fact that these writers have recorded how He said, “Nevertheless, not what I will, but what Thou wilt” (an expression which means precisely the same as this other form, “Nevertheless, not my will but Thine be done”), shows us clearly enough that it was with reference not to any absolute impossibility on the Father’s side, but only to His will, that these words, “If it be possible,” were spoken. This is made the more apparent by the plainer statement which Luke has presented to the same effect. For his version is not, “If it be possible,” but, “If Thou be willing.” And to this clearer declaration of what was really meant we may add, with the effect of still greater clearness, the clause which Mark has inserted, so that the whole will proceed thus: “If Thou be willing, (for) all things are possible unto Thee, take away this cup from me.” Again, as to Mark’s mentioning that the Lord said not only “Father,” but “Abba, Father,” the explanation simply is, that “Abba” is in Hebrew exactly what “Pater” is in Latin. And perhaps the Lord may have used both words with some kind of symbolical significance, intending to indicate thereby, that in sustaining this sorrow He bore the part of His body, which is the Church, of which He has been made the corner-stone, and which comes to Him [in the person of disciples gathered] partly out of the Hebrews, to whom He refers when He says “Abba,” and partly out of the Gentiles, to whom He refers when He says “Pater” [Father].(Eph 2:11-22) The Apostle Paul also makes use of the same significant expression. For he says, “In whom we cry, Abba, Father;”(Rom 8:13) and, in another passage, “God sent His Spirit into your hearts, crying, Abba, Father.”(Gal 4:6) For it was meet that the good Most er and true Saviour, by sharing in the sufferings of the more infirm, should in His own person illustrate the truth that His witnesses ought not to despair, although it might perchance happen that, through human frailty, sorrow might steal in upon their hearts at the time of suffering; seeing that they would overcome it if, mindful that God knows what is best for those whose well-being He regards, they gave His will the preference over their own. On this subject, however, as a whole, the present is not the time for entering on any more detailed discussion. For we have to deal simply with the question concerning the harmony of the evangelists, from whose varied modes of narration we gather the wholesome lesson that, in order to get at the truth, the one essential thing to aim at in dealing with the terms is simply the intention which the speaker had in view in using them. For the word “Father” means just the same as the phrase “Abba, Father.” But with a view to bring out the mystic significance, the expression, “Abba, Father,” is the clearer form; while, for indicating the unity, the word “Father” is sufficient. And that the Lord did indeed employ this method of address, “Abba, Father,” must be accepted as matter of fact. But still His intention would not appear very obvious were there not the means (since others use simply the term “Father”) to show that under such a form of expression those two Churches, which are constituted, the one out of the Jews, and the other out of the Gentiles, are presented as also really one. In this way, then, [we may suppose that] the phrase, “Abba, Father,” was adopted in order to convey the same idea as was indicated by the Lord on another occasion, when He said, “Other sheep I have which are not of this fold.”(John 10:16) In these words He certainly referred to the Gentiles, since He had sheep also among the people of Israel. But in that passage He goes on immediately to add the declaration, “Them also I must bring, that there may be one fold and one Shepherd.” And so we may say that, just as the phrase, “Abba, Father,” contains the idea of [the two races,] the Israelites and the Gentiles, the word “Father,” used alone, points to the one flock which these two constitute.

MARK

Jesus Arrested

Mark 14:43-52 Matt 26:47-56 Luke 22:47-53 John 18:2-12

Mark 14

43 And as he was yet speaking, came Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the ancients. 44 And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he came, immediately going to him, he said, Rabbi, and he kissed him. 46 But they laid hands upon him: and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief priest, and cut off his ear. 48 And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him with sindon upon the bare: and they took him. 52 But he casting off the sindon fled from them naked.

Matthew 26

47 As he yet spoke, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto are you come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, Return your sword into its place: for all that take the sword, shall perish with the sword. 53 Do you think that I cannot ask my Father: and he will give me presently more than twelve legions of angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You have come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled.

Luke 22

47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached Jesus for to kiss him. 48 And Jesus said to him, Judas, with a kiss do you betray the Son of man? 49 And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? 50 And one of them smote the servant of the high priest: and cut off his right ear: 51 but Jesus answering, said, Suffer you thus far. And when he had touched his ear, he healed him. 52 And Jesus said to them that came unto him, the chief priests, and magistrates of the temple, and ancients, As it were to a thief do you come forth with swords and clubs? 53 When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.

John 18

2 And Judas also, that betrayed him knew the place: because Jesus had often resorted there together with his Disciples. 3 Judas therefore having received the band of men, and of the chief priests and the Pharisees, ministers, came there with lanterns and torches and weapons. 4 Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom do you seek? 5 They answered him, Jesus of Nazareth. Jesus said to them, I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he: they went backward and fell to the ground. 7 Again therefore he asked them, Whom do you seek? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he, if therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, *That of them whom you have given me, I have not lost any.* 10 Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: and cut off his right ear. And the name of the servant was Malchus. 11 Jesus therefore said to Peter, Put up your sword into the scabbard. The chalice which my Father has given me, shall not I drink? 12 The band therefore and the tribune and the ministers of the Jews apprehended Jesus, and bound him:

St. Augustine When we follow the versions presented by Matthew and Mark, we find that the history now proceeds thus: "And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him, gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith he came to Jesus, and said, Hail, Most er; and kissed Him."(Mt 26:47-56) First of all, however, as we gather from Luke's statement, He said to the traitor, "Judas, betrayest thou the Son of man with a kiss?"(Luke 12:48) Next, as we learn from Matthew, He spoke thus: "Friend, wherefore art thou come?" Thereafter He added certain words which are found in John's narrative, which runs in the following strain: "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way; that the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none."(John 18:4-9) Next comes in a passage, which is given by Luke as follows: "When they which were about Him saw what would follow, they said unto Him, Lord, shall we

MARK

smite with the sword? And one of them smote the servant of the high priest," as is noticed by all the four historians, "and cut off his ear," which, as we are informed by Luke and John, was his "right ear." Moreover, we gather also from John that the person who smote the servant was Peter, and that the name of the man whom he thus struck was Mal'keh'us. Next we take what Luke mentions, namely, "Jesus answered and said, Suffer ye thus far;" (Luke 22:51) with which we must connect the words appended by Matthew, namely, "Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Mt 26:52-55) Along with these words we may also place the question to which John tells us He gave utterance on the same occasion, namely, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) And then, as is recorded by Luke, He touched the ear of the person who had been struck, and healed him. Neither should we let the idea disturb us, that some contradiction may be found in the circumstance that Luke tells us how, when the disciples asked Him whether they should smite with the sword, the Lord replied in these words, "Suffer ye thus far," in a manner which might seem to imply that He thus expressed Himself, after the blow had been struck, in terms bearing that He was satisfied with what had been done so far, but desired nothing further to be done; whereas the language which is employed by Matthew might give us rather to understand that this whole incident of the use which Peter made of the sword was displeasing to the Lord. For it is more correct to suppose that when they put the question to Him, "Lord, shall we smite with the sword?" He replied then, "Suffer ye thus far," His meaning being this: "Let not what is about to take place agitate you. These men are to be suffered to go thus far; that is to say, so far as to apprehend me, and thus to effect the fulfillment of those things which are written of me." We have further to suppose, however, that during the time which passed in the interchange of the question addressed by them to the Lord, and the reply returned by Him to them, Peter was borne on by his intense desire to appear as defender, and by his stronger excitement in the Lord's behalf, to deal the blow. But while these two things might easily have happened at the same time, two different statements could not have been uttered by the same person in one breath. For the writer would not have used the expression, "And Jesus answered and said," unless the words were a reply to the question which had been addressed by those who were about Him, and not a statement directed to Peter's act. For Matthew is the only one who has recorded the judgment passed by Jesus on Peter's act. And in that passage the phrase which Matthew has employed is also not in the form, "Jesus answered Peter thus, Put up thy sword;" but it runs in these terms: "Then said Jesus unto him, Put up thy sword;" from which it appears that it was after the deed that Jesus thus declared Himself. What is contained, again, in the phraseology used by Luke, namely, "And Jesus answered and said, Suffer ye thus far," must be taken to have been the reply which was returned to the parties who had put the question to Him. But inasmuch as, according to our previous explanation, the single blow with which the servant was struck was delivered just during the time when the terms of the said question and answer were passing between these persons and the Lord, the writer has considered it right to record that act in the same particular order, so that it stands inserted between the words of the interrogation and those in which the response was couched. Consequently, there is nothing here in antagonism to the statement introduced by Matthew, namely, "For all they that take the sword shall perish with the sword,"—that is to say, those who may have used the sword. But there might appear to be some inconsistency here if the Lord's answer were taken in a sense which would show Him to have expressed approval on this occasion of the voluntary use of the sword, even although it was only to the effect of a single wound, and that, too, not a fatal one. The words, however, which were addressed to Peter may be understood, as a whole, in an application quite in harmony with the rest; so that, bringing in also what Luke and Matthew have reported, as I have stated above, we obtain the following connection: "Suffer ye thus far. Put up thy sword into its place; for all they that take the sword shall perish with the sword," etc. In what way, moreover, this sentence, "Suffer ye thus far," is to be understood, I have explained already. And if there is any better method of interpreting it, be it so. Only let the veracity of the evangelists be maintained in any case. After this, Matthew continues the narrative, and mentions that in that hour He addressed the multitude as follows: "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." (Mt 26:53) Then He added also certain words, which Luke introduces thus: "But this is your hour, and the power of darkness." (Luke 22:53) Next comes the sentence given by Matthew: "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." This last fact is recorded also by Mark. The same evangelist makes also the following addition: "And there followed Him a certain young man, having a linen cloth cast about his naked body; and when they laid hold on him, he left the linen cloth, and fled from them naked." (Mark 14:52)

MARK

Jesus before the Sanhedrin (Peter's Denial)

Mark 14:53-65 Matt 26:57-68 Luke 22:54-71 John 18:13-24

Mark 14

53 And they brought Jesus to the chief priest: and all the priests and the scribes and the ancients assembled together. 54 And Peter followed him afar off even in unto the court of the high priest: and he sat with the servants at the fire, and warmed himself. 55 And the chief priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. 56 For many spoke false witness against him: and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying, 58 That we heard him say, I will dissolve this temple made by hand, and in three days will I build another not made by hand. 59 And their testimony was not convenient. 60 And the high priest rising up into the midst, asked Jesus, saying, You answer nothing to these things that are objected to you of these? 61 But he held his peace and answered nothing. Again the high priest asked him, and said to him, Are you Christ the Son of the blessed God? 62 And Jesus said to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. 63 And the high priest renting his garments, said, What need we witnesses any further? 64 You have heard blasphemy: What do you think? Who all condemned him to be guilty of death. 65 And certain began to spit upon him, and to cover his face: and to beat him with buffets, and to say unto him, Prophecy: and the servants gave him blows.

Matthew 26

57 But they taking hold of Jesus, led him to Caiaphas the high priest, where the scribes and ancients were assembled. 58 And Peter followed him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. 59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 and they said, This man said, I am able to destroy the temple of God, and after three days to re-edify it. 62 And the high priest rising up, said to him: You answer nothing to the things which these do testify against you? 63 But Jesus held his peace. And the high priest said to him: I adjure you by the living God, that you tell us if you be Christ the Son of God. 64 Jesus said to him, You have said, nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high priest rent his garments, saying, He has blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy. 66 What do you think? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 saying, Prophecy unto us O Christ: who is he that struck you?

Luke 22

54 And apprehending him, they led him to the high priest's house: but Peter followed afar off. 55 And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crew, you shall thrice deny me. 62 And Peter going out, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blindfold him, and smote his face. And they asked him, saying, Prophecy, who is it that smote you? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the ancients of the people and the chief priests and scribes, and they brought him into their council, saying, 67 If you be Christ, tell us. And he said to them, If I tell you, you will not believe me: 68 if also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of man shall be sitting on the right hand of the power of God. 70 And they all said, Are you then the Son of God? Who said, You say that I am. 71 But they said, What need we testimony any further? For ourselves have heard of his own mouth.

John 18

13 and they brought him to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year. 14 And Caiaphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. 15 And Simon Peter followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16 But Peter stood at the door without. The other disciple therefore that was known to the high priest, went forth, and spoke to the gatekeeper, and brought in Peter. 17 The wench therefore that was gatekeeper, said to Peter, Are not you also of this man's disciples? He said to her, I am not. 18 And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high priest therefore asked Jesus of his Disciples, and of his doctrine. 20 Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple where all the Jews resort together: and in secret I have spoken nothing. 21 Why do you ask me? Ask them that have heard what I have spoken unto them: behold they know what things I have said. 22 When he said these things, one of the ministers standing by, gave Jesus a blow, saying, Is this the way you answer the high priest? 23 Jesus answered him, If I have spoken ill, give testimony of evil: but if well, why do you strike me? 24 And Annas sent him bound to Caiaphas the high priest.

See all notes below that are combined for Jesus before the Sanhedrin and Peter's Denial.

MARK

Peter's Denial

Mark 14:66-72 Matt 26:69-75 Luke 22:56-62 John 18:25-27

Mark 14

66 And when Peter was in the court beneath, there came one of the woman servants of the high priest. 67 And when she had seen Peter warming himself, beholding him she said, And you was with Jesus of Nazareth. 68 But he denied, saying, Neither do I know, neither do I understand what you say. And he went forth before the court: and the cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again, they that stood by, said to Peter, Verily you are of them: for you are also a Galilean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, you shall thrice deny me. And he began to weep.

Matthew 26

69 But Peter sat without in the court: and there came to him one wench, saying: You also were with Jesus the Galilean. 70 But he denied before them all, saying, I was not what you say. 71 And as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the Nazarite. 72 And again he denied with an oath, That I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely you also are of them: for even your speech does reveal you. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crow, you shall deny me thrice. And going forth, he wept bitterly.

Luke 22

56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, you shall thrice deny me. 62 And Peter going out, wept bitterly.

John 18

25 And Simon Peter was standing, and warming himself. They said therefore to him, Are not you also of his disciples? He denied and said: I am not. 26 One of the servants of the high priest said to him, his cousin whose ear Peter did cut off, Did not I see you in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew.

St. Augustine In the line of Matthew's narrative we come next upon this statement: "And they that laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled." (Mt 26:57) We learn, however, from John that He was conducted first to Annas, the father-in-law of Caiaphas. (John 18:13) On the other hand, Mark and Luke omit all mention of the name of the high priest. (Mark 14:53 Luke 22:54) Moreover [we find that] He was led away bound. For, as John informs us, there were at hand there, in the multitude, a tribune and a cohort, and the servants of the Jews. (John 18:12) Then in Matthew we have these words: "But Peter followed Him afar off unto the high priest's palace, and went in and sat with the servants to see the end." (Mt 26:58) To this passage in the narrative Mark makes this addition: "And he warmed himself at the fire." (Mark 14:54) Luke also makes a statement which amounts to the same, thus: "Peter followed afar off: and when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them." (Luke 22:54-55) And John proceeds in these terms: "And Simon Peter followed Jesus, and so did another disciple. That disciple (namely, that other) was known unto the high priest, and went in (as John also tells us) with Jesus into the palace of the high priest. But Peter (as the same John adds) stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." (John 18:15-18) For, the last fact we are thus indebted to John's narrative. And in this way we see how it came about that Peter also got inside, and was within the hall, as the other evangelists mention. Then Matthew's report goes on thus: "Now the chief priests and elders and all the council sought false witness against Jesus, to put Him to death, but found none: yea, though many false witnesses came, yet found they none." (Mt 26:59-60) Mark comes in here with the explanation, that "their witness agreed not together." (Mark 14:56) But, as Matthew continues, "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Mt 26:61) Mark states that there were also others who said, "We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. And therefore (as Mark also observes in the same passage) their witness did not agree together." (Mark 14:57-59) Then Matthew gives us the following relation: "And the high priest arose and said unto Him, Answerest thou nothing? What is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Mt 26:62-64) Mark reports the same passage in different terms, only he omits to mention the fact that the high priest adjured Him. He makes it plain, however, that the two expressions ascribed to Jesus as the reply to the high priest,—namely, "Thou hast said," and, "I am," (Mark 14:62) —really amount to the same. For, as the said Mark puts it, the narrative goes on thus: "And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." (Mark 14:62) This is just as Matthew also presents the passage, with the solitary exception that he does not say that Jesus replied in the phrase "I am." Again, Matthew goes on further in this strain: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? And they answered and said, He is guilty of death." (Mt 26:65-66) Mark's version of this is entirely to the same effect. So Matthew continues, "Then did they spit in His face, and buffeted Him, and others smote Him

MARK

with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?" (Mt 26:67-68) Mark reports these things in like manner. He also mentions a further fact, namely, that they covered His face. (Mark 14:65) On these incidents we have likewise the testimony of Luke. These things the Lord is understood to have passed through on to the early morning in the high priest's house, to which He was first conducted, and in which Peter was also tempted. With respect, however, to this temptation of Peter, which took place during the time that the Lord was enduring these injuries, the several evangelists do not present the same order in the recital of the circumstances. For Matthew and Mark first narrate the injuries offered to the Lord, and then this temptation of Peter. Luke, again, first describes Peter's temptation, and only after that the reproaches borne by the Lord; while John, on the other hand, first recounts part of Peter's temptation, then introduces some verses recording what the Lord had to bear, next appends a statement to the effect that the Lord was sent away thence (i.e. from Annas) to Caiaphas the high priest, and then at this point resumes and sums up the relation which he had commenced of Peter's temptation in the house to which he was first conducted, giving a full account of that incident, thereafter reverting to the succession of things befalling the Lord, and telling us how He was brought to Caiaphas. Accordingly, Matthew proceeds as follows: "Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And as he went out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying that he knew not the man. And immediately the rooster crew." (Mt 26:69-74) Such is Matthew's version. But we are also given to understand that after he had gone outside, and when he had now denied the Lord once, the first rooster crew,—a fact which Matthew does not specify, but which is intimated by Mark. But it was not when he was outside at the gate that he denied the Lord the second time. That took place after he had come back to the fire-place. There was no need, however, to mention the precise time at which he did thus return. Consequently Mark goes on with his narrative of the incident in these terms: "And he went out into the porch, and the rooster crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again." (Mark 14:68-70) This is not the same maid, however, as the former one, but another, as Matthew tells us. Nay, we gather further that on the occasion of the second denial he was addressed by two parties, namely, by the maid who is mentioned by Matthew and Mark, and also by another person who is noticed by Luke. For Luke's account runs in this style: "And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied Him, saying, Woman, I know Him not. And after a little while, another saw him, and said, 'Thou art also of them.'" (Luke 22:54-58) Now the clause, "And after a little while," which Luke introduces, covers the period during which [we may suppose that] Peter went out and the first rooster crew. By this time, however, he had come in again; and thus we can understand the consistency of John's narrative, which informs us that he denied the Lord the second time as he stood by the fire. For in his version of Peter's first denial, John not only says nothing about the first crowing of the rooster (which holds good of the other evangelists, too, with the exception of Mark), but also leaves unnoticed the fact that it was as he sat by the fire that the maid recognized him. For all that John says there is this, "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not." (John 18:17) Then he brings in the statement which he deemed it right to make on the subject of what took place with Jesus in that same house. His record of this is to the following effect: "And the servants and officers stood there, who had made a fire of coals, for it was cold. And they warmed themselves; and Peter stood with them, and warmed himself." (John 18:18) Here, therefore, we may suppose Peter to have gone out, and by this time to have come in again. For at first he was sitting by the fire; and after a space, as we gather, he had returned, and commenced to stand [by the hearth]. It may be, however, that someone will say to us: Peter had not actually gone out as yet, but had only risen with the purpose of going out. This may be the allegation of one who is of opinion that the second interrogation and denial took place when Peter was outside at the door. Let us therefore look at what follows in John's narrative. It is to this effect: "The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? And Annas sent Him bound to Caiaphas the high priest." (John 18:19-24) This certainly shows us that Annas was high priest. For Jesus had not been sent to Caiaphas as yet, when the question was thus put to Him, "Answerest thou the high priest so?" Mention is also made of Annas and Caiaphas as high priests by Luke at the beginning of his Gospel. (Luke 3:2) After these statements, John reverts to the account which he had previously begun of Peter's denial. Thus he brings us back to the house in which the incidents took place which he has recorded, and from which Jesus was sent away to Caiaphas, to whom He was being conducted at the commencement of this scene, as Matthew has informed us. (Mt 26:57) Moreover, it is in the way of a recapitulation that John records the matters regarding Peter which he has introduced at this point. Falling back upon his narration of that incident with the view of making up a complete account of the threefold denial, he proceeds thus: "And Simon stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not." (John 18:25) Here, therefore, we find that Peter's second denial occurred, not when he was at the door, but as he was standing by the fire. This, however, could not have been the case, had he not returned by this time after having gone outside. For it is not that by this second occasion he had actually gone out, and that the other maid who is referred to saw him there outside; but the matter is put as if it was on his going out that she saw him; or, in other words, it was when he rose to go out that she observed him, and said to those who were there,—that is, to those who were gathered by the fire inside, within the court,—"This fellow was also with Jesus of Nazareth." Then we are to suppose that the man who had thus gone outside, on hearing this assertion, came in again, and swore to those who were now inimically disposed, "I do not know the man." (Mt 26:71) In like manner, Mark also says of this same maid, that "she began to say to them that stood by, This is one of them." (Mark 14:69) For this damsel was speaking not to Peter, but to those who had remained there when he went out. At the same time, she spoke in such a manner that he heard her words; whereupon he came back and stood again by the fire, and met their words with a negative. Then we have the statement made by John in these terms: "They said, Art not thou also one of his disciples?" We understand this question to have been addressed to him on his return as he stood there; and we also recognize the harmony in which this stands with the position that on this occasion Peter had to do not only with that other maid who is mentioned by Matthew and Mark in connection with this second denial, but also with that other person who is introduced by Luke. This is the reason why John uses the plural, "They said." The explanation then may be, that when the maid said to those who were with her in the court as he went out, "This is one of them," he heard her words and returned with the purpose of clearing himself, as it were, by a denial. Or, in accordance with the more probable theory, we may suppose that he did not catch what was said about him as he went out, and that on his return the maid and the other person who is introduced by Luke addressed him thus, "Art not thou also one of his disciples?" that he met them with a denial, "and said, I am not;" and further, that when this other person of whom Luke speaks insisted more pertinaciously, and said, "Surely thou art one of them," Peter answered thus, "Man, I am not." Still, when we compare together all the statements made by the several evangelists on this subject, we come clearly to the conclusion, that Peter's second denial took place, not when he was at the door, but when he was within, by the fire in the court. It becomes evident, therefore, that Matthew and Mark, who have told us how he went without, have left the fact of his return unnoticed simply with a view to brevity. Accordingly, let us next examine into the consistency of the evangelists so far as the third denial is concerned, which we have previously instanced in the statement given by Matthew only. Mark then goes on with his version in these terms: "And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the second time the

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rooster crew.”(Mark 14:70-72) Luke, again, continues his narrative, relating the same incident in this fashion: “And about the space of one hour after, another confidently affirmed, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake the rooster crew.”(Luke 22:59-60) John follows with his account of Peter’s third denial, which is thus given: “One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the rooster crew.”(John 18:26-27) Now what precise period of time is meant under the phrase, “a little after,” which is employed by Matthew and Mark, is made clear by Luke, when he says, “And about the space of one hour after.” John, however, conveys no intimation of this space of time. Again, with respect to the circumstance that Matthew and Mark use the plural number instead of the singular, and speak of the persons who were engaged with Peter, while Luke mentions only a single individual, and John, too, specifies but one, particularizing him further as kinsman to him whose ear Peter cut off; we may easily explain it either by understanding Matthew and Mark to have adopted a familiar method of speech here in employing the plural number simply instead of the singular, or by supposing that one of the persons present—one who knew Peter and had seen him—took the lead in making the declaration, and that the rest, imitating his confidence, joined him in pressing the assertion upon Peter. If this is the case, then two of the evangelists have given the general statement, using simply the plural number; while the other two have preferred to particularize only the one special individual who played the chief part in the transaction. But, once more, Matthew affirms that the words, “Surely thou also art one of them, for thy speech bewrayeth thee,” were spoken to Peter himself. In like manner, John tells us that the question, “Did not I see thee in the garden with him?” was addressed directly to Peter. But Mark, on the other hand, gives us to understand that the sentence, “Surely he is one of them, for he is also a Galilean,” was what those who stood by said to each other about Peter. And, in the same way, Luke indicates that the declaration uttered by the other person, who said, “Of a truth, this fellow also was with him, for he is a Galilean,” was not addressed to Peter, but was made regarding Peter. These variations, however, may be explained either by understanding the evangelists, who speak of Peter as the person directly addressed, to have fairly reproduced the general sense, inasmuch as what was spoken about the man in his own presence was much the same as if it had been spoken immediately to him; or by supposing that both these methods of address were actually practiced, and that the one has been noticed by the former evangelists, and the other by the latter. Moreover, we take the second cockcrowing to have occurred after the third denial, as Mark has expressly informed us. Matthew then proceeds with his narrative in these terms: “And Peter remembered the word of Jesus which He had said unto him, Before the rooster crow thou shalt deny me thrice. And he went out and wept bitterly.”(Mt 26:75) Mark, again, gives it thus: “And Peter called to mind the word that Jesus had said unto him, Before the rooster crow twice thou shalt deny me thrice. And he began to weep.”(Mark 14:72) Luke’s version is as follows: “And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the rooster crow thou shalt deny me thrice. And Peter went out and wept bitterly.”(Luke 22:61-62) John says nothing about Peter’s recollection and weeping. Now, the statement made here by Luke, to the effect that “the Lord turned and looked upon Peter,” is one which requires more careful consideration, with a view to its correct acceptance. For although there are also inner halls (or courts), so named, it was in the outer court (or hall) that Peter appeared on this occasion among the servants, who were warming themselves along with him at the fire. And it is not a credible supposition that Jesus was heard by the Jews in this place, so that we might also understand the look referred to have been a look with the bodily eye. For Matthew presents us first with this narrative: “Then did they spit in His face and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?”(Mt 26:67-68) And then he follows this up immediately with the paragraph about Peter: “Now Peter sat without in the palace.” He would not, however, have used this latter expression, had it not been the case that the things previously alluded to were done to the Lord inside the house. And, indeed, as we gather from Mark’s version, these things took place not simply in the interior, but also in the upper parts of the house. For, after recording the said circumstances, Mark goes on thus: “And as Peter was beneath in the palace.”(Mark 14:66) Thus, as Matthew’s words, “Now Peter sat without in the palace,” show us that the things previously mentioned took place inside the house, so Mark’s words, “And as Peter was beneath in the palace,” indicate that they were done not only in the interior, but in the upper parts of the house. But if this is the case, how could the Lord have looked on Peter with the actual glance of the bodily eye? These considerations bring me to the conclusion, that the look in question was one cast upon Peter from Heaven, the effect of which was to bring up before his mind the number of times he had now denied [his Master], and the declaration which the Lord had made to him prophetically, and in this way (the Lord thus looking mercifully upon him), to lead him to repent, and to weep salutary tears. The expression, therefore, will be a parallel to other modes of speech which we employ daily, as when we thus pray, “Lord, look upon me;” or as when, in reference to one who has been delivered by the divine mercy from some danger or trouble, we say that the “Lord looked upon him.” In the Scriptures, also, we find such words as these: “Look upon me and hear me;”(Ps 13:3) and “Return, O Lord, and deliver my soul.”(Ps 6:4) And, according to my judgment, a similar view is to be taken of the expression adopted here, when it is said that “the Lord turned and looked upon Peter; and Peter remembered the word of the Lord.” Finally, we have to notice how, while it is the more usual practice with the evangelists to employ the name “Jesus” in preference to the word “Lord” in their narratives, Luke has used the latter term exclusively in the said sentence, saying expressly, “The ‘Lord’ turned and looked upon Peter; and Peter remembered the word of the ‘Lord.’” whereas Matthew and Mark have passed over this “look” in silence, and consequently have said that Peter remembered not the word of the “Lord,” but the word of “Jesus.” From this, therefore, we may gather that the “look” thus proceeding from Jesus was not one with the eyes of the human body, but a look cast from Heaven.

MARK

Jesus Before Pilate

Mark 15:1 Matt 27:1-2 Luke 23:1 John 18:28

Mark 15

1 AND forthwith in the morning the chief priests, with the ancients and the scribes and the whole council, consulting together, binding Jesus, led and delivered him to Pilate.

Matthew 27

1 And when morning came, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate the president.

Luke 23

1 AND all the multitude of them rising up, led him to Pilate.

John 18

28 They therefore bring Jesus from Caiaphas into the palace. And it was morning: and they went not in into the palace, that they might not be contaminated, but that they might eat the Pasch.

St. Augustine Matthew next proceeds as follows: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put Him to death; and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor." (Mt 26:1-2) Mark's version is to the like effect: "And straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate." (Mark 15:1-2) Luke, again, after completing his account of Peter's denial, recapitulates what Jesus had to endure when it was now about daybreak, as it appears, and continues his narrative in the following connection: "And the men that held Jesus mocked Him, and smote Him; and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we further witness? For we ourselves have heard of His own mouth. And the whole multitude of them arose, and led Him unto Pilate." (Luke 22:63-23:1) Luke has thus recorded all these things. His statement contains certain facts which are also related by Matthew and Mark; namely, that the Lord was asked whether He was the Son of God, and that He made this reply, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And we gather that these things took place when the day was now breaking, because Luke's expression is, "And as soon as it was day." Thus Luke's narrative is similar to those of the others, although he also introduces something which these others have left unnoticed. We gather further, that when it was yet night, the Lord faced the ordeal of the false witnesses,—a fact which is recorded briefly by Matthew and Mark, and which is passed over in silence by Luke, who, however, has told the story of what was done when the dawn was coming in. The former two—namely, Matthew and Mark—have given connected narratives of all that the Lord passed through until early morning. After that, however, they have reverted to the story of Peter's denial; on the conclusion of which they have come back upon the events of the early morning, and have introduced the other circumstances which remained for recital with a view to the completion of their account of what befell the Lord. But up to this point they have given no account of the occurrences belonging specifically to the morning. (Mt 26:59-27:1-2 Mark 14:55-15:2) In like manner John, after recording what was done with the Lord as fully as he deemed requisite, and after telling also the whole story of Peter's denial, continues his narrative in these terms: "Then lead they Jesus to Caiaphas, unto the hall of judgment. And it was early." (Jn 18:28) Here we might suppose either that there had been something imperatively requiring Caiaphas' presence in the hall of judgment, and that he was absent on the occasion when the other chief priests held an inquiry on the Lord; or else that the hall of judgment was in his house; and that yet from the beginning of this scene they had thus only been leading Jesus away to the personage in whose presence He was at last actually conducted. But as they brought the accused person in the character of one already convicted, and as it had previously approved itself to Caiaphas' judgment that Jesus should die, there was no further delay in delivering Him over to Pilate, with a view to His being put to death.¹¹² And thus it is that Matthew here relates what took place between Pilate and the Lord.

Weaved Together And all of their assembly arose, and took Jesus, and brought him bound to the praetorium, and delivered him up to Pilate the judge; John 18:28c but they entered not into the praetorium, that they might not be defiled when they should eat the Passover.

The Trial before Pilate

Mark 15:2-5 Matt 27:11-14 Luke 23:2-5 John 18:29-38

Mark 15

2 And Pilate asked him, Are you the King of the Jews? But he answering, said to him, You say. 3 And the chief priests accused him in many things. 4 And Pilate again asked him, saying, You answer nothing? See in how many things they accuse you. 5 But Jesus answered nothing more, so that Pilate marvelled.

Matthew 27

11 And Jesus stood before the president, and the president asked him, saying, Are you the king of the Jews? Jesus said to him, You say. 12 And when he was accused of the chief priests and ancients, he answered nothing. 13 Then Pilate said to him, Do you not hear how many testimonies they allege against you? 14 And he answered him not a word: so that the president did marvel exceedingly.

Luke 23

2 And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to Caesar, and saying that he is Christ the King. 3 And Pilate asked him saying, Are you the King of the Jews? But he answering said, You say. 4 And Pilate said to the chief priests and multitudes, I find no cause in this man. 5 But they were more earnest, saying, He stirred the people, teaching throughout all Judea, beginning from Galilee even here.

John 18

29 Pilate therefore went forth to them without, and said, What accusation do you bring against this man? 30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to you. 31 Pilate therefore said to them, You take him, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. 32 That the word of Jesus might be fulfilled which he said, signifying what death he should die. 33 Pilate therefore went into the palace again, and called Jesus and said to him, Are you the king of the Jews? 34 Jesus answered, Did you say this of yourself, or have others told you of me? 35 Pilate answered, Why, am I a Jew? Your nation and the chief priests have delivered you up to me, what have you done? 36 Jesus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews, but now my kingdom is not from here. 37 Pilate therefore said to him, Are you a king then? Jesus answered, you say that I am a king. For this I was born, and for this I came into the world: that I should give testimony to the truth. Every one that is of the truth, hears my voice. 38 Pilate said to him, What is truth? And when he had said this, he went forth again to the Jews, and said to them, I find no cause in him.

McEvilly As each of the Evangelists has only recorded a part of the circumstances of the Life and Passion of our Lord, several, circumstances are described by St. John (xix. 28-32), which are omitted by St. Matthew, and which should be prefixed to this verse (11), as having taken place before what is recorded here. Pilate being no way moved by their general charges against our Lord, and their clamorous demands for His punishment, they then proceed to more specific charges, which are recorded by St. Luke (xxiii. 2).

The Mob Demands Christ's Death

Mark 15:6-14 Matt 27:15-23 Luke 23:17-23 John 18:39-40

Mark 15

6 And upon the festival day he was wont to release unto them one of the prisoners, whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in sedition had committed murder. 8 And when the multitude came up, they began to require according as always he did unto them. 9 And Pilate answered them, and said, Do you desire that I release unto you the king of the Jews? 10 For he knew that the chief priests for envy had delivered him. 11 But the chief priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them, What do you desire then that I do to the king of the Jews. 13 But they again cried, Crucify him. 14 And Pilate said to them, Why, what evil has he done? But they cried the more, Crucify him.

Matthew 27

15 And upon the solemn day the president had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom do you desire that I release to you, Barabbas, or Jesus that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of judgment, his wife sent unto him, saying: Have nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the president answering, said to them: Which of the two do you want do you want to be released unto you? But they said, Barabbas. 22 Pilate said to them, What shall I do then with Jesus that is called Christ? They all said, Let him be crucified. 23 The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified.

Luke 23

17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you. 21 But yet behold, the hand of him that betrays me, is with me at the table. 22 And the Son of man indeed goes according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this.

John 18

39 But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the king of the Jews? 40 They all therefore cried again saying, Not him, but Barabbas. And Barabbas was a thief.

St. Augustine Mark also presents an almost entire identity with Matthew, both in language and in subject. The words, however, in which Pilate replied to the people when they asked him to release one prisoner according to the custom of the feast, are reported by this evangelist as follows: "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" (Mark 15:9) On the other hand, Matthew gives them thus: "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" There need be no difficulty in the circumstance that Matthew says nothing about the people having requested that one should be released unto them. But it may fairly be asked, what were the words which Pilate actually uttered, whether these reported by Matthew, or those recited by Mark. For there seems to be some difference between these two forms of expression, namely, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" and, "Will ye that I release unto you the King of the Jews?" Nevertheless, as they were in the habit of calling their kings "anointed ones," and one might use the one term or the other, it is evident that what Pilate asked them was whether they would have the King of the Jews, that is, the Christ, released unto them. And it matters nothing to the real identity in meaning that Mark, desiring simply to relate what concerned the Lord Himself, has not mentioned Barabbas here. For, in the report which he gives of their reply, he indicates with sufficient clearness who the person was whom they asked to have released unto them. His version is this: "But the chief priests moved the people, that he should rather release Barabbas unto them." Then he proceeds to add the sentence, "And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?" This makes it plain enough now, that in speaking of the King of the Jews, Mark meant to express the very sense which Matthew intended to convey by using the term "Christ." For kings were not called "anointed ones" except among the Jews; and the form which Matthew gives to the words in question is this, "Pilate saith unto them, What shall I do then with Jesus which is called Christ?" So Mark continues, "And they cried out again, Crucify him:" which appears thus in Matthew, "They all say unto him, Let him be crucified." Again Mark goes on, "Then Pilate said unto them Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." Matthew has not recorded this passage; but he has introduced the statement, "When Pilate saw that he could prevail nothing, but that rather a tumult was made," and has also informed us how he washed his hands before the people with the view of declaring himself innocent of the blood of that just person (a circumstance not reported by Mark and the others). And

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thus he has also shown us with all due plainness how the governor dealt with the people with the intention of securing His release. This has been briefly referred to by Mark, when he tells us that Pilate said, "Why, what evil hath he done?" And thereupon Mark also concludes his account of what took place between Pilate and the Lord in these terms: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." The above is Mark's recital of what occurred in presence of the governor. (Mark 15:2-15)...Here we notice that Luke has omitted to mention how Pilate asked the Lord what answer He had to make to His accusers.

Weaved Together Matthew 27:15 And at every feast the custom of the judge was to release to the people one 21 prisoner, him whom they would. Matthew 27:16 And there was in their prison a well-known prisoner, called Barabbas. Matthew 27:17a And when they assembled, Pilate said unto them, John 18:39 You have a custom, that I should release unto you a prisoner at the Passover: will you that I release unto you the King of the Jews? John 18:40 And they all cried out and said, Release not unto us this man, but release unto us Barabbas. And this Barabbas was a robber, Luke 23:19 who for sedition and murder, which was in the city, was cast into the prison. Mark 15:8 And all the people cried out and began to ask him to do as the custom was that he should do with them. And Pilate answered and said unto them, Whom will you that I release unto you? Barabbas, or Jesus which is called the Messiah, the King of the Jews? Matthew 27:18 For Pilate knew that envy had moved them to deliver him up. Matthew 27:20 And the chief priests and the elders asked the multitudes to deliver Barabbas, and to destroy Jesus. Matthew 27:21 The judge answered and said unto them, Whom of the two will ye that I release unto you? They said, Barabbas. Matthew 27:22a Pilate said unto them, And Jesus which is called the Messiah, what shall I do with him? Mark 15:13 They all cried out and said, Crucify him. Luke 23:20 And Pilate spoke to them again, for he desired to release Jesus; Luke 23:21 but they cried out and said, Crucify him, crucify him, and release unto us Barabbas. Luke 23:22 And Pilate said unto them a third time, What evil has this man done? I have not found in him any cause to necessitate death: I will chastise him and let him go. Luke 23:23 But they increased in importunity with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for:

Jesus is Condemned by Pilate

Mark 15:15 Matt 27:24-26 Luke 23:24-25 John 19:16

Mark 15

15 And Pilate willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

Matthew 27

24 And Pilate seeing that he prevailed nothing, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look to it yourselves. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

Luke 23

24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

John 19

16 Then therefore he delivered him unto them for to be crucified. And they took Jesus and led him forth.

McEvilly Here Pilate devises another and most cruel expedient for satisfying the fury of the people, without involving himself in the crime of condemning Him. He orders Him to be scourged, hoping, that the fury of the people would relent on beholding the pitiable condition to which the cruel flagellation would reduce Him. Hence, he afterwards presented Him to the multitude, "Behold the Man" (John xix. 5). The washing of his hands by Pilate, etc. (vv. 24, 25), occurred after our Lord was scourged (Luke xxiii. 22), and is given here by anticipation. The circumstances and order of this flagellation are recorded more fully by SS. Luke and John. St. Luke mentions (xxiii. 18-22), that Pilate, after our Lord's return from Herod, calling together the Chief Priests, etc., said, "I shall chastise Him" that is, scourge Him, "and release Him" He does not, however, tell us afterwards, what this chastisement was, how or when it took place. He ends his narrative of Pilate's conversation with the Jews, by simply informing us, that overcome by their clamorous importunity, after releasing Barabbas, "he delivered Jesus up to their will" (v. 25). But, St. John, who wrote after St. Luke, distinctly informs us (xix. 1, etc.), that this chastisement was scourging; and that its object was to cause the people to relent at the sight of the man presented to them in such a pitiable state after his flagellation. St. Matthew and St. Mark, however, refer to the scourging of our Lord in such a way, as if it would seem to have taken place, not so much for the purpose of appeasing the multitude, as preparatory for crucifixion. For, as we are informed by St. Jerome, the custom with the Romans was to scourge first, those who were doomed to the ignominious death of the cross. And as St. John insinuates, that the scourging had for object to appease the multitude; hence, some expositors hold, that our Redeemer was scourged twice, and mocked twice by the soldiers; once, before the sentence of death was pronounced upon Him, in order to appease the fury of the Jews;—to this, St. John refers (xix. 1, etc.)—and a second time after the sentence, in compliance with the law or custom of the Romans, in such cases. This latter scourging, they say, is referred to by Matthew and Mark. The more probable and more common opinion, however, is, that He was scourged, etc., but once; and that, before the sentence was pronounced, as in St. John. To the same scourging, St. Matthew refers, when he says (xxvii. 26), "having scourged Jesus," I already. This one flagellation answered the requirement of the Roman law quoted from St. Jerome, and the Greek word for, "having scourged" which refers to a past action, will fully bear out the meaning. Hence, in referring after the sentence of death was pronounced by Pilate, to the scourging and the insulting

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treatment of our Redeemer in Pilate's hall by the soldiers, both St. Matthew and St. Mark repeat, out of the proper order of narration, what took place before the sentence of death was pronounced, as we are informed by St. John. (xix. 1, etc.)

Jesus Mocked by the Soldiers

Mark 15:16-20 Matt 27:27-31 John 19:2-3

Mark 15

16 And the soldiers led him into the court of the palace, and they called together the whole band: 17 and they clothed him in purple, and plating a crown of thorns, they put it upon him. 18 And they began to salute him, Hail king of the Jews. 19 And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him.

Matthew 27

27 Then the president's soldiers taking Jesus into the palace, gathered together unto him the whole band: 28 and stripping him, put a scarlet cloak about him. 29 And plating a crown of thorns put it upon his head, and a reed in his right hand. And bowing their knee before him, they mocked him, saying, Hail, king of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

John 19

2 And the soldiers plating a crown of thorns, put it upon his head; and they put about him a purple garment. 3 And they came to him, and said, Hail king of the Jews, and they gave him blows.

St. Augustine Mark speaks of purple, with which He was clothed. The explanation may be that the said scarlet robe was employed instead of the royal purple by these scoffers. There is also a certain red-colored purple which resembles scarlet very closely. And it may also be the case that Mark has noticed the purple which the robe contained, although it was properly scarlet. Luke has left this without mention. On the other hand, previous to stating how Pilate delivered Him up to be crucified, John has introduced the following passage: "Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! And they smote Him with their hands." (John 19:1-3) This makes it evident that Matthew and Mark have reported this incident in the way of a recapitulation, and that it did not actually take place after Pilate had delivered Him up to be crucified. For John informs us distinctly enough that these things took place when He yet was with Pilate. Hence we conclude that the other evangelists have introduced the occurrence at that particular point, just because, having previously passed it by, they recollected it there. This is also borne out by what Matthew proceeds next to relate. He continues thus: "And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him." (Mt 27:30-31) Here we are given to understand that the taking the robe off Him and the clothing Him with His own raiment were done at the close, when He was being led away. This is given by Mark, as follows: "And when they had mocked Him. they took off the purple from Him, and put His own clothes on Him." (Mark 15:20)

Weaved Together Matthew 27:27 Then the footsoldiers of the judge took Jesus, and went into the prætorium, and gathered unto him all of the footsoldiers. Matthew 27:28 And they stripped him, and put on him a scarlet cloak. John 19:2 And they clothed him in garments of purple, and plaited a crown of thorns, and placed it on his head, and a reed in his right hand; Matthew 27:29b and while they mocked at him and laughed, they fell down on their knees before him, and bowed down to him, and said, Hail, King of the Jews! Matthew 27:30 And they spat in his face, and took the reed from his hand, and struck him on his head, John 19:3b and smote his cheeks.

MARK

The Way to the Cross

Mark 15:20-21 Matt 27:31-32 Luke 23:26-32 John 19:17

Mark 15

20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. 21 And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross.

Matthew 27

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his cross.

Luke 23

26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* 31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two male factors with him to be executed.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha.

St. Augustine From all this we understand that Jesus was carrying the cross Himself as He went forth into the place mentioned. But on the way the said Simon, who is named by the other three evangelists, was pressed into the service, and got the cross to carry for the rest of the course until the spot was reached. Thus we find that both circumstances really took place; namely, first the one noticed by John, and thereafter the one instanced by the other three.

Weaved Together And the Jews took Jesus, and went away to crucify him. And when he bare his cross and went out, they stripped him of those purple and scarlet garments which he had on, and put on him his own garments. And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: Matthew 27:32b and they compelled this man to bear the cross of Jesus. Luke 23:26b And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

MARK

The Crucifixion

Mark 15:22-26 Matt 27:33-37 Luke 23:33-34 John 19:17-27

Mark 15

22 And they brought him into the place Golgotha, which being interpreted is, The place of Calvary. 23 And they gave him to drink wine mingled with myrrh: and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was super scribed, KING OF THE JEWS.

Matthew 27

33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots.* 36 And they sat and watched him. 37 And they put over his head his cause written, THIS IS JESUS THE KING OF THE JEWS.

Luke 23

33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha. 18 Where they crucified him, and with him two others, one on the one side and on the other, and in the midst Jesus. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, Jesus of Nazareth the King of the Jews. 20 This title therefore many of the Jews did read: because the place where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin. 21 The chief priests therefore of the Jews said to Pilate, Write not, *The king of the Jews*: but that he said, I am king of the Jews. 22 Pilate answered, That which I have written, I have written. 23 The soldiers therefore when they had crucified him, took his garments, and they made four parts, to every soldier a part, and his coat. And his coat was without seam, wrought from the top throughout. 24 They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying, *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers did these things. 25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

MARK

McEvilly Matthew says, "And they gave Him wine" etc. In some Greek copies, for wine we read vinegar. However, St. Jerome and St. Hilary read, wine, as in our Vulgate. St. Mark (xv. 23), has, "wine mixed with myrrh." The most probable mode of reconciling this discrepancy is, that the Greek word for vinegar, sometimes denotes a poor sort of wine, and the Greek word for "gall" sometimes means, a bitter drug. It is used by the LXX. to signify, absinthium, so that it denotes the same thing with the myrrh, referred to by St. Mark. It may be, that both ingredients, "myrrh" and "gall," were added, to render it more bitter. It was customary, before crucifixion, to give persons, about to be executed, a potion, out of pity and humanity, in order to give them some consolation and refreshment, and also to strengthen them to bear their torments with greater fortitude. But, such was the malice of the Jews, that this potion was converted into a nauseous, bitter draught, not to be endured. The drink here given is different from that referred to (v. 48), and by St. Luke (xxiii. 36), St. John (xix. 29). In the former are verified the words of the Psalmist, "dederunt in escam meam fel;" in the latter, "et in siti mea potaverunt me aceto." The former was given before His crucifixion, and it was wine; the latter, in the crucifixion, and it was vinegar.... The day of our Redeemer's crucifixion was the 25th of March; the hour, about mid-day. St. John says, it was "the sixth hour" (xix. 14), from sunrise, which was mid-day. "It was the third hour," according to St. Mark (xv. 25). But, he means "the third hour," now closing, which was the commencement of the sixth hour. For, each hour in the computation of their four watches contained three hours among the Jews and Romans. Tertullian (Lib. contra Marcion), and others, say, that our Lord was crucified on the same day, in the vernal equinox, on which Adam was created, and was crucified at the same hour, at which he ate the forbidden fruit... The four Evangelists describe the division of the garments, the inscription of the title, and the crucifixion of the two robbers, not in the same order. St. Mark (xv. 24, etc.), follows the same order of narrative with St. Matthew. St. Luke (xxiii. 33, etc.), describes the crucifixion of the robbers first; then, the division of the garments, and finally, the inscription of the title. St. John, whose order of narrative is deemed the most accurate, as he wrote after the others (xix. 18, etc.), places the crucifixion of the robbers first, the title next, and the division of the garments in the last place. The words of our Redeemer on the cross, described by St. Luke (xxiii. 34), "Father, forgive them" etc., should be inserted before these words, in the order of narrative. Then, "they divided His garments, casting lots." This is more circumstantially and more distinctly narrated by St. John. (xix. 23, etc.) He informs us, that the soldiers divided His garments into four parts, so that the soldiers, who were four in number, received a part, each. From the words of the soldiers, in reference to the seamless (inner) garment... Matthew says, "And they" that is, the soldiers, His executioners, by the command of Pilate (John xix. 19), "put over His head," that is, on the portion of the cross, which was above His head, "His cause written." that is, the alleged crime for which He was condemned to death. Mark (xv. 26) calls it, "the inscription of His cause;" Luke (xxiii. 38), "a superscription;" John (xix. 19), "a title." They all mean the same thing, viz., the words written, or, rather, legibly cut on a board or tablet placed over His head, and indicating to all the charge on which He was condemned to death. It is not likely, that the words were inscribed on the arm of the cross, placed above His head, as it would hardly contain space enough to have the words inscribed in large, legible characters, in three languages. It is a very ancient Oriental custom to have these titles either attached to every malefactor condemned to death, or borne before him. This title of our Redeemer was written in three languages, which were consecrated on the cross of Christ; the Hebrew, the vernacular of the country; the Greek, then most extensively diffused; and the Latin, on account of the majesty of the Roman Empire. It is given differently by the four Evangelists, who agree, however, in substance. That given by St. John, "Jesus of Nazareth, King of the Jews," is generally considered to be the most exact title, because St. John saw it at the crucifixion, and wrote after the other Evangelists; and also, this corresponds with the title, which, as a most precious relic, is preserved at Rome, in the Church of the Holy Cross. In this relic, the only word perfectly legible is "Nazareus." As the Hebrew form, like all Hebrew writings, was written from right to left; so, in the Greek and Latin inscriptions, the same order, contrary to the usual custom, was observed. The writing of the title in three languages, the language of the Jews, and the principal languages among the Gentiles.

Weaved Together Luke 23:33 And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: Luke 23:33b they crucified with him these two malefactors, one on his right, and the other on his left. Mark 15:28 And the scripture was fulfilled, which says, He was numbered with the transgressors. Mark 15:23a And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; and he tasted, and would not drink; and he received it not. John 19:23 And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was without sewing, from the top woven throughout. John 19:24 And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which says, They divided my garments among them, And cast the lot for my vesture. Matthew 27:36 This the soldiers did. And they sat and guarded him there. John 19:19 And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. Matthew 27:37 And there was written upon it thus: This is Jesus the Nazarene, the King of the Jews. John 19:20 And this tablet read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. John 19:21 And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is that said, I am the King of the Jews. John 19:22 Pilate said unto them, What has been written has been written. And the people were standing beholding; and they that passed by were reviling him, and shaking their heads, and saying, You who destroys the temple, and builds it in three days, The savior of others cannot save himself. If he is the Messiah, the chosen of God, and the King of Israel, let him come down now from the cross, that we may see, and believe in him.

MARK

Jesus is Mocked on the Cross

Mark 15:27-32 Matt 27:38-43 Luke 23:35-38

Mark 15

27 And with him they crucified two thieves: one on the right hand, and another on his left. 28 And the Scripture was fulfilled that said, *And with the wicked he was reputed.* 29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroys the temple, and in three days build it: 30 save yourself, come down from the cross. 31 In like manner also the chief priests mocking, said with the scribes one to another, He saved others, himself he cannot save. 32 Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

Matthew 27

38 Then were crucified with him two thieves: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, wagging their heads, 40 and saying, Vah, you that destroy the temple of God, and in three days do re-edify it: save your own self: if you be the Son of God, come down from the cross. 41 In like manner also the chief priests with the scribes and ancients mocking, said: 42 He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God: let him now deliver him if he will: for he said, That I am the Son of God.

Luke 23

35 And the people stood expecting, and the princes with them derided him, saying, Others he has saved, let him save himself, if this be Christ, the elect of God. 36 And the soldiers also mocked him coming to him, and offering him vinegar, 37 saying, If you be the king of the Jews, save yourself. 38 And there was also a superscription written over him in Greek and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

St. Augustine Matthew goes on in the following strain: "And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross." (Mt 27:39-40) Mark's statement agrees with this almost to the letter. Then Matthew continues thus: "Likewise also the chief priests, mocking Him, with the scribes and elders, said, He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will: for he said, I am the Son of God." (Mt 27:41-43) Mark and Luke, although they report the words differently, nevertheless agree in conveying the same meaning, although the one passes without notice something which the other mentions. (Mark 15:29-32 Luke 23:35-37) For they are both really at one on the subject of the chief priests, giving us to understand that they insulted the Lord when He was crucified. The only difference is, that Mark does not specify the elders, while Luke, who has instanced the rulers, has not added the designation "of the priests," and thus has rather comprehended the whole body of the leading men under the general designation; so that we may fairly take both the scribes and the elders to be included in his description.

The Death of Jesus

Mark 15:33-39 Matt 27:45-54 Luke 23:44-48 John 19:28-30

Mark 15

33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted, *My God, my God, why have you forsaken me?* 35 And certain of the standers about hearing, said, Behold, he calls Elijah. 36 And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Let be: let us see if Elijah comes to take him down. 37 And Jesus putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Son of God.

Matthew 27

45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabachthani?* That is, My God, my God, why have you forsaken me? 47 And certain that stood there and heard, said, He called Elijah. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And another said, Let be, let us see whether Elijah comes to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. 52 And the graves were opened: and many bodies of the saints that had slept, rose. 53 And they going forth out of the graves after his resurrection came into the holy city: and appeared to many. 54 And the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God.

Luke 23

44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened: and the veil of the temple was rent in the midst. 46 And Jesus crying with a loud voice, said, *Father, into your hands I commend my spirit.* And saying this he gave up the ghost. 47 And the centurion seeing that which was done, glorified God, saying, Indeed this man was just. 48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

John 19

28 Afterwards Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he said, I thirst. 29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 Jesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost.

St. Augustine *OF THE HARMONY OF THE FOUR EVANGELISTS IN THEIR NOTICES OF THE DRAUGHT OF VINEGAR* Matthew proceeds in the following terms: "Now from the sixth hour there was darkness over all the land unto the ninth hour." (Mt 27:45) The same fact is attested by two others of the evangelists. (Mark 15:33-36 Luke 23:44-45) Luke adds, however, a statement of the cause of the darkness, namely, that "the sun was darkened." Again, Matthew continues thus: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani! that is to say, My God, my God, why hast Thou forsaken me? And some of them that stood there, when they heard that, said, This man calleth for Elias." (Mt 27:46-47) Mark's agreement with this is almost complete, so far as regards the words, and not only almost, but altogether complete, so far as the sense is concerned. Matthew next makes this statement: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." (Mt 27:48) Mark presents it in a similar form: "And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." (Mark 15:36) Matthew, however, has represented these words about Elias to have been spoken, not by the person who offered the sponge with the vinegar, but by the rest. For his version runs thus: "But the rest said, Let be; let us see whether Elias will come to save Him;" (Mt 27:49) —from which, therefore, we infer that both the man specially referred to and the others who were there expressed themselves in these terms. Luke, again, has introduced this notice of the vinegar previous to his report of the robber's insolence. He gives it thus: "And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself." (Luke 23:36-37) It has been Luke's purpose to embrace in one statement what was done and what was said by the soldiers. And we ought to feel no difficulty in the circumstance that he has not said explicitly that it was "one" of them who offered the vinegar. For, adopting a method of expression which we have discussed above, he has simply put the plural number for the singular.²¹⁶ Moreover, John has also given us an account of the vinegar, where he says: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I

MARK

thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.”(John 19:28-29) But although the said John thus informs us that Jesus said “I thirst,” and also mentions that there was a vessel full of vinegar there, while the other evangelists leave these things unspecified, there is nothing to marvel at in this. OF THE LORD’S SUCCESSIVE UTTERANCES WHEN HE WAS ABOUT TO DIE Matthew proceeds as follows: “And Jesus, crying again with a loud voice, yielded up the ghost.”(Mt 27:50) In like manner, Mark says, “And Jesus cried with a loud voice, and gave up the ghost.”(Mark 15:37) Luke, again, has told us what He said when that loud voice was uttered. For his version is thus: “And Jesus, crying with a loud voice, said, Father, into Thy hands I commend my spirit: and saying this, He gave up the ghost.”(Luke 23:46) John, on the other hand, as he has left unnoticed the first voice, which Matthew and Mark have reported—namely, “Eli, Eli”—has also passed over in silence the one which has been recited only by Luke, while the other two have referred to it under the designation of the “loud voice.” I allude to the cry, “Father, into Thy hands I commend my spirit.” Luke has also attested the fact that this exclamation was uttered with a loud voice; and hence we may understand this particular cry to be identified with the loud voice which Matthew and Mark have specified. But John has stated a fact which is noticed by none of the other three, namely, that He said “It is finished,” after He had received the vinegar. This cry we take to have been uttered previous to the loud voice referred to. For these are John’s words: “When Jesus, therefore, had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost.”(John 19:30) In the interval elapsing between this cry, “It is finished,” and what is referred to in the subsequent sentence, “and He bowed His head and gave up the ghost,” the voice was uttered which John himself has passed over without record, but which the other three have noticed. For the precise succession appears to be this, namely, that He said first “It is finished,” when what had been prophesied regarding Him was fulfilled in Him, and that thereafter—as if He had been waiting for this, like one, indeed, who died when He willed it to be so—He commended His spirit [to His Father], and resigned it. But, whatever the order may be in which a person may consider it likely that these words were spoken, he ought above all things to guard against entertaining the notion that any one of the evangelists is in antagonism with another, when one leaves unmentioned something which another has repeated, or particularizes something which another has passed by in silence. OF THE RENDING OF THE VEIL OF THE TEMPLE Matthew proceeds thus: “And, behold, the veil of the temple was rent in twain from the top to the bottom.”(Mt 27:51) Mark’s version is also as follows: “And the veil of the temple was rent in twain from the top to the bottom.”(Mark 15:38) Luke likewise gives a statement in similar terms: “And the veil of the temple was rent in the midst.”(Luke 23:45) He does not introduce it, however, in the same order. For, with the intention of attaching miracle to miracle, he has told us first how “the sun was darkened,” and then has deemed it right to subjoin the said sentence in immediate succession, namely, “And the veil of the temple was rent in the midst.” Thus it would appear that he has introduced at an earlier point this incident, which really took place when the Lord expired, so as to give us there a summary description of the circumstances relating to the drinking of the vinegar, and the loud voice, and the death itself, which are understood to have taken place previous to the rending of the veil, and after the darkness had come in. For Matthew has inserted this sentence, “And, behold, the veil of the temple was rent,” in immediate succession to the statement, “And Jesus, crying again with a loud voice, yielded up the ghost;” and has thus given us clearly to understand that the time when the veil was rent was after Jesus had given up His spirit. If, however, he had not added the words, “And behold,” but had said simply, “And the veil of the temple was rent,” it would have been uncertain whether Mark and he had narrated the incident in the form of a recapitulation, while Luke had kept the exact order, or whether Luke had given the summary account of what these others had introduced in the correct historical succession. ON THE SUBJECT OF THE ASTONISHMENT FELT BY THE CENTURION AND THOSE WHO WERE WITH HIM Matthew proceeds thus: “And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many.”(Mt 27:51-53) There is no reason to fear that these facts, which have been related only by Matthew, may appear to be inconsistent with the narratives presented by any one of the rest. The same evangelist then continues as follows: “Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”(Mt 27:54) Mark offers this version: “And when the centurion which stood over against Him saw that He so cried out, and gave up the ghost, he said, Truly this was the Son of God.”(Mark 15:39) Luke’s report runs thus: “Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.”(Luke 23:47) Here Matthew says that it was when they saw the earthquake that the centurion and those who were with him were thus astonished, whereas Luke represents the man’s amazement to have been drawn forth by the fact that Jesus uttered such a cry, and then gave up the ghost; thus making it clear how He had it in His own power to determine the time for His dying. But this involves no discrepancy. For as the said Matthew not only tells us how the centurion “saw the earthquake,” but also appends the words, “and those things that were done,” he has indicated that there was room enough for Luke to represent the Lord’s death as itself the thing which called forth the centurion’s wonder. For that event is also one of the things which were done in so marvelous a manner then. At the same time, even although Matthew had not added any such statement, it would still have been perfectly legitimate to suppose, that as many astonishing things did take place at that time, and as the centurion and those who were with him may well have looked upon them all with amazement, the historians were at liberty to select for narration any particular incident which they were severally disposed to instance as the subject of the man’s wonder. And it would not be fair to impeach them with inconsistency, simply because one of them may have specified one occurrence as the immediate cause of the centurion’s amazement, while another introduces a different incident. For all these events together had really been matters for the man’s astonishment. Again, the mere fact that one evangelist tells us that the centurion said, “Truly this was the Son of God,” while another informs us that the words were, “Truly this man was the Son of God,” will create no difficulty to anyone who has retained some recollection of the numerous statements and discussions bearing upon similar cases, which have already been given above. For these different versions of the words both convey precisely the same sense and although one writer introduces the word “man” while another does not, that implies no kind of contradiction. A greater appearance of discrepancy may be supposed to be created by the circumstance, that the words which Luke reports the centurion to have uttered are not “This was the Son of God,” but “This was a righteous man.” But we ought to suppose either that both things were actually said by the centurion, and that two of the evangelists have recorded the one expression, and the third the other; or else perhaps that it was Luke’s intention to bring out the exact idea which the centurion had in view when he said that Jesus was the Son of God. For it may be the case that the centurion did not really understand Him to be the Only-begotten, equal with the Father; but that he called Him the Son of God simply because he believed Him to be a righteous man, as many righteous men have been named sons of God. Moreover, when Luke says, “Now when the centurion saw what was done,” he has really used terms which cover all the marvelous things which occurred on that occasion, commemorating a single deed of wonder, so to speak, of which all those miraculous incidents were, as we may say, members and parts. But, once more, as regards the circumstance that Matthew has also referred to those who were with the centurion, while the others have left these parties unnoticed, to whom will this not explain itself on the well-understood principle that there is no contradiction necessarily involved in the mere fact that one writer records what another passes by without mention? And, finally, as to Matthew’s having told us that “they feared greatly,” while Luke has said nothing about the man being afraid, but has informed us that “he glorified God,” who can fail to understand that he glorified [God] just by the fear which he exhibited?

Weaved Together Luke 23:39 And one of those two malefactors who were crucified with him reviled him, and said, If you are the Messiah, save yourself, and save us also. Luke 23:40 But his comrade rebuked him, and said, Do you not even fear God, being yourself also in this condemnation? Luke 23:41 And we with justice, and as we deserved, and according to our deed, have we been rewarded: but this man has not done anything

MARK

unlawful. Luke 23:42 And he said unto Jesus, Remember me, my Lord, when you come in your kingdom. Luke 23:43 Jesus said unto him, Verily I say unto you, Today shall you be with me in Paradise. John 19:25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary that was related to Clopas, and Mary Magdalene. John 19:26 And Jesus saw his mother, and that disciple whom he loved standing by; and he said to his mother, Woman, behold, your son! John 19:27 And he said to that disciple, Behold, your mother! And from that hour that disciple took her unto him self. And from the sixth hour darkness was on all the land unto the ninth hour, and the sun became dark. And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili, why have you forsaken me? Which is, My God, my God, why have you forsaken me? Matthew 27:47 And some of those that stood there, when they heard, said, This man called Elijah. John 19:28 And after that, Jesus knew that all things were finished; and that the scripture might be accomplished, he said, I thirst. And there was set a vessel full of vinegar: and in that hour one of them hastened, and took a sponge, and filled it with that vinegar, Mark 15:36b and fastened it on a reed, and brought it near his mouth to give him a drink. John 19:30a And when Jesus had taken that vinegar, he said, Everything is finished. But the rest said, Let be, that we may see whether Elijah comes to save him. Luke 23:46a And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into your hands I commend my spirit. John 19:30b He said that, and bowed his head, and gave up his spirit.

Witnesses of the Crucifixion

Mark 15:40-41 Matt 27:55-56 Luke 23:49 John 19:25-27

Mark 15

40 And there were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome: 41 and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem.

Matthew 27

55 And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Luke 23

49 And all his acquaintance stood afar off: and the women that had followed him from Galilee seeing these things.

John 19

25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

St. Augustine Matthew proceeds thus: "And many women were there beholding afar off, which followed Jesus from Galilee: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." (Mt 27:55-56) Mark gives it in this form: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome (who also, when He was in Galilee, followed Him, and ministered unto Him); and many other women which came up with Him unto Jerusalem." (Mark 15:40-41) I see nothing which can be supposed to constitute a discrepancy between these writers here. For in what way can the truth be affected by the fact that some of these women are named in both lists, while others are referred to only in the one? Luke has likewise connected his narrations as follows: "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance and the women that followed Him from Galilee stood afar off beholding these things." (Luke 23:48-49) Here we perceive that he is quite in harmony with the former two as far as regards the presence of the women, although he does not mention any of them by name. On the subject of the multitude of people who were also present, and who, as they beheld the things which were done, smote their breasts and returned, he is in like manner at one with Matthew, although that evangelist has introduced into the context this distinct statement: "Now the centurion and they that were with him." Thus it simply appears that Luke is the only one who has spoken expressly of His "acquaintance" who stood afar off. For John has also noticed the presence of the women before the Lord gave up the ghost. His narrative runs thus: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25-27) Now, as regards this statement, had not Matthew and Mark at the same time mentioned Mary Magdalene most explicitly by name, it might have been possible for us to say that there was one company of women afar off, and another near the cross. For none of these writers has mentioned the Lord's mother here but John himself. The question, therefore, which rises now is this, How can we understand the same Mary Magdalene both to have stood afar off along with other women, as the accounts of Matthew and Mark bear, and to have been by the cross, as John tells us, unless it be the case that these women were at such a distance as made it quite legitimate to say at once that they were near, because they were at hand there in the sight of Him, and also afar off in comparison with the crowd of people who were standing round about in closer vicinity along with the centurion and the soldiers? It is open for us, then, to suppose that those women who were present at the scene along with the Lord's mother, after He commended her to the disciple, began then to retire with the view of extricating themselves from the dense mass of people, and of looking on at what remained to be done from a greater distance. And in this way the rest of the evangelists, who have introduced their notices of these women only after the Lord's death, have properly reported them to be standing by that time afar off.

MARK

The Burial

Mark 15:42-47 Matt 27:57-61 Luke 23:50-56 John 19:38-42

Mark 15

42 And when evening came (because it was the Parasceve, which is the Sabbath-eve) 43 came Joseph of Arimathea a noble senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. 44 But Pilate marvelled if he were now dead. And sending for the centurion, asked him if he were now dead. 48 And when he understood by the centurion, he gave the body to Joseph. 46 And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalene and Mary of Joseph beheld where he was laid.

Matthew 27

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapped it in clean sindon. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Luke 23

50 And behold a man named Joseph, which was a senator, a good man and a just. 51 He had not consented to their counsel and doings, of Arimathea a city of Judea, who also himself expected the kingdom of God. 52 This man came to Pilate, and asked for the body of Jesus. 53 And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Parasceve, and the Sabbath drew near. 55 And the women that came with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

John 19

38 And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secret for fear of the Jews, desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore and took away the body of Jesus. 39 Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parasceve of the Jews, they laid Jesus because the monument was hard by.

St. Augustine *OF THE QUESTION WHETHER THE EVANGELISTS ARE ALL AT ONE ON THE SUBJECT OF THE NARRATIVE REGARDING JOSEPH* Matthew proceeds as follows: "Now when the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered." (Mt 27:57-58) Mark presents it in this form: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable councilor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if He were already dead: and, calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." (Mark 15:42-45) Luke's report runs in these terms: "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just (the same had not consented to the counsel and deed of them): he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus." (Luke 23:50-52) John, on the other hand, first narrates the breaking of the legs of those who had been crucified with the Lord, and the piercing of the Lord's side with the lance (which whole passage has been recorded by him alone), and then subjoins a statement which is of the same tenor with what is given by the other evangelists. It proceeds in these terms: "And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." (John 19:38) There is nothing here to give any one of them the appearance of being in antagonism with another. But some one may perhaps ask whether John is not inconsistent with himself, when he at once unites with the rest in telling us how Joseph begged the body of Jesus, and comes forward as the only one who states here that Joseph had been a disciple of Jesus secretly for fear of the Jews. For the question may reasonably be raised as to how it happened that the man who had been a disciple secretly for fear had the courage to beg His body—a thing which not one of those who were His open followers was bold enough to do. We must understand, however, that this man did so in the confidence which his dignified position gave him, the possession of which rendered it possible for him to make his way on familiar terms into Pilate's presence. And we must suppose, further, that in the performance of that last service relating to the interment, he cared less for the Jews, however he tried in ordinary circumstances, when hearing the Lord, to avoid exposing himself to their enmity. *OF THE QUESTION WHETHER THE FIRST THREE EVANGELISTS ARE QUITE IN HARMONY WITH JOHN IN THE ACCOUNTS GIVEN OF HIS BURIAL* Matthew proceeds thus: "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchers, and departed." (Mt 27:59-60) Mark's version is as follows: "And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchers which was hewn out of a rock, and rolled a stone unto the door of the sepulchers." (Mark 15:46) Luke reports it in those terms: "And he took it down, and wrapped it in linen, and laid it in a sepulchers that was hewn in stone, wherein never man before was laid." (Luke 23:53) So far as these three narratives are concerned, no allegation of a want of harmony can possibly be raised. John, however, tells us that the burial of the Lord was attended to not only by Joseph, but also by Nicodemus. For he begins with Nicodemus in due connection with what proceeds, and goes on with his narrative as follows: "And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight." (John 19:39) Then, introducing Joseph again at this

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point, he continues in these terms: "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchers, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchers was nigh at hand." (John 19:40-42) But there is really as little ground for supposing any discrepancy here as there was in the former case, if we take a correct view of the statement. For those evangelists who have left Nicodemus unnoticed have not affirmed that the Lord was buried by Joseph alone, although he is the only one introduced into their records. Neither does the fact, that these three are all at one in informing us how the Lord was wrapped in the linen cloth by Joseph, preclude us from entertaining the idea that other linen stuffs may have been brought by Nicodemus, and added to what was given by Joseph, so that John may be perfectly correct in his narrative, especially as what he tells us is that the Lord was wrapped not in a linen cloth, but in linen clothes. At the same time, when we take into account the handkerchief which was used for the head, and the bandages with which the whole body was swathed, and consider that all these were made of linen, we can see how, even although there was really but a single linen cloth [of the kind referred to by the first three evangelists] there, it could still have been stated with the most perfect truth that "they wound Him in linen clothes." For the phrase, linen clothes, is one applied generally to all textures made of flax.

Weaved Together Mark 15:42 And when the evening of the Friday had come, because of the entering of the Sabbath, Luke 23:50 there came a rich man, Matthew 27:57 a noble of Ramah, Luke 23:51b a city of Judah, named Joseph, and he was a good man and upright; John 19:38b and he was a disciple of Jesus, but was concealing himself for fear of the Jews. Luke 23:51a And he did not agree with the accusers in their desire and their deeds: Luke 23:51c and he was looking for the kingdom of God. Mark 15:43b And this man went boldly, and entered in unto Pilate, and asked of him the body of Jesus. Mark 15:44 And Pilate wondered how he had died already: and he called the officer of the footsoldiers, and asked him concerning his death before the time. Mark 15:45a And when he knew, he commanded him to deliver up his body unto Joseph. And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, and wound it in it; and they came and took it. And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume of myrrh and aloes, about a hundred pounds. John 19:40 And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

The Women at the Grave

Mark 16:1-8 Matt 28:1-8 Luke 24:1-12 John 20:1-13

Mark 16

1 AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint Jesus. 2 And very early the first of the Sabbaths, they come to the monument: the sun being now risen. 3 And they said one to another, Who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back, for it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. 6 Who said to them, be not dismayed: you seek Jesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and Peter that he goes before you into Galilee: there you shall see him, as he told you. 8 But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to anybody, for they were afraid.

Matthew 28

1 And in the evening of the Sabbath, which dawned on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulcher. 2 And behold, there was made a great earthquake. For an angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it; 3 and his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the angel answering, said to the women, Fear not: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell his Disciples that he is risen: and behold, he goes before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples.

Luke 24

1 AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. 2 And they found the stone rolled back from the monument. 3 And going in, they found not the body of our Lord Jesus. 4 And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them, Why do you seek the living with the dead? 6 He is not here, but is risen, remember how he spoke to you, when he yet was in Galilee, 7 saying, That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. 8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them. 12 But Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marveling with himself at that which was done.

John 20

1 AND the first of the Sabbath, Mary Magdalene came early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. 2 She ran therefore, and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, they have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and they came to the monument. 4 And both ran together, and that other disciple did outrun Peter, and came first to the monument. 5 And when he had stooped down, he saw the linen clothes lying: but yet he went not in. 6 Simon Peter therefore came, following him, and went into the monument, and saw the linen clothes lying, 7 And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. 8 Then therefore went in that other disciple also, which came first to the monument: and he saw, and believed. 9 For as yet they knew not the Scripture, that he should rise again from the dead. 10 The Disciples therefore departed again to themselves. 11 But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument: 12 And she saw two angels in white, sitting, one at the head, and the one at the feet, where the body of Jesus had been laid. 13 They say to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I know not where they have put him.

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Lapide In the evening of the Sabbath, as the first day of the week was dawning, etc. (Mt 28:1) How could it be called evening if day was dawning, or even if, as St. Mark says, the sun were risen? (Mark 16:2) Firstly, St. Jerome answers that these women had gone forth frequently to the sepulchre, both in the evening and in the morning, so that the Evangelists refer to different occasions of their going forth. Secondly, St. Ambrose thinks that they were different women who went out in the evening and in the morning. So St. Gregory of Nyssa (Orat. 2, on the Resurrection) thinks that the women went four times to the sepulchre. But it is clear to any one who compares the different accounts, that the Evangelists speak of the same visit made by the same women to the sepulchre of Christ. I say, therefore, that by the evening of the Sabbath is signified the night which followed the Sabbath. That it was so clear, first, from St. Mark, who says, and when the Sabbath was passed; (Mark 16:1) secondly, because St. Matthew is wont to sum up many things in a few words. Accordingly, he here sums up the time when the women came together and made preparations for visiting and anointing Christ, which was in the evening, or immediately the Sabbath was passed; and he also wished to indicate the time when they came to the sepulchre, which was at the dawn of the Lord's day. For this is what St. Luke says (Luke 23:56), "And they returned (after Christ had been buried), and prepared spices and ointments, and rested on the Sabbath day, according to the commandment; and on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared." And St. Mark (Mark 16:1) says, "When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Jesus. And very early in the morning on the first day of the week, they came to the sepulchre." Mark is generally the interpreter of Matthew. St. Augustine says, "Thus, on the evening of the Sabbath is just the same as if he had said on the night of the Sabbath, that is, the night which follows the day of the Sabbath, which is sufficiently proved by the words which follow, as it began to dawn towards the first day of the week." This could not be if we understood only the first portion of the night, its beginning, to be signified by the word evening. For the evening, or beginning of the night, does not begin to dawn towards the first day of the week, but only the night which is concluded by the dawn. For the end of the first part of the night is the beginning of the second; and the dawn is the end of the whole night. Whence the evening could not be said to dawn towards the first day of the week, unless by the word evening the night itself is understood, which is concluded by the dawn. Matthew, therefore, declares that these women had prepared ointments at night, but came to the sepulchre at the rising of the dawn, as Luke, John, and Mark say. But John adds that they came early in the morning, while it was yet dark. (Jn 20:1) I answer, That also is true, because it was dawn, since the sun not having yet appeared, but only his rays reflected from the hills or clouds, there still remained a measure of darkness in the air. Mary Magdalene and the other Mary. (Mt 28:1) That is, the wife of Cleophas and mother of James. These were the leaders and standard-bearers of the rest who were wont to follow Christ; for that there were several others is clear from Luke 23:55, where, among others, he names Joanna, the wife of Chuza, Herod's steward: and Mark adds Salome. (Mark 16:1) The Blessed Virgin Mother of God did not come with them, because she certainly knew and expected that Christ would rise on that same day; whence she knew that the anointing would be useless. You will say, How do Matthew and Mark say that the angel sat, (Mt 28:5 Mark 16:5) when Luke says that he stood? (Luke 24:4) I answer, that by a Hebraism, to stand is a term applicable to any position; for it only signifies that a thing is present, whether standing upright, or sitting, or lying. Then, also, the account given by Matthew and Mark is a different one from that given by Luke, as I shall presently show. You will say, secondly, How does Matthew say that the angel sat upon the stone rolled back, that is, outside the sepulchre, (28:2) when Mark says that the women saw the angel not outside, (Mark 16:5) but on entering into the tomb? I answer, that the angel first removed the stone which closed the sepulchre, and then terrified the watch who were outside, and drove them away, so that they might not hinder the women from approaching the sepulchre; then, that he entered the sepulchre itself, and was there seen by the women, that he might show them the empty sepulchre, and that Christ had risen. Whence he says, "He is risen, as He said; come, see the place where the Lord lay." (Mt 28:6 Mark 16:6) So Theophylact. Or, rather, the angel of whom Matthew speaks was a different one from that of whom Mark speaks. So Barradius. But I maintain that the same angel is spoken of by Mark as by Matthew. For Mark is generally the interpreter of Matthew. Wherefore, what Mark says about their entering into the tomb is to be understood thus, when they were preparing or beginning to enter the tomb; for they had not yet entered it, but were still outside, and there they saw and heard the angel, as Matthew has it. For to enter signifies, here and elsewhere, an act begun and not finished. And the angel answered, etc. (Mt 28:5) You will say, How is it that Matthew and Mark speak only of one angel as seen by the women, when Luke affirms that two were seen, who comforted the women with different words from those which Matthew and Mark have? I answer that the account of Luke (24:4) is different from that of Matthew, and that he relates what happened later, as I shall hereafter show. The women. Namely, the Magdalene, Mary the mother of James, Joanna, and the rest (see Luke 24:10). Those are mistaken, therefore, who think that Magdalene, after she had seen the empty sepulchre, immediately ran back to tell the Apostles, without seeing the angels, and that they were only seen by Mary the mother of James and the rest. John, therefore (Jn 20:1), while he mentions Magdalene only, with her understands all the rest of her companions; for she was the leader and chief of them all. In the historical order of the events must be brought in here what Luke mentions (24:3), namely, that Magdalene and her companions, while at the invitation of the angel they had entered the sepulchre and seen that it was empty, yet were affrighted; on account of which the angels cheered them, and at the same time gently reproved their want of faith. For that Luke's account is not the same as that of Matthew and Mark, as some think, is clear from the words themselves, which are evidently different. Also, from the circumstance that in Luke two angels are said to have appeared, while in Matthew and Mark only one is mentioned. Tell His disciples. (Mt 28:7) Matthew does not mention what they told; but John and Luke explain it, but in different ways. For John says that Magdalene only said to Peter, (Jn 20:2) They have taken away my Lord out of the sepulchre, and we know not where they have laid Him. But Luke says that they related to the Apostles all the things they had seen and heard. (Luke 24:10) You will say, Whence this difference? I answer, It arises from the women being possessed with fear and doubt, and therefore they told no one anything by the way. And because they did not firmly and certainly believe that Christ had risen, they spoke alternating words, in accordance with the alternations of their thoughts; for at one time they speak of the vision of angels, at another they declare their opinion that the body of the Lord had been taken away. At this point we must bring into the history what S. John relates (Jn 20:2-19). Magdalene, then, was the first to see Christ, as Mark says. Afterwards, at the command of Christ, she hastened after the other women, and overtook them, and then with them again saw Christ, and heard His salutation. So St. Chrysostom, St. Jerome, and others.

Weaved Together And in the evening of the sabbath, which is the morning of the first day, and in the dawning while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. They brought with them the perfume which they had prepared, and said among themselves, Mark 16:3 Who is it that will remove for us the stone from the door of the tomb? For it was very great. And when they said thus, there occurred a great earthquake; and an angel came down from heaven, and came and removed the stone from the door. And they came and found the stone removed from the sepulchre, and the angel sitting upon the stone. Matthew 28:3 And his appearance was as the lightning, and his raiment white as the snow: Matthew 28:4 and for fear of him the guards were troubled, and became as dead men. Luke 24:3 And when he went away, the women entered into the sepulchre; and they found not the body of Jesus. Mark 16:5b And they saw there a young man sitting on the right, arrayed in a white garment; and they were amazed. Matthew 28:5 And the angel answered and said unto the women, Fear ye not: for I know that you seek Jesus the Nazarene, who has been crucified. He is not here; but he is risen, as he said. Matthew 28:6 Come and see the place where our Lord lay. Luke 24:4 And while they marvelled at that, behold, two men standing above them, their raiment shining: Luke 24:5 and they were seized with fright, and bowed down their face to the earth: and they said unto them, Why do you seek the living one with the dead? Luke 24:6 He is not here; he is risen: remember what he was speaking unto you while he was in Galilee, and saying, Luke 24:7 The Son of man is to be delivered up into the hands of

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sinners, and to be crucified, and on the third day to rise. Matthew 28:7a But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goes before you into Galilee; and there you shall see him, where he said unto you: lo, I have told you. And they remembered his sayings; and they departed in haste from the tomb with joy and great fear, and hastened and went; Mark 16:8b and perplexity and fear encompassed them; and they told no man anything, for they were afraid. John 20:2 And Mary hastened, and came to Simon Cephas, and to that other disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I know not where they have laid him. John 20:3 And Simon went out, and that other disciple, and came to the sepulchre. John 20:4 And they hastened both together: and that disciple outran Simon, and came first to the sepulchre; John 20:5 and he looked down, and saw the linen laid; but he went not in. John 20:6 And Simon came after him, and entered into the sepulchre, and saw the linen laid; John 20:7 and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. John 20:8 Then entered that disciple which came first to the sepulchre, and saw, and believed. John 20:9 And they knew not yet from the scriptures that the Messiah was to rise from among the dead. John 20:10 And those two disciples went to their place. John 20:11 But Mary remained at the tomb weeping: and while she wept, she looked down into the tomb; John 20:12 and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been laid. John 20:13 And they said unto her, Woman, why do you weep? She said unto them, They have taken my Lord, and I know not where they have left him.

Jesus Appears to the Women

Mark 16:9-11 Matt 28:9-10 Luke 24:10-11 John 20:14-18

Mark 16

9 And he rising early the first of the Sabbath, appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 She went and told them that had been with him that were mourning and weeping. 11 And they hearing that he was alive and had been seen of her, did not believe.

Matthew 28

9 And behold Jesus met them, saying, All hail. But they came near and took hold of his feet, and adored him. 10 Then Jesus said to them, Fear not: go, tell my brethren that they go into Galilee, there they shall see me.

Luke 24

10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them.

John 20

14 When she had said thus, she turned backward, and saw Jesus standing: and she knew not that it is Jesus. 15 Jesus said to her, Woman, why are you weeping? Whom do you seek? She thinking that it was the gardener, said to him, Sir, if you have carried him away, tell me where you have laid him: and I will take him away. 16 Jesus said to her, Mary. She turning, said to him, Rabboni, which is to say, Most er. 17 Jesus said to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18 Mary Magdalene came and told the Disciples, That I have seen our Lord, and thus he said unto me.

McEvilly The apparent discrepancy between the account of what the women announced, as recorded in St. Luke (xxiv.), and St. John (xx. 2), is easily cleared up. The women being timid, and in doubt whether the whole thing was a reality or not, said nothing of it on their way back (Mark xvi. 8), and when they reached the Apostles, they informed them alternately of what they saw and heard, and of their own doubts and fears on the subject, which made them imagine our Lord's body was taken away. This latter point, regarding their doubts, is recorded by St. John only (xx. 2), and omitted by the other Evangelists. The Apostles, too, in the first instance, regarded the women's account "as an idle tale, and they did not believe them" (Luke xxiv. 11). Here, we must insert what is described by St. John (xx. 2-19), in order to fill up the Gospel narrative, and remove the apparent discrepancies in the narratives of the Evangelists. Magdalene and her companions, in obedience to the Angels injunctions, hasten to Jerusalem from the sepulcher, to announce to the Apostles what they saw and heard (Luke xxiv. 9). While doing this, they give expression to their own fears and doubts (John xx. 2). (Some expositors hold that at her first visit Magdalene did not wait for the vision of Angels seen by the other women, she at once, on seeing the stone removed, hastened back to tell the Apostles. This opinion is not easily reconciled with Luke xxiv. 9, 10.) Immediately, Peter and John hasten to the sepulcher, followed by Magdalene and her companions. Peter and John enter the sepulcher, and return home, wondering at what they saw. The companions of Magdalene also return, leaving Magdalene behind them, weeping from fear, and a desire to find the body of our Lord. While stooping down and looking into the sepulcher, she saw two Angels, who were exhibiting reverence to our Lord, who was standing behind Magdalene. On looking behind her, to see who it was that the Angels were reverencing, she saw our Lord, and mistook Him for the gardener in charge of the garden

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where the sepulcher was. But immediately after recognizing Him, from His usual tone of voice, when pronouncing her name, she would lay hold of His feet (verse 9), which in Scripture denotes a species of adoration; but this He would not allow. Magdalene was, then, the first to whom, according to the Gospel History, our Lord showed Himself after His resurrection (Mark xvi. 9). She merited this favor by her love and affection, owing to which she clung to the sepulcher where His sacred body had been deposited. After this, overtaking the other women on their way (verse 9), she had the privilege of seeing Him a second time, in company with these others. It is supposed by many, as a matter of congruity—although the Gospel makes no mention of it—that He appeared first of all to His Blessed Mother, on the day of His resurrection. Matthew 28:9. "And Jesus met them saying" etc. This occurred on their second return from the sepulcher, after the Apostles had left, Mary Magdalene remaining alone after them at the tomb. That it could not refer to the first time they ran back in haste to inform the Apostles of what they saw and heard, expressing at the same time their anxious doubts about His sacred body, appears clear from the fact, that from SS. Mark and John, it is certain that our Lord appeared to Magdalene first, early on the morning of His resurrection, and that at the tomb, not on the road. Moreover, the women said nothing of our Lord appearing to them, when first they announced these things to the Apostles (John xx. 2; Luke xxiv. 9, etc. 23, 24). It was on their return, after the Apostles had examined the tomb, that this apparition occurred to the women, and to Mary Magdalene, who had overtaken them, after having seen Him already alone at the sepulcher. Maldonatus, quoting the authority of St. Athanasius, holds, that the apparition referred to is the same as that in Mark (xvi. 9; John xx. 16), which was made to Magdalene only; and that Magdalene alone is mentioned by St. Mark as having been first favored with the apparition of our Lord, not in opposition to the other women, but to the Apostles; or, that she was the first among them who saw Him, and to her alone did He speak; and that she is spoken of alone out of the rest, because she was the most prominent among them for her love and deep affection for Him.

Weaved Together John 20:14 She said that, and turned behind her, and saw Jesus standing, and knew not that it was Jesus. John 20:15 Jesus said unto her, Woman, why do you weep? Whom do you seek? And she supposed him to be the gardener, and said, My lord, if you have taken him, tell me where you have laid him, that I may go and take him. John 20:16 Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being interpreted, Teacher. John 20:17 Jesus said unto her, Touch me not; for I have not ascended yet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God. Mark 16:9 And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.

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Jesus Appears to Two on the Way to Emmaus

Mark 16:12-13 Luke 24:13-35

Mark 16

12 And after this he appeared in another shape to two of them walking, as they were going into the country. 13 And they going, told the rest: neither them did they believe.

Luke 24

13 And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus. 14 And they talked between themselves of all those things that had chanced. 15 And it came to pass while they talked and reasoned with themselves, Jesus also himself approaching went with them. 16 But their eyes were held that they might not know him. 17 And he said to them, What are these communications that you confer one with another walking, and are sad? 18 And one whose name was Cleopas, answering, said to him, Are you only a stranger in Jerusalem, and have not known the things that have been done in it, these days? 19 To whom he said, What things? And they said, concerning Jesus of Nazareth, who was a man, a Prophet, mighty in work and word before God and all the people. 20 And how our chief priests and princes delivered him into condemnation of death, and crucified him. 21 But we hoped that it was he that should redeem Israel: and now besides all this, today is the third day since these things were done. 22 But certain women also of ours made us afraid: who before it was light, were at the monument. 23 And not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. 24 And certain men of ours went to the monument: and they found it so as the women said, but him they found not. 25 And he said to them, O foolish and slow of heart to believe, in all things which the prophets have spoken. 26 Ought not Christ to have suffered these things, and so to enter into his glory? 27 And beginning from Moses and all the prophets, he did interpret to them in all the Scriptures the things that were concerning him. 28 And they drew near to the town where they went: and he made semblance to go further. 29 And they forced him, saying, Tarry with us, because it is toward night, and the day is now far spent. And he went in with them. 30 And it came to pass, while he sat at the table with them, he took bread, and blessed and broke and did reach to them. 31 And their eyes were opened and they knew him: and he vanished out of their sight. 32 And they said one to the other, Was not our heart burning in us, while he spoke in the way, and opened unto us the Scriptures? 33 And rising up the same hour they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, 34 saying, that our Lord is risen indeed, and has appeared to Simon. 35 And they told the things that were done in the way: and how they knew him in the breaking of bread.

McEvilly This apparition by Mark is the same as that mentioned by St. Luke, which was made to the two disciples as they were proceeding, on Easter day, to the town of Emmaus, which was about sixty furlongs from Jerusalem (Luke xxiv. 13, etc.) This was the fourth time our Lord appeared on Easter day—1st. To Magdalen, at the tomb. 2nd. To her and the women, on their return to Jerusalem (Matt, xxviii. 9). 3rd. To Peter (Luke xxiv. 34). 4th. Here, "in another shape," which seemed to them different from His usual appearance.

Lapide These two mentioned by Luke are generally considered to be the same as those mentioned by S. Mark xvi. 12, but Euthymius is of a different opinion, and argues that the Apostles believed these (see verse 34), whereas S. Mark, xvi. 13, expressly states that those spoken of by him, "went and told it unto the residue: neither believed they them." But I answer that most of them believed, although some, as Thomas, doubted.

Weaved Together Luke 24:14 And they were talking the one of them with the other of all the things which had happened. Luke 24:15 And during the time of their talking and inquiring with one another, Jesus came and reached them, and walked with them. Luke 24:16 But their eyes were veiled that they should not know him...Luke 24:33 And they rose in that hour, and returned to Jerusalem, and found the eleven gathered, and those that were with them, saying, Luke 24:34 Truly our Lord is risen, and has appeared to Simon. Luke 24:35 And they related what happened in the way, and how they knew him when he broke the bread. Mark 16:13 Neither believed they that also.

MARK

Jesus Appears to the Eleven While They Sit at Table

Mark 16:14

14 Last he appeared to those eleven as they sat at the table: and he rebuked their incredulity and hardness of heart, because they did not believe them that had seen him risen again.

Lapide This was the last appearance of Christ on the day of the resurrection, for S. Mark only relates those appearances which took place on that day. You may say, But if so, He did not appear to the Eleven, but to the Apostles, for S. Thomas was absent. Wherefore Maldonatus thinks that this appearance was that which took place on the Sunday after the resurrection, when Thomas was present. But I say that they are here called *the Eleven*, although Thomas was absent, because the college of the Apostles after the treachery of Judas was reduced to eleven. That is why they are here called *the Eleven*, although Thomas was absent. Thus the Decemvirs were called by that name when gathered together, although one or two might be absent.

Commission of the Apostles

Mark 16:15-18 Matt 28:19-20

Mark 16

15 And he said to them, Go into the whole world, preach the Gospel to all creatures. 16 He that believes and is baptized, shall be saved: but he that believes not, shall be condemned. 17 And them that believe these signs shall follow: In my name shall they cast out devils. They shall speak with new tongues. 18 Serpents shall they take away. And if they drink any deadly thing, it shall not hurt them. They shall impose hands upon the sick: and they shall be whole.

Matthew 28

19 Going therefore teach all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost, 20 teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.

Weaved Together Matthew 28:19b and teach all the peoples, and baptize them in the name of the Father and the Son and the Holy Spirit; Matthew 28:20 and teach them to keep all whatsoever I commanded you: and lo, I am with you all the days, unto the end of the world. Mark 16:16 For whosoever believes and is baptized shall be saved; but whosoever believes not shall be rejected. Mark 16:17 And the signs which shall attend those that believe in me are these: that they shall cast out devils in my name; and they shall speak with new tongues; Mark 16:18 and they shall take up serpents, and if they drink deadly poison, it shall not injure them; and they shall lay their hands on the diseased, and they shall be healed. Luke 24:49b But you, abide in the city of Jerusalem, until ye be clothed with power from on high.

MARK

The Ascension

Mark 16:19 Luke 24:44-53

Mark 16

19 And so our Lord Jesus, after he spoke unto them, was assumed into heaven, and sat on the right hand of God.

Luke 24

44 And he said to them, these are the words which I spoke to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets and the Psalms of me. 45 Then he opened their understanding, that they might understand the Scriptures. 46 And he said to them, That so it is written, and so it behooved Christ to suffer, and to rise again from the dead the third day: 47 And penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem. 48 And you are witnesses of these things. 49 And I send the promise of my Father upon you: but you, tarry in the city, until you be endued with power from high. 50 And he brought them forth abroad into Bethany: and lifting up his hands he blessed them. 51 And it came to pass, while he blessed them, he departed from them, and was carried into heaven. 52 And they adoring went back into Jerusalem with great joy. 53 And they were always in the temple praising and blessing God.

Lapide As for Luke 24:44, Some think that S. Luke wrote these words by anticipation, and that Christ spake them not on the day of His resurrection but on that of His ascension. For it was then that He bade the disciples remain in Jerusalem (Acts i. 4), as Luke records, verse 49, going on in the verses following to describe the ascension. But perhaps the words were used on both occasions, the oftener to impress them upon the Apostles for the greater confirmation of their faith.

THE GOSPEL OF ST. LUKE

SYNOPSIS WITH EXPLANATIONS

Prefaces

Luke 1:1-4 Matt 1:1 Mark 1:1

Luke 1

1 BECAUSE many have gone about to compile a narration of the things that have been accomplished among us: 2 according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word: 3 it seems good also unto me having diligently attained to all things from the beginning, to write to you in order, good Theophilus, 4 that you may know the verity of those words whereof you have been instructed.

Matt 1

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mark 1

1 THE beginning of the Gospel of Jesus Christ the son of God.

St. Augustine Next in succession, therefore, let us now go over the Gospel of Luke in regular order. We shall omit, however, those passages which he has in common with Matthew and Mark. For all these have been already handled. Luke, then, begins his narrative in the following fashion: "Forasmuch as many have taken in hand to set forth in order a declaration of these things which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." (Luke 1:1-4) This beginning does not pertain immediately to the narrative presented in the Gospel. But it suggests to us to be cognizant of the fact, that this same Lc is also the writer of the other book which bears the name of the Acts of the Apostles. Our ground for holding this opinion is not merely the circumstance that the name of Theophilus occurs there as well as here. For it might quite well happen that there was a second person with the name of Theophilus; and even if it was one and the same person that was referred to in both cases, still another composition might have been addressed to him by a different individual, just as the Gospel was written in his behalf by Luke. We base our view of the identity of authorship, however, on the fact that this second book commences in the following strain: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He, through the Holy Ghost, gave commandment unto the apostles whom He chose to preach the gospel." (Acts 1:1-2) This statement gives us to understand that, previous to this, he had written one of those four books of the Gospel which are held in the loftiest authority in the Church. At the same time, when he tells us that he had composed a treatise of all that Jesus began both to do and teach until the day in which He gave commandment to the apostles, we are not to take this to mean that he actually has given us a full account in his Gospel of all that Jesus did and said when He lived with His apostles on earth. For that would be contrary to what Jn affirms when he says that there are also many other things which Jesus did, the which, if they should be written every one, the world itself could not contain the books. (Jn 21:25) And besides, it is the admitted fact that not a few things have been narrated by the other evangelists, which Lc himself has not touched upon in his history. The sense therefore is, that he wrote a treatise of all these things, in so far as he made a selection out of the whole mass of materials for his narrative, and introduced those facts which he judged fit and suitable for the satisfactory discharge of the responsible duty laid upon him. Again, when he speaks of many who had "taken in hand to set forth in order a declaration of those things which have been fulfilled among us," he seems to refer to certain parties who had not been able to complete the task which they had assumed. Hence he also says that it seemed good to him also to "write carefully in order, forasmuch as many have taken in hand," etc. The allusion here, however, we ought to take to be to those writers who have attained to no authority in the Church, just because they were utterly incompetent rightly to carry out what they took in hand. Moreover, the author at present before

LUKE

us has not confined himself to the task of bringing down his narrative to the events of the Lord's resurrection and assumption; neither has it been his aim simply to have a place commensurate in honour with his labours in the company of the four writers of the Gospel Scriptures. But he has also undertaken a record of what was done subsequently by the hands of the apostles; and relating as many of those events as he believed to be needful and helpful to the edification of the faith of readers or hearers, he has given us a narrative so faithful, that his is the only book that has been reckoned worthy of acceptance in the Church as a history of the Acts of the Apostles; while all these other writers who attempted, although deficient in the trustworthiness which was the first requisite, to compose an account of the doings and sayings of the apostles, have met with rejection. And, further, Mc and Lc certainly wrote at a time when it was quite possible to put them to the test not only by the Church of Christ, but also by the apostles themselves who were still alive in the flesh.

The Birth of the Forerunner John the Baptist

Luke 1:5-25

5 There was in the days of Herod the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife of the daughters of Aaron, and her name Elizabeth. 6 And they were both just before God, walking in all the commandments and justifications of our Lord without blame. 7 And they had no son, for that Elizabeth was barren, and both were well stricken in their days. 8 And it came to pass when he executed the priestly function in the order of his course before God, 9 according to the custom of the priestly function, he went forth by lot to offer incense, entering into the temple of the Lord. 10 And all the multitude of the people was praying without at the hour of the incense. 11 And there appeared to him an angel of our Lord, standing on the right hand of the altar of incense. 12 And Zachariah was troubled, seeing him: and fear fell upon him. 13 But the angel said to him, Fear not Zachariah, for your prayer is heard: and your wife Elizabeth shall bear you a son, and you shall call his name John. 14 And you shall have joy and exultation, and many shall rejoice in his nativity. 15 For he shall be great before our Lord: and wine and strong drink he shall not drink: and he shall be replenished with the Holy Ghost even from his mother's womb. 16 And he shall convert many of the children of Israel to the Lord their God. 17 And he shall go before him in the spirit and virtue of Elijah: that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. 18 And Zachariah said to the angel, Whereby shall I know this? For I am old: and my wife is well stricken in her days. 19 And the angel answering said to him, I am Gabriel that assists before God: and am sent to speak to evangelize these things to you. 20 And behold, you shall be mute, and shall not be able to speak until the day wherein these things shall be done: for because you have not believed my words, which shall be fulfilled in their time. 21 And the people were expecting Zachariah: and they marveled that he made a delay in the temple. 22 And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained mute. 23 And it came to pass, after the days of his office were expired, he departed into his house. 24 And after these days Elizabeth his wife conceived: and hid herself five months, saying, 25 For thus has our Lord done to me in the days wherein he had respect to take away my reproach among men.

The Annunciation

Luke 1:26-38

26 And in the sixth month, the angel Gabriel was sent by God into a city of Galilee called Nazareth, 27 to a Virgin espoused to a man whose name was Joseph, of the house of David. And the Virgin's name was Mary. 28 And the angel entered in and said unto her, Hail, full of grace, our Lord is with you: blessed are you among women. 29 Who having heard, was troubled at his saying, and thought what manner of salutation this should be. 30 And the angel said to her, Fear not Mary, for you have found grace with God. 31 Behold you shall conceive in your womb, and shall bear a son: and you shall call his name Jesus. 32 He shall be great, and shall be called the Son of the Most High, and our Lord God shall give him the seat of David his father, 33 and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. 34 And Mary said to the angel, How shall this be done, because I know not man? 35 And the angel answering, said to her, The Holy Ghost shall come upon you, and the power of the Most High shall overshadow you. And therefore also that which of you shall be born holy shall be called the Son of God. 36 And behold Elizabeth your cousin, she also has conceived a son in her old age: and this month, is the sixth to her that is called barren: 37 because there shall not be impossible with God any word. 38 And Mary said, Behold the handmaid of our Lord, be it done to me according to your word. And the angel departed from her.

LUKE

The Visitation

Luke 1:39-56

39 And Mary rising up in those days, went unto the hill country with speed, into a city of Judah. 40 And she entered into the house of Zachariah, and saluted Elizabeth. 41 And it came to pass: as Elizabeth heard the salutation of Mary, the infant did leap in her womb, and Elizabeth was replenished with the Holy Ghost. 42 And she cried out with a loud voice, and said, Blessed are you among women, and blessed is the fruit of your womb. 43 And how is this to me that the mother of my Lord does come to me? 44 For behold as the voice of your salutation sounded in my ears, the infant in my womb did leap for joy. 45 And blessed is she that believed, because those things shall be accomplished that were spoken to her by our Lord. 46 And Mary said, *My Soul does magnify our Lord. 47 And my spirit has rejoiced in God my Savior. 48 Because he has regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. 49 Because he that is mighty has done great things to me, and holy is his name. 50 And his mercy from generation unto generation, to them that fear him. 51 He has showed strength in his arm: he has dispersed the proud in the conceit of their heart. 52 He has deposed the mighty from their seat, and has exalted the humble. 53 The hungry he has filled with good things: and the rich he has sent away empty. 54 He has received Israel his child, being mindful of his mercy. 55 As he spoke to our fathers, to Abraham and his seed forever.* 56 AND Mary tarried with her about three months: and she returned into her house.

McEvilly It is warmly disputed here, whether Mary remained till the birth of the Baptist. Some maintain that she remained only till the term of Elizabeth's delivery was near. Their first reason is, that Mary is said to have remained about three months; and as Elizabeth was gone with child nearly six months, when she came; she did not, therefore, remain the full time. But this reason proves nothing. For, "about," may as well denote more as less; besides, in some instances, women bring forth before the nine months of gestation are completed. Again, the advocates of the former opinion, say, it was not becoming in a virgin to be present at the birth of a child. But, in reply, it may be said, that Mary was a mother as well as a virgin, and, at this time, she was carrying in her chaste womb the Son of God; besides, it was not necessary she should be present at the time of parturition. She could have remained in some other chamber in Zachary's house at the time. Again, the former say, the narrative of the Evangelist would seem to indicate, that, it was after Mary's departure, Elizabeth brought forth (v. 57). But, the Evangelists are wont often to postpone the order or precise date of events, in order to finish some particular narrative, as may be seen from Matthew xxvi., xxvii. St. Luke, then, having commenced the account of the Virgin's visit to Elizabeth, does not interrupt it even by the narration of events which may have occurred in the meantime, until he concludes by narrating her return home. The opposite opinion, which maintains, that the Virgin did not leave till after the birth of the Baptist, seems by far more probable. It consults more for the friendship and charity of the Virgin, to suppose that having remained, up to the eve of her cousin's confinement, she would wait for the happy event of her delivery. Is it likely, that having gone with haste to congratulate Elizabeth, on hearing of her pregnancy, and having remained till almost the last moment, she would leave her cousin under the circumstances? The Evangelist, in referring to her stay of three months, would seem to convey, that she remained till the birth of the Baptist, as Elizabeth was advanced six months in her pregnancy, when the Virgin arrived. Moreover, is it not very likely, that Mary, who knew the destination of the Baptist as the great Precursor of her Son, whom he saluted from his mother's womb, would be anxious to see and embrace the blessed infant, so closely united to her by so many spiritual relations and ties of natural kindred? Hence, this latter opinion seems by far the more probable.

The Birth of John the Baptist

Luke 1:57-80

57 And Elizabeth's full time came to be delivered, and she bore a son. 58 And her neighbors and kinsfolks heard that our Lord did magnify his mercy with her, and they did congratulate her. 59 And it came to pass: on the eighth day they came to circumcise the child, and they called him by his father's name, Zachariah. 60 And his mother answering said, Not so, but he shall be called John. 61 And they said to her, That there is none in your kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And demanding a writing table, he wrote, saying, John is his name. And they all marveled. 64 And forthwith his mouth was opened, and his tongue, and he spoke blessing God. 65 And fear came upon all their neighbors: and all these things were spread over all the hill-country of Judea. 66 And all that had heard, laid them up in their heart, saying, What an one do you think, shall this child be? For the hand of our Lord was with him. 67 And Zachariah his father was replenished with the Holy Ghost: and he prophesied, saying, *68 Blessed be our Lord God of Israel; because he has visited and wrought the redemption of his people. 69 And has erected the horn of salvation to us, in the house of David his servant 70 as he spoke by the mouth of his holy prophets, that are from the beginning, 71 salvation from our enemies, and from the hand of all that hate us, 72 to work mercy with our fathers, and to remember his holy testament, 73 the oath which he swore to Abraham our father, 74 that he would give to us; that without fear being delivered from the hand of our enemies we may serve him, 75 in holiness and justice before him, all our days. 76 And you child shall be called the prophet of the Highest: for you shall go before the face of our Lord to prepare his ways; 77 to give knowledge of salvation to his people, unto remission of their sins. 78 Through the bowels of the mercy of our God, in which the Orient, from on high, has visited us. 79 To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.* 80 And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

McEvilly While Mary remained with Elizabeth, the time of the latter for bringing forth had come, and she happily gave birth to a son, on the 8th of the Kalends of June, or 24th of June, as is held by the Church, in accordance with the Angel's promise (v. 13). The Evangelist, before describing this in the precise order of time, first concludes the history of the Virgin's Visitation.

LUKE

Caesar Orders a Census Taken

Luke 2:1-5

1 AND it came to pass, in those days there came forth an edict from Caesar Augustus, that the whole world should be enrolled. 2 This first enrolling was made by the president of Syria, Quirinius. 3 And all went to be enrolled, every one into his own city. 4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David that is called Bethlehem: for because he was of the house and family of David, 5 to be enrolled with Mary his espoused wife that was with child.

McEvilly Quirinius associated Sentius Saturninus, with himself in taking the census was in the province of Syria, and, on this account, Tertullian (Lib. iv., c. 7, adv. Marcion), referring to the Roman Archives in proof of our Lord's nativity and its circumstances, says (c. 19), that the census was taken by Sentius Saturninus, as he was the ordinary Governor of Syria at the time, whom Quirinius had associated with himself, in this important business. Quirinius only is mentioned by St. Luke, because eleven years afterwards he returned as ordinary Governor of Syria, when, after the banishment of Archelaus, Judea was annexed to the province of Syria. It is likely our Lord was registered, at least, on the octave day of His nativity, when He was circumcised and returned on this census. For, Justin Martyr addressing Antoninus Pius, appeals to the Roman census under Quirinius, and Tertullian (ut supra), to their own archives, in proof of our Lord's nativity. The Greek, omitting the particle "by", merely has — Quirinius being President of Syria. Some understand, "first" of the census made by Quirinius as extraordinary Commissioner, in the life-time of Herod, in opposition to a second made by the same Quirinius, eleven years after this, when, on the banishment of Archelaus, his kingdom was annexed to the Roman Province of Syria, of which Quirinius was then appointed ordinary Governor (Josephus, Antiq., Lib. 15, c. 1); and a tax levied, which gave occasion to the unhappy rebellion of Judas of Galilee (Acts v. 37). St. Luke refers to the former census; Josephus to the latter. Or "first" may mean the first census of Judea made by the authority of the Romans, who committed it to Quirinius, Governor of Syria (Justin Martyr adv. Typhon). Some Expositors, in order to remove more fully still, the chronological difficulties raised here, say "first" means, before, a signification the word, *protwn*, bears in other parts of the Gospel; this census was made before Quirinius was Governor of Syria; while, by others, the words are understood to mean, this enrolment was perfected and its object carried out, viz., the levying of a tax by Quirinius, when he was President of Syria, eleven years after this.

The Birth of Jesus

Luke 2:6-7 Matt 1:25

Luke 2

6 And it came to pass, when they were there, her days had fully come that she should be delivered. 7 And she brought forth her first begotten son, and swaddled him in clothes, and laid down in a manger: because there was no place for them in the inn.

Matthew 1

25 And he knew her not until she brought forth her firstborn son: and called his name Jesus.

McEvilly "Her days were accomplished" that is, fully nine months — the natural period of gestation — commencing with the conception of our Lord, on the 25th of March, and His birth, on the 25th of December, which, "the authority of the Church keeps, taking up the tradition of the ancients on the subject" (St. Augustin de Trinitate, Lib. iv. c. 5).

The Scenes at Bethlehem. The Presentation in the Temple

Luke 2:8-38

8 And there were in the same country shepherds watching, and keeping the night watches over their flock. 9 And behold an angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with great fear. 10 And the angel said to them, fear not: for behold I evangelize to you great joy, that shall be to all the people: 11 because this day is born to you a Savior which is Christ our Lord, in the city of David. 12 And this shall be a sign to you, you shall find the infant swaddled in clothes: and laid in a manger. 13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying, 14 Glory in the highest to God: and in earth peace to men of good will. 15 And it came to pass: after the angel departed from them into heaven, the shepherds spoke one to another: Let us go over to Bethlehem, and let us see this word that is done, which our Lord has showed to us. 16 And they came with speed: and they found Mary and Joseph, and the infant laid in the manger. 17 And seeing it, they understood of the word that had been spoken to them concerning this child. 18 And all that heard, did marvel: and concerning those things that were

LUKE

reported to them by the shepherds. 19 But Mary kept all these words, conferring them in her heart. 20 And the shepherds returned glorifying and praising God in all things that they had heard and seen, as it was said to them. 21 And after eight days were expired, that the child should be circumcised: his name was called Jesus, which was called by the angel, before that he was conceived in the womb. 22 And after the days were fully ended of her purification according to the law of Moses, they carried him into Jerusalem, to present him to our Lord. 23 As it is written in the law of our Lord, *That every male opening the womb, shall be called holy to the Lord.* 24 And to give a sacrifice according as it is written in the law of our Lord, a pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. 26 And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the Christ of our Lord. 27 And he came in spirit into the temple. And when his parents brought in the child Jesus, to do according to the custom of the law for him. 28 He also took him into his arms, and blessed God, and said, 29 Now you do dismiss your servant O Lord, according to your word in peace. 30 Because mine eyes have seen your Salvation, 31 which you have prepared before the face of all people: 32 A light to the revelation of the Gentiles, and the glory of your people Israel. 33 And his father and mother were marveling upon those things which were spoken concerning him. 34 And Simeon blessed them, and said to Mary his mother, Behold this is set unto the ruin, and unto the resurrection of many in Israel, and for a sign which shall be contradicted. 35 And your own soul shall a sword pierce that out of many hearts cogitations may be revealed. 36 And there was Anna a prophetess, the daughter of Phanuel, of the tribe of Asher: she was far stricken in days, and had lived with her husband seven years from her virginity. 37 And she was a widow until eighty and four years: who departed not from the temple, by fasting and prayers serving night and day. 38 And she at the same hour suddenly coming in, confessed to our Lord, and spoke of him to all that expected the redemption of Israel.

St. Augustine With respect to the city of Bethlehem, Matthew and Luke are at one. But Luke explains in what way and for what reason Joseph and Mary came to it; whereas Matthew gives no such explanation. On the other hand, while Luke is silent on the subject of the journey of the magi from the east, Matthew furnishes an account of it. That narrative he constructs as follows, in immediate connection with what he has already offered: Behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. Now, when Herod the king had heard these things, he was troubled. (Mt 2:1-3) And in this manner the account goes on, down to the passage where of these magi it is written that, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way." (Mt 2:12) This entire section is omitted by Luke, just as Matthew fails to mention some other circumstances which are mentioned by Luke: as, for example, that the Lord was laid in a manger; and that an angel announced His birth to the shepherds; and that there was with the angel a multitude of the heavenly host praising God; and that the shepherds came and saw that that was true which the angel had announced to them; and that on the day of His circumcision He received His name; as also the incidents reported by the same Luke to have occurred after the days of the purification of Mary were fulfilled,—namely, their taking Him to Jerusalem, and the words spoken in the temple by Simeon or Anna concerning Him, when, filled with the Holy Ghost, they recognized Him. Of all these things Matthew says nothing. Hence, a subject which deserves inquiry is the question concerning the precise time when these events took place which are omitted by Matthew and given by Luke, and those, on the other hand, which have been omitted by Luke and given by Matthew. For after his account of the return of the magi who had come from the east to their own country, Matthew proceeds to tell us how Joseph was warned by an angel to flee into Egypt with the young child, to prevent His being put to death by Herod; and then how Herod failed to find Him, but slew the children from two years old and under; thereafter, how, when Herod was dead, Joseph returned from Egypt, and, on hearing that Archelaus reigned in Judaea instead of his father Herod, went to reside with the boy in Galilee, at the city Nazareth. All these facts, again, are passed over by Luke. Nothing, however, like a want of harmony can be made out between the two writers merely on the ground that the latter states what the former omits, or that the former mentions what the latter leaves unnoticed. But the real question is as to the exact period at which these things could have taken place which Matthew has linked on to his narrative; to wit, the departure of the family into Egypt, and their return from it after Herod's death, and their residence at that time in the town of Nazareth, the very place to which Luke tells us that they went back after they had performed in the temple all things regarding the boy according to the law of the Lord. Here, accordingly, we have to take notice of a fact which will also hold good for other like cases, and which will secure our minds against similar agitation or disturbance in subsequent instances. I refer to the circumstance that each evangelist constructs his own particular narrative on a kind of plan which gives it the appearance of being the complete and orderly record of the events in their succession. For, preserving a simple silence on the subject of those incidents of which he intends to give no account, he then connects those which he does wish to relate with what he has been immediately recounting, in such a manner as to make the recital seem continuous. At the same time, when one of them mentions facts of which the other has given no notice, the order of narrative, if carefully considered, will be found to indicate the point at which the writer by whom the omissions are made has taken the leap in his account, and thus has attached the facts, which it was his purpose to introduce, in such a manner to the preceding context as to give the appearance of a connected series, in which the one incident follows immediately on the other, without the interposition of anything else. On this principle, therefore, we understand that where he tells us how the wise men were warned in a dream not to return to Herod, and how they went back to their own country by another way, Matthew has simply omitted all that Luke has related respecting all that happened to the Lord in the temple, and all that was said by Simeon and Anna; while, on the other hand, Luke has omitted in the same place all notice of the journey into Egypt, which is given by Matthew, and has introduced the return to the city of Nazareth as if it were immediately consecutive.

LUKE

The Holy Family Returns to Nazareth

Luke 2:39-40 Matt 2:21-23

Luke 2

39 And after they had wholly done all things according to the law of our Lord, they returned into Galilee into their city Nazareth. 40 And the child grew, and waxed strong: full of wisdom and the grace of God was in him.

Matthew 2

21 Who arose, and took the child and his mother, and came into the land of Israel. 22 But hearing that Archelaus reigned in Judea for Herod his father, he feared to go there: and being warned in sleep retired into the quarters of Galilee. 23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite.

McEvilly St. Luke passes over the flight into Egypt, the visit of the Magi, probably, because St. Matthew had already fully described these occurrences. Some say, they proceeded from Judea to Egypt, as it was to Judea Joseph afterwards was about returning from his exile. Others say, from Nazareth. Others, from Bethlehem, whether they went directly from the Temple, with the view of returning to Nazareth. Nothing certain is known regarding it.

Jesus at the Age of Twelve

Luke 2:41-52

41 And his parents went every year unto Jerusalem, at the solemn day of Pasch. 42 And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day, 43 and having ended the days, when they returned, the child Jesus remained in Jerusalem and his parents knew it not: 44 and thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. 45 And not finding him, they returned into Jerusalem, seeking him. 46 And it came to pass, after three days, they found him in the temple sitting in the midst of the doctors, hearing them, and asking them. 47 And all were astonished that heard him, upon his wisdom and answers. 48 And seeing him, they wondered. And his mother said to him, Son, why have you so done to us? Behold your father and I sorrowing did see you. 49 And he said to them, What is it that you sought me? Did you not know that I must be about those things which are my Father's? 50 And they understood not the word that he spoke unto them. 51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. 52 And Jesus proceeded in wisdom and age, and grace with God and men.

McEvilly "After three days," or on the third day after they left. It is quite common in Sacred Scriptures to say that a thing occurred after a day on which it took place (also Mark viii. 31)". One day was spent on their way home; a second, on their return to Jerusalem. On the third, they found Him.

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John the Baptist

Luke 3:1-6 Matt 3:1-6 Mark 1:2-6 John 1:19-23

Luke 3

1 AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the country Trachonitis, and Lysanias tetrarch of Abilene, 2 under the high priests Annas and Caiaphas: the word of our Lord was made upon John the son of Zachariah, in the desert. 3 And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins: as it is written in the book of the sayings of Isaiah the prophet: 4 *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths,* 5 *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* 6 *and all flesh shall see the Salvation of God.*

Matthew 3

1 AND in those days came John the Baptist preaching in the desert of Judea, 2 and saying, Do penance: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying, *A voice of one crying in the desert, prepare the way of our Lord, make straight his paths.* 4 And the same John had his garment of camel's hair and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Judea, and all the country about Jordan: 6 and were baptized of him in Jordan, confessing their sins.

Mark 1

2 As it is written in Isaiah the prophet, *Behold I send mine angel before your face, who shall prepare your way before you.* 3 *A voice of one crying in the desert, Prepare the way of our Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went forth to him all the country of Judea, and all they of Jerusalem: and were baptized by him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey.

John 1

19 And this is John's testimony, when the Jews sent from Jerusalem priests and Levites to him, that they should ask him, Who are you? 20 And he confessed, and did not deny and he confessed, That I am not Christ. 21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No. 22 They said therefore unto him, Who are you, that we may give an answer to them that sent us? What do you say of yourself? 23 He said, *I am the voice of one crying in the desert, make straight the way of our Lord,* as Isaiah the prophet said.

St. Augustine Matthew proceeds in these terms: In those days came John the Baptist, preaching in the wilderness of Judæa. Matt. iii. 1. Mark has not used the phrase "In those days," because he has given no recital of any series of events at the head of his Gospel immediately before this narrative, so that he might be understood to speak in reference to the dates of such events under the terms, "In those days." Mark i. 4. Luke, on the other hand, with greater precision has defined those times of the preaching or baptism of John, by means of the notes of the temporal power. For he says: Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. Luke iii. 1-3. We ought not, however, to understand that what was actually meant by Matthew when He said, "In those days," was simply the space of days literally limited to the specified period of these powers. On the contrary, it is apparent that he intended the note of time which was conveyed in the phrase "In those days," to be taken to refer to a much longer period. For he first gives us the account of the return of Christ from Egypt after the death of Herod,—an incident, indeed, which took place at the time of His infancy or childhood, and with which, consequently, Luke's statement of what befell Him in the temple when He was twelve years of age is quite consistent. Luke ii. 42-50. Then, immediately after this narrative of the recall of the infant or boy out of Egypt, Matthew continues thus in due order: "Now, in those days came John the Baptist." And thus under that phrase he certainly covers not merely the days of His childhood, but all the days intervening between His nativity and this period at which John began to preach and to baptize. At this period, moreover, Christ is found already to have attained to man's estate;

Concerning the Words Ascribed to John by All the Four Evangelists

Matthew makes up his account of John in the following manner:—Now in those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that is spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Matt. iii. 1-3. Mark also and Luke agree in presenting this testimony of Isaiah as one referring to John. Mark i. 3; Luke iii. 4. Luke, indeed, has likewise recorded some other words from the same prophet, which follow those already cited, when he gives his narrative of John the Baptist. The evangelist John, again, mentions that John the Baptist did also personally advance this same testimony of Isaiah regarding himself. John i. 23. And, to a similar effect, Matthew here has given us certain words of John which are unrecorded by the other evangelists. For he speaks of him as "preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand;" which words of John have been omitted by the others. In what follows, however, in immediate connection with that passage in Matthew's Gospel,—namely, the sentence, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight,"—the position is

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ambiguous; and it does not clearly appear whether this is something recited by Matthew in his own person, or rather a continuance of the words spoken by John himself, so as to lead us to understand the whole passage to be the reproduction of John's own utterance, in this way: "Repent ye, for the kingdom of heaven is at hand; for this is He that was spoken of by the prophet Isaiah," and so on. For it ought to create no difficulty against this latter view, that he does not say, "For I am He that was spoken of by the prophet Isaiah," but employs the phraseology, "For this is He that was spoken of." For that, indeed, is a mode of speech a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true." a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true."

Matthew has the words, "I indeed baptize you with water unto repentance;" whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all which is omitted by Matthew. So, when Luke tells us what reply the Baptist made to the people when they were musing in their hearts concerning Him, and thinking whether He were the Christ, he gives us simply the words, "I indeed baptize you with water," and does not add the phrase, "unto repentance."

Which Evangelists words are most accurate?

If now the question is asked, as to which of the words we are to suppose the most likely to have been the precise words used by John the Baptist, whether those recorded as spoken by him in Matthew's Gospel, or those in Luke's, or those which Mark has introduced, among the few sentences which he mentions to have been uttered by him, while he omits notice of all the rest, it will not be deemed worthwhile creating any difficulty for oneself in a matter of that kind, by anyone who wisely understands that the real requisite in order to get at the knowledge of the truth is just to make sure of the things really meant, whatever may be the precise words in which they happen to be expressed. For although one writer may retain a certain order in the words, and another present a different one, there is surely no real contradiction in that. Nor, again, need there be any antagonism between the two, although one may state what another omits. For it is evident that the evangelists have set forth these matters just in accordance with the recollection each retained of them, and just according as their several predilections prompted them to employ greater brevity or richer detail on certain points, while giving, nevertheless, the same account of the subjects themselves.

Weaved Together John 1:19 And this is the witness of John when the Jews sent to him from Jerusalem priests and Levites to ask him, Who are you? John 1:20 And he acknowledged, and denied not; and he confessed that he was not the Messiah. John 1:21 And they asked him again, What then? Are you Elijah? And he said, I am not he. Are you a prophet? He said, No. John 1:22 They said unto him, Then who are you? That we may answer them that sent us. What do you say of yourself? John 1:23 And he said, I am the voice that cries in the desert, Repair ye the way of the Lord, as said Isaiah the prophet. John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the, Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins.

The Ministry of John the Baptist.

Luke 3:7-18 Matt 3:7-12 Mark 1:7-8 John 1:24-34

Luke 3

7 He said therefore to the multitudes that went forth to be baptized of him, You vipers broods, who has showed you to flee from the wrath to come? 8 Yield therefore fruits worthy of penance, and do not begin to say, We have Abraham as our father. For I tell you, that God is able of these stones to raise up children to Abraham. 9 And now the axe is put to the root of the trees. Every tree therefore that yields not good fruit, shall be cut down and cast into fire. 10 And the multitudes asked him saying what shall we do then? 11 And he answering, said unto them: He that has two coats, let him give to him that has not: and he that has food let him do likewise. 12 And the publicans also came to be baptized, and said to him, Most er, what shall we do? 13 But he said to them, Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither calumniate any man: and be content with your stipends. 15 And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: 16 John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire. 17 Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people.

Matthew 3

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You vipers brood, who has showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father, for I tell you that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the roots of the trees. Every tree therefore that does not yield good fruit, shall be cut down, and cast into the fire. 11 I indeed baptize you in water unto penance, but he that shall come after me, is stronger then I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

Mark 1

7 And he preached, saying, There comes a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose. 8 I have baptized you with water: but he shall baptize you with the Holy Ghost.

John 1

24 And they that were sent were of the Pharisees. 25 And they asked him, and said to him, Why then do you baptize, if you be not Christ, nor Elijah, nor the Prophet? 26 John answered them, saying, I baptize in water: but there has stood in the midst of you whom you know not. 27 The same is he that shall come after me that is made before me: whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethany beyond Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and he said, Behold the Lamb of God, behold him that takes away the sin of the world. 30 This is he of whom I said, After me there comes a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore I came baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

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Weaved Together John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins. Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming to be baptized, he said unto them, You children of vipers, who has led you to flee from the wrath to come? Matthew 3:8 Do now the fruits which are worthy of repentance; Matthew 3:9 and think and say not within yourselves, We have a father, even Abraham; for I say unto you, that God is able to raise up of these stones children unto Abraham. Matthew 3:10 Behold, the axe has been laid at the roots of the trees, and so every tree that bears not good fruit shall be taken and cast into the fire. Luke 3:10 And the multitudes were asking him and saying, What shall we do? Luke 3:11 He answered and said unto them, He that has two tunics shall give to him that has not; and he that has food shall do likewise. Luke 3:12 And the publicans also came to be baptized, and they said unto him, Teacher, what shall we do? Luke 3:13 He said unto them, Seek not more than what you are commanded to seek. Luke 3:14 And the servants of the guard asked him and said, And we also, what shall we do? He said unto them, Do not violence to any man, nor wrong him; and let your allowances satisfy you. And when the people were conjecturing about John, and all of them thinking in their hearts whether he were haply the Messiah, Luke 3:16 John answered and said unto them, I baptize you with water; there comes one after me who is stronger than I, the latchets of whose shoes I am not worthy to loosen; he will baptize you with the Holy Spirit and fire: who takes the fan in his hand to cleanse his threshing-floors, and the wheat he gathers into his garners, while the straw he shall burn in fire which can not be put out. Luke 3:18 And other things he taught and preached among the people.

John Baptist is Put into Prison for Reprehending Herod's Incestuous Adultery

Luke 3:19-20 Matt 14:3-5 Mark 6:17-20

Luke 3

19 And Herod the tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did: 20 he added this also above all, and shut up John into prison.

Matthew 14

3 For Herod apprehended John and bound him, and put him into prison because of Herodias, his brother's wife. 4 For John said unto him, It is not lawful for you to have her. 5 And willing to put him to death, he feared the people: because they esteemed him as a prophet.

Mark 6

17 For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philip his brother, because he had married her. 18 For John said to Herod, It is not lawful for you to have your brother's wife. 19 And Herodias laid in wait for him: and was desirous to kill him, and could not. 20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

St. Augustine Luke does not give this in the same order, but where he is speaking of the Lord's baptism, so that he took beforehand an event which happened long afterwards. For after that saying of John's concerning the Lord, that His fan is in His hand, he straightway adds this, which, as we may gather from John's Gospel, did not follow immediately. For he relates that after Jesus was baptized, He went into Galilee, and thence returned into Judæa, and baptized there near to the Jordan before John was cast into prison. But neither Matthew nor Mark have placed John's imprisonment in that order in which it appears from their own writings that it took place; for they also say that when John was delivered up, the Lord went into Galilee, and after many things there done, then by occasion of the fame of Christ reaching Herod they relate what took place in the imprisonment and beheading of John. (*St. Augustine Harmony of the Gospels 2.44*)

LUKE

The Baptism of Jesus

Luke 3:21-22 Matt 3:13-17 Mark 1:9-11 John 1:32-34

Luke 3

21 And it came to pass when all the people were baptized, Jesus also being baptized and praying, heaven was opened: 22 and the Holy Ghost descended in corporeal shape as a dove upon him: and a voice from heaven was made: You are my beloved Son in you I am well pleased.

Matthew 3

13 Then came Jesus from Galilee to Jordan, unto John, to be baptized of him. 14 But John tried to deter him, saying, I ought to be baptized by you, and you come to me? 15 And Jesus answering, said to him, Suffer me for this time, for so it becomes us to fulfill all justice. Then he suffered him. 16 And Jesus being baptized, forthwith came out of the water: and lo the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17 And behold a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

Mark 1

9 And it came to pass: in those days came Jesus from Nazareth of Galilee: and was baptized by John in Jordan. 10 And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. 11 And a voice was made from heaven, You are my beloved Son, in you I am well pleased.

John 1

32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

St. Augustine Matthew then continues his narrative in the following terms: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him." The others also attest the fact that Jesus came to John. The three also mention that He was baptized. But they omit all mention of one circumstance recorded by Matthew, namely, that John addressed the Lord, or that the Lord made answer to John. Matt. iii. 13-15; Mark i. 9; Luke iii. 21; John i. 32-34. These words Mark and Luke give in the same way; in the words of the voice that came from Heaven, their expression varies though the sense is the same. For both the words as Matthew gives them, "This is my beloved Son," and as the other two, "Thou art my beloved Son," express the same sense in the speaker; (and the heavenly voice, no doubt, uttered one of these,) but one shows an intention of addressing the testimony thus borne to the Son to those who stood by; the other of addressing it to Himself, as if speaking to Christ He had said, "This is my Son." Not that Christ was taught what He knew before, but they who stood by heard it, for whose sake the voice came. Again, when one says, "in whom I am well-pleased;" another, "in thee it hath pleased me," if you ask which of these was actually pronounced by that voice; take which you will, only remembering that those who have not related the same words as were spoken have related the same sense. That God is well-pleased with His Son is signified in the first; that the Father is by the Son pleased with men is conveyed in the second form, "in thee it hath well-pleased me." Or you may understand this to have been the one meaning of all the Evangelists, In Thee have I put My good pleasure, i.e. to fulfill all My purpose. Again, the account of the dove given in the Gospel according to John does not mention the time at which the incident happened, but contains a statement of the words of John the Baptist as reporting what he saw. In this section, the question rises as to how it is said, "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Spirit." John i. 33. For if he came to know Him only at the time when he saw the dove descending upon Him, the inquiry is raised as to how he could have said to Him, as He came to be baptized, "I ought rather to be baptized of Thee." Matt. iii. 14. For the Baptist addressed Him thus before the dove descended. From this, however, it is evident that, although he did know Him [in a certain sense] before this time,—for he even leaped in his mother's womb when Mary visited Elisabeth, Luke i. 41. —there was yet something which was not known to him up to this time, and which he learned by the descending of the dove,—namely, the fact that He baptized in the Holy Spirit by a certain divine power proper to Himself; so that no man who received this baptism from God, even although he baptized some, should be able to say that that which he imparted was his own, or that the Holy Spirit was given by him.

Weaved Together Matt 3:13 Then came Jesus from Galilee to the Jordan to John, to be baptized of him. Luke 3:23a And Jesus was about thirty years old, and it was supposed that he was the son of Joseph. John 1:29-31 And John saw Jesus coming unto him, and said, This is the Lamb of God, that taketh on itself the burden of the sins of the world! This is he concerning whom I said, There cometh after me a man who was before me, because he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I to baptize with water. Matt 3:14-15 And John was hindering him and saying, I have need of being baptized by thee, and comest thou to me? Jesus answered him and said, Suffer this now: thus it is our duty to fulfil all righteousness. Then he suffered him. Luke 3:21b And when all the people were baptized, Jesus also was baptized. Matt 3:16b And immediately he went up out of the water, and heaven opened, to him, Luke 3:22a and the Holy Spirit descended upon him in the similitude of the body of a dove; Matt 3:17and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. John 1:32-34And John bare witness and said, I beheld the Spirit descend from heaven like a dove; and it abode upon him. But I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt behold the Spirit descending and lighting upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and borne witness that this is the Son of God.

The Genealogy of Jesus

Luke 3:23-38 Matt 1:2-17

Luke

23 And Jesus himself was beginning to be about thirty years old: as it was thought, the son of Joseph, who was of Heli, 24 who was of Matthat, who was of Levi, who was of Melchi, who was of Jannai, who was of Joseph, 25 Who was of Mathathias, who was of Amos, who was of Naum, who was of Esli, who was of Naggai. 26 Who was of Maath, who was of Mathathias, who was of Semein, who was of Joseph, who was of Joda, 27 Who was of Joanan, who was of Rhesa, who was of Zerubbabel, who was of Shealtiel, who was of Neri, 28 Who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Er, 29 Who was of Joshua, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi, 30 Who was of Simeon, who was of Judah, who was of Joseph, who was of Jonam, who was of Eliakim, 31 Who was of Melea, who was of Menna, who was of Mattatha, who was of Nathan, who was of David, 32 Who was of Jesse, who was of Obed, who was of Boaz, who was of Sala, who was of Nahshon, 33 Who was of Amminadab, who was of Arni, who was of Hezron, who was of Perez, who was of Judah, 34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Terah, who was of Nahor, 35 Who was of Serug, who was of Reu, who was of Peleg, who was of Eber, who was of Shelah, 36 Who was of Cainan, who was of Arphaxad, who was of Shem, who was of Noah, who was of Lamech, 37 Who was of Methuselah, who was of Enoch, who was of Jared, who was of Mahalaleel, who was of Cainan, 38 Who was of Enos, who was of Seth, who was of Adam, who was of God.

Matthew

2 Abraham begat Isaac, and Isaac begat Jacob. And Jacob begat Judah and his brethren. 3 And Judah begat Perez and Zerah of Tamar. And Perez begat Hezron. And Hezron begat Ram. 4 And Ram begat Amminadab. And Amminadab begat Nahshon. And Nahshon begat Salmon. 5 And Salmon begat Boaz of Rahab. And Boaz begat Obed of Ruth. And Obed begat Jesse. 6 And Jesse begat David the King. And David the King begat Solomon of her that was the wife of Uriah. 7 And Solomon begat Rehoboam. And Rehoboam begat Abijah. And Abijah begat Asaph. 8 And Asaph begat Jehoshaphat. And Jehoshaphat begat Joram. And Joram begat Uzziah. 9 And Uzziah begat Jotham. And Jotham begat Ahaz. And Ahaz begat Hezekiah. 10 And Hezekiah begat Manasseh. And Manasseh begat Amos. And Amos begat Josiah. 11 And Josiah begat Jechoniah and his brethren in the Transmigration of Babylon. 12 And after the Transmigration of Babylon, Jechoniah begat Shealtiel. And Shealtiel begat Zerubbabel. 13 And Zerubbabel begat Abiud. And Abiud begat Eliakim. And Eliakim begat Azor. 14 And Azor begat Zadok. And Zadok begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob. 16 And Jacob begat Joseph the husband of Mary: of whom was born Jesus, who is called Christ. 17 Therefore all the generations from Abraham unto David, fourteen generations. And from David to the transmigration of Babylon, fourteen generations. And from the transmigration of Babylon unto Christ, fourteen generations.

Lapide St. Matthew gives the genealogy of the Blessed Virgin through her mother St. Anne, while St. Luke gives it through her father Heli, or Joachim, so that Christ may be shown to be descended of the seed of David in both ways. There is no other better way than this of reconciling the genealogies given by SS. Matthew and Luke. Moreover, it is the common opinion of St. Augustine, Denis the Carthusian, Cajetan, Jansenius, and other doctors whom Suarez quotes (*pt. iii., quæst. xxvii. a. 1, disp. 3, sect. 2*) that St. Luke traces the genealogy of Christ through Heli, or Joachim, the father of the Blessed Virgin. Hence it must follow that St. Matthew's genealogy is traced through St. Anne, and that she was the daughter of Mathan; for otherwise all her ancestors, whom St. Matthew recounts, belong only to Joseph, and not to the Blessed Virgin and Christ. St. Matthew then traces Christ's descent through His father Joseph, St. Luke through His mother, the Blessed Virgin; both lines are united in David, but after him separate through his two sons Solomon and Nathan. And again these two lines of Nathan and of Solomon unite in St. Anne, the daughter of Mathan, and sister of Jacob, Joseph's father. (*Cornelius a Lapide Commentary on Luke 3*)

LUKE

The Temptation

Luke 4:1-13 Matt 4:1-11 Mark 1:12-13

Luke 4

1 AND Jesus full of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, 2 forty days, and was tempted of the Devil. And he did eat nothing in those days: and when they were ended, he was hungered. 3 And the Devil said to him, If you be the Son of God, say to this stone that it be made bread. 4 And Jesus made answer unto him, It is written, *That not in bread alone shall man live, but in every word of God.* 5 And the Devil brought him into a high mountain, and showed him all the kingdoms of the whole world in a moment of time: 6 and he said to him, To you will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them: 7 you therefore if you will adore before me, they shall all be yours. 8 And Jesus answering, said to him, It is written, *You shall adore the Lord your God and him only shall you serve.* 9 And he brought him into Jerusalem, and set him upon the pinnacle of the temple: and he said to him, If you be the Son of God, cast yourself from here downward. 10 For it is written, that *He has given his angels charge over you, that they preserve you: 11 and that in their hands they shall bear you up, lest perhaps you knock your foot against a stone.* 12 And Jesus answering said to him, It is said, *You shall not tempt the Lord your God.* 13 And all the temptation being ended, the Devil departed from him until a time.

Matthew 4

1 THEN Jesus was led of the Spirit into the desert, to be tempted of the Devil. 2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter approached and said to him, If you be the Son of God, command that these stones be made bread. 4 Who answered and said, It is written, *Not in bread alone does man live, but in every word that proceeds from the mouth of God.* 5 Then the Devil took him up into the holy city, and set him upon the pinnacle of the temple, 6 and said to him, If you be the Son of God, cast yourself down, for it is written. *That he will give his angels charge of you, in their hands shall they hold you up, lest perhaps you knock your foot against a stone.* 7 Jesus said to him again, It is written, *You shall not tempt the Lord your God.* 8 Again the Devil took him up into a very high mountain: and he showed him all the Kingdoms of the world, and the glory of them, 9 and said to him, All these will I give you, if falling down you will adore me. 10 Then Jesus said to him, Begone Satan: for it is written, *The Lord your God shall you adore, him only shall you serve.* 11 Then the Devil left him: and behold angels came, and ministered to him.

Mark 1

12 And forthwith the Spirit drove him out into the desert. 13 And he was in the desert forty days and forty nights: and was tempted by Satan, and he was with beasts and the angels ministered to him.

St. Augustine This whole narrative is given also in a similar manner by Luke, although not in the same order. And this makes it uncertain which of the two latter temptations took place first: whether it was that the kingdoms of the world were shown Him first, and then that He Himself was taken up to the pinnacle of the temple thereafter; or whether it was that this latter act occurred first, and that the other scene followed it. It is, however, a matter of no real consequence, provided it be clear that all these incidents did take place. And as Luke sets forth the same events and ideas in different words, attention need not ever be called to the fact that no loss results thereby to truth. Mark, again, does indeed attest the fact that He was tempted of the devil in the wilderness for forty days and forty nights; but he gives no statement of what was said to Him, or of the replies He made. At the same time, he does not fail to notice the circumstance which is omitted by Luke, namely, that the angels ministered unto Him. (Mark 1:12-13; Lk 4:1-13) John, however, has left out this whole passage. (*St. Augustine Harmony of the Gospels* 2.16)

Weaved Together Luke 4:1a And Jesus returned from the Jordan, filled with the Holy Spirit. Mark 1:12-13b And immediately the Spirit took him out into the wilderness, to be tried of the devil; and he was with the beasts. Matt 4:2a And he fasted forty days and forty nights. Luke 4:2b And he ate nothing in those days, and at the end of them he hungered. Matt 4:2b-7 And the tempter came and said unto him, If thou art the Son of God, speak, and these stones shall become bread. Luke 4:5-7 He answered and said, It is written, Not by bread alone shall man live, but by every word that proceedeth out of the mouth of God. Then the devil brought him to the holy city, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: And they shall take thee on their arms, So that thy foot shall not stumble against a stone. 49 Jesus said unto him, And it is written also, Thou shalt not tempt the Lord thy God. And the devil took him up to a high mountain, and shewed him all the kingdoms of the earth, and their glory, in the least time; and the devil said unto him, To thee will I give all this dominion, and its glory, which is delivered to me that I may give it to whomsoever I will. If then thou wilt worship before me, all of it shall be thine. Matt 4:10 Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve. Luke 4:13 And when the devil had completed all his temptations, he departed from him for a season. Matt 4:11b And behold, the angels drew near and ministered unto him.

LUKE

The Second Journey into Galilee after John's Imprisonment.

Luke 4:14 Matt 4:12 Mark 1:14 John 4:1-3

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him.

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

John 4

1 WHEN Jesus therefore understood that the Pharisees heard that Jesus makes more Disciples, and baptizes, then John, 2 howbeit Jesus did not baptize, but his Disciples, 3 He left Judea, and went again into Galilee.

Aquinas Then when he says, and went again to Galilee, he shows where he was going. He says, again, because above (2:12) he had mentioned another time when Christ went to Galilee: when he went to Capernaum after the miracle at the wedding. Since the other three evangelists did not mention this first trip, the Evangelist says again to let us know that the other evangelists had mentioned none of the matters he mentions up to this point, and that he is now beginning to give his account contemporaneous with theirs. (*St. Thomas Aquinas Com. John.*)

Lapide This was the second departure of Christ from Judea into Galilee. The first is related in John 1:43, and is the same which is referred to by St. Mark 1:14, St. Luke 4:14, and St. John 4:3, 43. (*Cornelius a Lapide Com. On Mt.*)

Jesus Honored in Galilee

Luke 4:14-15 Matt 4:13-17 Mark 1:14-15 John 4:43-45

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him. 15 And he taught in their synagogues, and was magnified of all.

Matthew 4

13 and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was said by Isaiah the prophet, 15 *Land of Zebulun land of Naphtali, the way of the sea beyond Jordan of Galilee, of the Gentiles: 16 the people that sat in darkness, has seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, Do penance, for the kingdom of heaven is at hand.

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent and believe the Gospel.

John 4

43 And after the two days he departed there: and went into Galilee. 44 For Jesus himself gave testimony that a prophet has not honor in his own country. 45 Therefore when he came into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

St. Augustine John relates in his Gospel the calling of Peter, Andrew, and Nathanael, and the miracle of Cana, before Jesus' departure into Galilee; all these things the other Evangelists have omitted, carrying on the thread of their narrative with Jesus' return into Galilee. We must understand then that some days intervened, during which the things took place concerning the calling of the disciples which John relates. (*St. Augustine Harmony of the Gospels 2.*)

Weaved Together Matthew 4:17a And from that time began Jesus to proclaim the gospel of the kingdom of God, and to say, Repent ye, and believe in the gospel. Mark 1:15 The time is fulfilled, and the kingdom of heaven has come near.

LUKE

Jesus is Rejected at Nazareth

Luke 4:16-30 Matt 13:53-58 Mark 6:1-6

Luke 4

16 And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day, into the synagogue: and he rose up to read. 17 And the book of Isaiah the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, 18 *The Spirit of the Lord upon me for which he anointed me, to evangelize unto the poor, he sent me to heal the contrite of heart, 19 To preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* 20 And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all the synagogue were bent upon him. 21 And he began to say unto them, That this day is fulfilled the Scripture in your ears. 22 And all gave testimony to him: and they marveled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son? 23 And he said to them, Certainly you will say to me this similitude, Physician, cure yourself: as great things as we have heard done in Capernaum, do also here in your country. 24 And he said, Amen, I say to you, that no prophet is accepted in his own country. 25 In truth I say to you, there were many widows in the days of Elijah in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth: 26 and to none of them was Elijah sent, but into Zarephath of Sidon, to a widow woman. 27 And there were many lepers in Israel under Elisha the prophet: and none of them was made clean but Naaman the Syrian. 28 And all in the synagogue was filled with anger, hearing these things. 29 And they rose, and cast him out of the city: and they brought him to the edge of the hill, whereupon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them, went his way.

Matthew 13

53 And it came to pass: when Jesus had ended these parables, he passed from there. 54 And coming into his own country, he taught them in their synagogues, so that they marveled and said, Where did this fellow come by this wisdom and virtues? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joseph, and Simon and Jude: 56 and his sisters, are they not all with us? Where therefore has he gotten all these things? 57 And they were scandalized in him. But Jesus said to them, There is not a prophet without honor but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

Mark 6

1 AND going out from there, he went into his country: and his Disciples followed him. 2 And when the Sabbath came, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying, Where did this fellow come by all these things? And what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon? Why, are not also his sisters here with us? And they were scandalized in him. 4 And Jesus said to them, That there is not a prophet without honor, but in his own country, and in his own house, and in his own kindred. 5 And he could not do any miracle there, but only cured a few that were sick, imposing his hands. 6 And he marveled because of their incredulity: and he went about the towns in circuit preaching.

McEvilly The order of narrative followed by St. Matthew is preferred by many commentators. Others (among them St. Augustine), follow the order of St. Mark (iv.), Luke (viii.), both of whom inform us, that after proposing the preceding parable to the multitude, our Redeemer passed into the country of the Gerasens; and St. Mark (iv. 35) says, that "on that day, when evening was come, He said: Let us pass over to the other side." However, it may be said in reply, by the advocates of the former opinion, that from St. Mark (iv. 10) it is clear, the twelve Apostles were with Him, when He spoke the parables. Now, Matthew—one of the twelve—was not called, till after He crossed over to the country of the Gerasens, as appears from Matthew (viii. and ix.) Hence, the parables were not uttered till after that event, and the words of St. Mark, just quoted, "that day" will only mean, as St. Luke has it, "on a certain day" (viii. 22), or about that time, in *illo tempore*. St. Luke (iv.), according to St. Augustine, narrates, by anticipation, the arrival of our Lord at Nazareth, as is clear from the words, "*quanta audivim facta in Capernaum*" (iv. 23), whereas, at this time He performed no miracles at Capernaum or anywhere else. Hence, St. Luke records this event by anticipation, because the prophecy read by him in the synagogue from Isaiah (Luke iv. 18), perfectly accorded with the descent of the Holy Ghost upon him, which St. Luke records as having occurred previously (iii. 22), and indeed, it was a fitting preparation for the work of preaching the Gospel, which St. Luke commences to narrate.

LUKE

Jesus Preaches in Capernaum

Luke 4:31-32 Mark 1:21-22

Luke 4

31 And he went down into Capernaum a city of Galilee; and there he taught them on the Sabbaths. 32 And they were astonished at his doctrine: because his talk was in power.

Mark 1

21 And they entered into Capernaum, and he forthwith upon the Sabbaths going into the synagogue, taught them. 22 And they were astonished at his doctrine: for he was teaching them as having power, and not as the scribes.

St. Augustine *THOSE PASSAGES WHICH HE HAS IN COMMON WITH MATTHEW BEING LEFT OUT OF ACCOUNT), FROM ITS BEGINNING DOWN TO THE SECTION WHERE IT IS SAID, "AND THEY GO INTO CAPERNAUM, AND STRAIGHTWAY ON THE SABBATH-DAY HE TAUGHT THEM:" WHICH INCIDENT IS REPORTED ALSO BY LUKE.* Mark, then, commences as follows: "The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophet Isaiah;" and so on, down to where it is said, "And they go into Capernaum; and straightway on the Sabbath-day He entered into the synagogue and taught them." (Mark 1:1-21) In this entire context, everything has been examined above in connection with Matthew. This particular statement, however, about His going into the synagogue at Capernaum and teaching them on the Sabbath-day, is one which Mc has in common with Luke. (Luke 4:31) But it raises no question of difficulty. (*St. Augustine Harmony of the Gospels 4.1*)

The Cure of a Demoniac

Luke 4:33-37 Mark 1:23-28

Luke 4

33 And in the synagogue there was a man having an unclean devil and he cried out with a loud voice, 34 saying, Let us be, what to us and you Jesus of Nazareth? Have you come to destroy us? I know you who you are, the Saint of God. 35 And Jesus rebuked him, saying, Hold your peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and harmed him nothing. 36 And there came fear upon all, and they talked together one with another, saying, What word is this, that in power and virtue he commands the unclean spirits, and they go out? 37 And the fame of him was published into every place of the country.

Mark 1

23 And there was in their synagogue a man with an unclean spirit: and he cried out, 24 saying, What to us and to you Jesus of Nazareth? Have you come to destroy us? I know who you are, the Saint of God. 25 And Jesus threatened him, saying, Hold your peace and go out of the man. 26 And the unclean spirit tearing him, and crying out with a great voice, went out of him. 27 And they marveled all, insomuch that they questioned among themselves, saying, What thing is this? What is this new doctrine? For with power he commands the unclean spirits also, and they obey him. 28 And the fame of him went forth incontinent into all the country of Galilee.

Lapide There is nothing about this demoniac in Matthew, but there is in Luke iv. 33. (*Cornelius a Lapide Com. Mk*)

St. Augustine Mark proceeds with his narrative in the following terms: "And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit: and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" and so on, down to the passage where we read, "And He preached in the synagogues throughout all Galilee, and cast out devils." (Mark 1:22-39) Although there are some points here which are common only to Mark and Luke, the entire contents of this section have also been already dealt with when we were going over Matthew's narrative in its continuity. For all these matters came into the order of narration in such a manner that I thought they could not be passed over. But Luke says that this unclean spirit went out of the man in such a way as not to hurt him: whereas Mark's statement is to this effect: "And the unclean spirit cometh out of him, tearing him, and crying with a loud voice." There may seem, therefore, to be some discrepancy here. For how could the unclean spirit have been "tearing him," or, as some codices have it, "tormenting him," if, as Lc says, he "hurt him not"? Luke, however, gives the notice in full, thus: "And when the devil had thrown him in the midst, he came out of him, and "hurt him not." (Luke 4:35) Thus we are to understand that when Mc says, "tormenting him," he just refers to what Luke expresses in the sentence, "When he had thrown him in the midst." And when the latter appends the words, "and hurt him not," the meaning simply is, that the said tossing of the man's limbs and tormenting him did not debilitate him, as is often the case with the exit of devils, when, at times, some of the members are even destroyed⁶ in the process of removing the trouble. (*St. Augustine Harmony of the Gospels 4.2*)

LUKE

Peter's Mother-in-law and Many Others

Luke 4:38-41 Matt 8:14-17 Mark 1:29-34

Luke 4

38 And Jesus rising up out of the synagogue, entered into Simon's house. And Simon's wife's mother was held with a great fever: and they besought him for her. 39 And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. 40 And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon everyone, cured them. 41 And devils went out from many, crying and saying, That you are the Son of God. And rebuking them, he suffered them not to speak, that they knew he was Christ.

Matthew 8

14 And when Jesus came into Peter's house, he saw his wife's mother lying, and was in a fit of a fever: 15 and he touched her hand, and the fever left her, and she arose, and ministered to him. 16 And when evening came, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease he cured: 17 that it might be fulfilled which was spoken by Isaiah the prophet saying, *He took our infirmities, and bore our diseases.*

Mark 1

29 And immediately going forth out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near, he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening after sunset, they brought to him all that were ill at ease, and that had devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with divers diseases: and he cast out many devils, and he suffered not them to speak that they knew him.

Lapide We have here an inverted order of the narrative, for this miracle, and the other works of Christ which Matthew proceeds to relate, as far as the end of chap. 9 took place before the healing of the leper and the centurion's servant, before, indeed, the Sermon on the Mount, as may be gathered from Mark 1:23 and 29, Luke 4:32 and 38, and, indeed, from St. Matthew himself. For the Sermon on the Mount was delivered in the hearing of the Twelve Apostles, and therefore of St. Matthew himself. Yet he relates his vocation subsequently to this, in 9:9. The reason is, that Matthew wished to give, at the commencement of Christ's preaching, a summary of His doctrine, and then to relate in order His miracles, both those which He wrought before His sermon, and those which He wrought afterwards, in confirmation of His doctrine. The true order of the narrative is, then, as follows, as may be learnt by comparing Mark and Luke. After Christ had called Peter and Andrew from their fishing to follow Him, as Matthew relates (4:18), He entered into Capernaum. There He preached in the synagogue, and healed the demoniac. From there He proceeded to Peter's house, and healed his mother-in-law. This miracle, therefore, and the others which follow to the end of chap. 9 ought, according to chronological sequence, to be inserted in chap. 4 immediately after ver. 22., which belonged to Peter and Andrew, as we find in St. Mark 1:29. This house, was at Bethsaida, the native place of Peter. (See John 1: 44.) Bethsaida was close to Capernaum, about half-an-hour's journey. Or it may be that this was Peter's wife's mother's house, and that she lived in Capernaum itself, and that Peter was wont to call in there. For Mark and Luke seem to intimate that this miracle was wrought in Capernaum. (*Cornelius a Lapide Com. Mt*)

Weaved Together Mark 1:29b And Jesus came to the house of Simon and Andrew with James and John. Luke 4:38c And Simon's wife's mother was oppressed with a great fever, and they besought him for her. Luke 4:39 And he stood over her and rebuked her fever, and it left her, and immediately she rose and ministered to them. Matthew 8:16a And at even they brought to him many that had demons: and he cast out their devils with the word. Luke 4:40b And all that had sick, their diseases being various and malignant, brought them unto him. And he laid his hand on them one by one and healed them: Matthew 8:17 that that might be fulfilled which was said in the prophet Isaiah, who said, He takes our pains and bears our diseases. Mark 1:33 And all the city was gathered together unto the door of Jesus. Luke 4:41 And he cast out devils also from many, as they were crying out and saying, You are the Messiah, the Son of God; and he rebuked them. And he suffered not the demons to speak, because they knew him that he was the Lord the Messiah.

LUKE

Jesus Preaches Throughout Galilee

Luke 4:42-43 Mark 1:35-38

Luke 4

42 And when it was day, going forth, he went into a desert place: and the multitudes sought him, and came even unto him: and they held him that he should not depart from them. 43 To whom he said, That to other cities also must I evangelize the kingdom of God: because therefore I was sent.

Mark 1

35 And rising very early, and going forth he went into a desert place: and there he prayed. 36 And Simon sought after him and they that were with him. 37 And when they had found him, they said to him, That all seek for you. 38 And he said to them, Let us go into the next towns and cities that I may preach there also: for to this purpose have I come.

McEvilly "Very early." This is not opposed to what St. Luke says (iv. 42), " And when it was day," as it is probable both refer to the morning twilight, when there was some darkness, and still it was in a certain sense, "day." 36, 37. This is easily reconciled with St. Luke, "the multitude sought Him." St. Luke does not deny what St. Mark states here. The multitude sought Him, after He was found by Peter, and those who were with Him, viz., Andrew, James and John. Both accounts are strictly true.

Weaved Together Mark 1:35 And in the morning of that day he went out very early, and went to a desert place, and was there praying. Mark 1:36 And Simon and those that were with him sought him. Mark 1:37 And when they found him, they said unto him, All the people seek for you. Mark 1:38 He said unto them, Let us go into the adjacent villages and towns, that I may preach there also; for to this end did I come. Luke 4:42 And the multitudes were seeking him, and came till they reached him; and they took hold of him, that he should not go away from them. Luke 4:43 But Jesus said unto them, I must preach of the kingdom of God in other cities also: for because of this gospel was I sent.

He Preaches in Galilee, and Gets Very Famous

Luke 4:44 Matt 4:23-24 Mark 1:39

Luke 4

44 And he was preaching in the synagogues of Galilee.

Matthew 4

23 And Jesus went round about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom: and healing every malady and every infirmity in the people. 24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them:

Mark 1

39 And he was preaching in their synagogues, and in all Galilee: and casting out devils.

St. Augustine But by this preaching, which, he says, "He continued in all Galilee," is also meant the sermon of the Lord delivered on the mount, which Matthew mentions, and Mark has entirely passed over, without giving anything like it, except that he has repeated some sentences not in continuous order, but in scattered places, spoken by the Lord at other times. (*St. Augustine Harmony on the Gospels* 2.19)

The Second Call of Four Disciples Out of the Boat, and They Follow Him

Luke 5:1-11 Matt 4:18-22 Mark 1:16-20 John 1:35-51

Luke 5

1 AND it came to pass, when the multitudes pressed upon him to hear the word of God, and he stood beside the lake of Gennesaret. 2 And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets. 3 And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. 4 And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught. 5 And Simon answering, said to him, Most er, laboring all the night, we have taken nothing: but in your word I will let loose the net. 6 And when they had done this, they enclosed a very great multitude of fishes, and their net was broken. 7 And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8 Which when Simon Peter did see, he fell down at Jesus knees, saying, Go forth from me, because I am a sinful man, O Lord. 9 For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. 10 In like manner also James and John, the sons of Zebedee, who were Simon's fellows. And Jesus said to Simon, Fear not: from this time now, you shall be taking men. 11 And having brought their ships to land, leaving all things, they followed him.

Matthew 4

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19 And he said to them, Come after me, and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from there, he saw other two brethren, James of Zebedee and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22 And they forthwith left their nets and father and followed him.

Mark 1

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishers. 17 And Jesus said to them, Come after me and I will make you to become fishers of men. 18 And immediately leaving their nets, they followed him. 19 And being gone there a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

John 1

35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he said, Behold the Lamb of God. 37 And the two disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, said to them, What do you seek? Who said to him, Rabbi (which is called by interpretation, Most er) where do you dwell? 39 He said to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He found first his brother Simon, and said to him, We have found the Messiah, which is being interpreted, Christ. 42 And he brought him to Jesus. And Jesus looking upon him, said, You are Simon the son of Jonah: you shall be called Cephas, which is interpreted, Peter. 43 On the next day he would go forth into Galilee, and he found Philip. And Jesus said to him, Follow me. 44 And Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip found Nathaniel, and said to him, Him whom Moses in the law and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathaniel said to him, From Nazareth can there be any good? Philip said to him, Come and see. 47 Jesus saw Nathaniel coming to him, and he said of him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathaniel said to him, How do you know me? Jesus answered and said to him, Before that Philip did call you, when you was under the fig tree, I saw you. 49 Nathaniel answered him, and said, Rabbi, you are the Son of God, you are the king of Israel. 50 Jesus answered, and said to him, Because I said unto you, I saw you under the fig tree, you believe: greater than these things shall you see. 51 And he said to him, Amen, Amen I say to you, You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

McEvilly It is disputed whether the vocation recorded here, as also in Mark (i. 16-20), be the same, as that recorded in Luke (v. 1-11). Some expositors, with St. Augustine, Maldonatus, etc., say it is not. These maintain, that there were three calls of Peter, etc. The first (John i. 42), when there

LUKE

is question of a call to the knowledge and faith of Christ. The second (Luke v. 1-11), a call to familiar intercourse with our Lord. The third, the call to the Apostleship referred to here and Mark (i. 16-20). Maldonatus maintains, that, although on the occasion recorded by St. Luke, the Apostles "leaving all things, followed Him," and attached themselves to Him as His friends and disciples, and had been present at His miracles at Cana and Judea (John ii. 2, 11, 23; John iii. 22; iv. 2; Acts i. 21, 22); still, they were not called to the Apostleship, except on the occasion referred to here by St. Matthew, who expressly says, "He called them" With this call, they faithfully corresponded, never again leaving Him nor resuming their former occupation as a profession, save only for recreation and diversion, to banish the grief caused by His death (John xxi. 3). It is, however, more generally held, and seems more likely, that however, Matthew here and Luke (v. 1-11) may differ in detailing circumstances; they both refer to the same event. They both, agree in detailing one fact, viz., that "leaving all things, the Apostles followed Him" (Matthew iv. 20-22; Luke v. 11); and it is by no means likely that, having once followed Him, they again putting their hand to the plough, looking back, rendered themselves unfit for the kingdom of God. The difference in the detailed account of circumstances given by Matthew and Luke in reference to the same event may be easily reconciled, if it be borne in mind, that it is usual with St. Luke to detail events more fully and circumstantially, while he refers to the order of events, only in a general way. Whereas, Matthew is more particular in detailing the order of events than the circumstances; and in the history of the Gospel, it is observable, that one Evangelist describes certain circumstances often omitted by the other, even when speaking of the same thing, and, vice versa; so that, by connecting both, we generally have a full and detailed account of the events they record. And, in reference to this call of the Apostles, one Evangelist in describing it, does not deny what the other records. When St. Luke says, "they followed Him" after the miraculous draught of fishes (v. 11), he does not say that this happened at the same instant. Hence, he does not contradict St. Matthew's narrative regarding the short interval between the call of the brothers, Simon and Andrew, and John and James, and the successive order in which they were called, "and going on thence" (v. 21). The miraculous draught of fishes recorded by St. Luke as preceding, and leading to, the call of the Apostles (c. v.), St. Matthew only omits, but does not deny. (*Bishop John McEvilly*)

St. Thomas Aquinas About the calling of Peter and Andrew: for here it says that they were called near the Jordan, because they were John's disciples; but in Matthew (4:18) it says that Christ called them by the Sea of Galilee. The answer to this is that there was a triple calling of the apostles. The first was a call to knowledge or friendship and faith; and this is the one recorded here. The second consisted in the prediction of their office: "From now on you will be catching men" (Lk 5:10). The third call was to their apostleship, which is mentioned by Matthew (4:18). This was the perfect call because after this they were not to return to their own pursuits. (*St. Thomas Aquinas Com. On John.*)

St. Augustine concerning John 1:42 Mark 3:16 The same Mc continues as follows: "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If thou wilt, thou canst make me clean;" and so on, down to where it is said, "And they cried out, saying, Thou art the Son of God: and He straightway charged them that they should not make Him known." (Mark 1:40-3:12) Luke 4:41 also records something similar to the last passage which we have here adduced. But nothing emerges involving any discrepancy. Mc proceeds thus: "And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach; and He gave them power to heal sicknesses, and to cast out devils. And Simon He surnamed Peter;" and so on, down to where it is said, "And he departed, and began to publish in Decapolis how great things Jesus had done: and all men did marvel." (Mark 3:13-5:20) I am aware that I have spoken already of the names of the disciples when following the order of Matthew's narrative. Here, therefore, I repeat the caution, that no one should suppose Simon to have received the name Peter on this occasion for the first time, or fancy that Mc is here in any antagonism with John, who reports that disciple to have been addressed long before in these terms: "Thou shalt be called Cephas, which is, by interpretation, A stone." (John 1:42) For John has there recorded the very words in which the Lord gave him that name. Mark, on the other hand, has introduced the matter in the form of a recapitulation in this passage, when he says, "And Simon He surnamed Peter." For, as it was his intention to enumerate the names of the twelve apostles here, and it was necessary for him thus to mention Peter, he decided briefly to intimate the fact that the said name was not borne by that disciple all along, but was given him by the Lord, not, however, at the time with which Mc was immediately dealing, but on the occasion in connection with which John has introduced the very words employed by the Lord. The other matters embraced within this paragraph, present nothing inconsistent with any of the other Gospels, and they have also been discussed previously. (*St. Augustine Harmony of the Gospels 4.3*)

LUKE

A Leper is Cured

Luke 5:12-16 Matt 8:1-4 Mark 1:40-45

Luke 5

12 And it came to pass, when he was in one of the cities, and behold a man full of leprosy, and seeing Jesus, and falling on his face, besought him, saying, Lord, if you will, you can make me clean. 13 And stretching forth the hand, he touched him, saying, I will: you be made clean. And immediately the leprosy departed from him. 14 And he commanded him, that he should tell nobody, but, Go, show yourself to the priest, and offer your cleansing as Moses commanded, for a testimony to them. 15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16 And he retired into the desert, and prayed.

Matthew 8

1 AND when he came down from the mountain, great multitudes followed him: 2 and behold a leper came and adored him saying, Lord, if you will, you can make me clean. 3 And Jesus stretching forth his hand, touched him, saying; I will, you be made clean. And forthwith, his leprosy was made clean. 4 And Jesus said to him, See you tell nobody: but go, show yourself to the priest, and offer the gift which Moses commanded for a testimony to them.

Mark 1

40 And a leper came to him beseeching him: and kneeling down said to him, If you will you can make me clean. 41 And Jesus having compassion on him, stretched forth his hand: and touching him, he said unto him, I will, be made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth. 44 And he said to him, See that you tell nobody: but go, show yourself to the high priest, and offer for your cleansing the things that Moses commanded, for a testimony to them. 45 But he being gone forth, began to publish, and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

Lapide This same miracle is related by S. Mark (i. 40), and by Luke (v. 12). From a comparison of these it would seem to follow that the miracle was not performed immediately upon our Lord's descent, at the very foot of the mountain, for Luke says that *it came to pass in one of the cities*. And both Mark and Luke speak of other miracles as previously performed. But S. Matthew's narrative appears to be the most chronological, according to which it may be said that this miracle was the first which Christ wrought after His descent. So S. Jerome, Jansen, and others. As to what S. Luke says, that, *it took place in one of the cities*, we must understand, *near the city*. (*Cornelius a Lapide Com. Mt.*)

McEvilly St. Luke (6) and St. Mark (1) describe this miraculous cure of a leper in almost the same words employed here by St. Matthew. Hence, commentators agree that the three Evangelists refer to the same occurrence; the order of time and place, circumstantially detailed here by St. Matthew, is the one commonly adopted. The two other Evangelists do not so minutely describe the order of events, as St. Matthew does. (*John McEvilly Com. Mt.*)

Weaved Together Luke 5:12 And when Jesus came to a certain village, there drew near to him a leper, and fell at his feet, and besought him, and said unto him, If you will, you are able to cleanse me. Mark 1:41 And Jesus had mercy upon him, and stretched forth his hand, and touched him, and said, I will cleanse you. Mark 1:42 And immediately his leprosy departed from him, and he was cleansed. Mark 1:43 And he sternly charged him, and sent him out, and said unto him, Mark 1:44 See that you tell not any man: but go and show yourself to the priests, and offer an offering for your cleansing as Moses commanded for their testimony. Mark 1:45a But he, when he went out, began to publish much, and spread abroad the news, so that Jesus could not enter into any of the cities openly, for the extent to which the report of him spread, but he remained without in a desert place. Luke 5:15 And much people came unto him from one place and another, to hear his word, and that they might be healed of their pains. Luke 5:16 And he used to withdraw from them into the desert, and pray.

LUKE

He Heals the Paralytic, Being Let Down Through the Tiles

Luke 5:17-26 Matt 9:1-8 Mark 2:1-12

Luke 5

17 And it came to pass one day, and he sat teaching. And there were Pharisees sitting, and doctors of law, that came out of every town of Galilee, and Judea, and Jerusalem: and the virtue of our Lord was to heal them. 18 And behold, men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before Jesus. 20 Whose faith when he saw, he said, Man, your sins are forgiven you. 21 And the scribes and Pharisees began to think, saying, Who is this that speaks blasphemies? Who can forgive sins, but only God? 22 And when Jesus knew their cogitations, answering he said to them, What do you think in your hearts? 23 Which is easier to say, Your sins are forgiven you: or to say, Arise, and walk? 24 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, I say to you, Arise, take up your bed, and go into your house. 25 And forthwith rising up before them, he took that wherein he lay: and he went into his house, magnifying God. 26 And all were astonished: and they magnified God. And they were replenished with fear, saying, That we have seen marvelous things today.

Matthew 9

1 AND entering into a boat, he passed over the water, and came into his own city. 2 And behold they brought to him one sick of the palsy lying in bed. And Jesus seeing their faith, said to the sick of the palsy, Have a good heart son, your sins are forgiven you. 3 And behold certain of the scribes said within themselves, He blasphemeth. 4 And Jesus seeing their thoughts, said: Why do you think you evil in your hearts? 5 Whether is easier, to say, your sins are forgiven you: or to say, Arise and walk? 6 But that you may know that the Son of man has power in earth to forgive sins, (then he said to the sick of the palsy), Arise, take up your bed, and go into your house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men.

Mark 2

1 AND again he entered into Capernaum after some days, and it was heard that he was in the house. 2 And many came together, so that there was no place, not even at the door, and he spoke to them the word. 3 And they came to him bringing one sick of the palsy, who was carried by four. 4 And when they could not offer him to him because of the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. 5 And when Jesus had seen their faith, he said, to the sick of the palsy, Son, your sins are forgiven you. 6 And there were certain of the scribes sitting there and thinking in their hearts, 7 Why does he speak so? He blasphemeth, who can forgive sins but only God? 8 Which by and by Jesus knowing in his spirit, that they so thought within themselves, said to them, Why do you think these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Your sins are forgiven you? Or to say, Arise, take up your couch, and walk? 10 But that you may know that the Son of man has power in earth to forgive sins, he said to the sick of the palsy, 11 I say to you, arise, take up your couch, and go into your house. 12 And forthwith he arose: and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying that we never saw the like.

Cornelius a Lapide Sedulius thinks Bethlehem is meant because he was born there. S. Jerome, with more probability, understands Nazareth, where He was brought up. The best opinion is that of S. Chrysostom, Theophylact, Maldonatus, and many others, who say, Capernaum is to be understood, in which Christ often dwelt. And (chap. iv. 13) S. Matthew says that, leaving Nazareth, Christ dwelt there. And S. Mark teaches that the healing of the paralytic, which is now to be related, took place at Capernaum. (Mark ii. 3.) As Christ ennobled Bethlehem by His birth, Nazareth by His education, Egypt by His flight, Jerusalem by His Passion, so he adorned Capernaum, by His dwelling, preaching, and working miracles there.

St. Augustine Hereupon Matthew proceeds with his recital, still preserving the order of time... Mark and Luke have also told the story of this paralytic. Now, as regards Matthew's stating that the Lord said, "Son, be of good cheer, thy sins are forgiven thee;" while Luke makes the address run, not as "son," but as "man,"—this only helps to bring out the Lord's meaning more explicitly. For these sins were [thus said to be] forgiven to the "man," inasmuch as the very fact that he was a man would make it impossible for him to say, "I have not sinned;" and at the same time, that mode of address served to indicate that He who forgave sins to man was Himself God. Mark, again, has given the same form of words as Matthew, but he has left out the terms, "Be of good cheer." It is also possible, indeed, that the whole saying ran thus: "Man, be of good cheer: son, thy sins are forgiven thee;" or thus: "Son, be of good cheer: man, thy sins are forgiven thee;" or the words may have been spoken in some Other congruous order.

Weaved Together Mark 2:1 And after some days Jesus entered into Capernaum again. Mark 2:2 And when they heard that he was in the house, many gathered, so that it could not hold them, even about the door; and he made known to them the word of God. Luke 5:17b And there were there some of the Pharisees and the teachers of the law, sitting, come from all the villages of Galilee, and Judæa, and Jerusalem; and the power of the Lord was present to heal them. Luke 5:18 And some men brought a bed with a man on it who was paralytic. And they sought to bring him in and lay him before him. Luke 5:19 And when they found no way to bring him in because of the multitude of people, they went up to the roof, and let him down with his bed from the roofing, into the midst before Jesus. Luke 5:20 And when Jesus saw their faith, he said unto the paralytic, My son, your sins are forgiven you. Luke 5:21 And the scribes and Pharisees began to think within their hearts, Why does this man blaspheme? Who is it that is able to forgive sins, but God alone? 18 Mark 2:8 And Jesus knew by the spirit that they were thinking this within themselves, and he 19 said unto them, Why do ye think this within your heart? Mark 2:9 Which is better, that it should be said to the paralytic, Your sins are forgiven you, or that it should be said to him, Arise, and take your bed, and walk? Mark 2:10 That ye may know that the Son of man is empowered on earth to forgive sins (and he said to the paralytic), Mark 2:11 I say unto you, Arise, take your bed, and go to your house. Mark 2:12a And he rose immediately, and took his bed, and went out in the presence of all. Luke 5:25b And he went to his house praising God. Matthew 9:8a And when those multitudes saw, they feared; Luke 5:26a and amazement took possession of them, and they praised God, who had given such power to men. Luke 5:26c And they said, We have seen marvelous things today, Mark 2:12c of which we have never before seen the like.

LUKE

The Call of Levi (Matthew)

Luke 5:27-32 Matt 9:9-13 Mark 2:13-17

Luke 5

27 And after these things he went forth, and saw a publican called Levi, sitting at the customhouse, and he said to him, Follow me. 28 And leaving all things, he rose and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of publicans, and of others that were sitting at the table with them. 30 And their Pharisees and scribes murmured, saying to his Disciples, Why do you eat and drink with publicans and sinners? 31 And Jesus answering, said to them, They that are whole, need not the Physician: but they that are ill at ease. 32 I came not to call the just, but sinners to penance.

Matthew 9

9 And when Jesus passed forth from there, he saw a man sitting in the custom house, named Matthew: and he said to him, Follow me. And he arose up, and followed him. 10 And it came to pass as he was sitting at the table in the house, behold many publicans and sinners came, and sat down with Jesus and his Disciples. 11 And the Pharisees seeing it, said to his Disciples: Why does your Most er eat with publicans and sinners? 12 But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease. 13 But go your ways and learn what it is, I desire mercy, and not sacrifice. For I have not come to call the just, but sinners.

Mark 2

13 And he went forth again to the sea: and all the multitude came to him and he taught them. 14 And when he passed by, he saw Levi of Alphaeus sitting at the custom place: and he said to him, Follow me, and rising up he followed him. 15 And it came to pass, as he sat at the table in his house, many publicans and sinners did sit down together with Jesus and his Disciples, for there were many who also followed him. 16 And the scribes and the Pharisees seeing that he did eat with publicans and sinners, said to his Disciples, Why does your Most er eat and drink with publicans and sinners? 17 Jesus hearing this said to them, The whole have not need of a physician, but they that are ill at ease, for I came not to call the just but sinners.

St. Augustine Matthew next continues his narrative in the following terms:—" And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow me. And he arose and followed Him."(Mt 9:9) Mark gives this story also, and keeps the same order, bringing it in after the notice of the healing of the man who was sick of the palsy. His version runs thus: "And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed Him."(Mark 2:13-14) There is no contradiction here; for Matthew is the same person with Levi. Luke also introduces this after the story of the healing of the same man who was sick of the palsy. He writes in these terms: "And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow me. And he left all, rose up, and followed Him."(Luke 5:27-28) Now, from this it will appear to be the most reasonable explanation to say that Matthew records these things here in the form of things previously passed over, and now brought to mind. For certainly we must believe that Matthew's calling took place before the delivery of the Sermon on the Mount. For Luke tells us that on this mountain on that occasion the election was made of all these twelve, whom Jesus also named apostles, out of the larger body of the disciples.(Luke 6:13) Matthew, accordingly, goes on to say: "And it came to pass, as He sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples;" and so on, down to where we read, "But they put new wine into new bottles, and both are preserved."(Mt 9:10-17) Here Matthew has not told us particularly in whose house it was that Jesus was sitting at meat along with the publicans and sinners. This might make it appear as if he had not appended this notice in its strict order here, but had introduced at this point, in the way of reminiscence, something which actually took place on a different occasion, were it not that Mark and Luke, who repeat the account in terms thoroughly similar, have made it plain that it was in the house of Levi—that is to say, Matthew—that Jesus sat at meat, and all these sayings were uttered which follow. For Mark states the same fact, keeping also the same order, in the following manner: "And it came to pass, as He sat at meat in his house, many publicans and sinners sat also together with Jesus."(Mark 2:15) Accordingly, when he says, "in his house," he certainly refers to the person of whom he was speaking directly before, and that was Levi. To the same effect, after the words, "He saith unto him, Follow me; and he left all, rose up, and followed Him,"(Luke 5:27-29) Luke has appended immediately this statement: "And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." And thus it is manifest in whose house it was that these things took place. Let us next look into the words which these three evangelists have all brought in as having been addressed to the Lord, and also into the replies which were made by Him. Matthew says: "And when the Pharisees saw it, they said unto His disciples, Why eateth your Most er with publicans and sinners?"(Mt 9:11) This reappears very nearly in the same words in Mark: "How is it that He eateth and drinketh with publicans and sinners?"(Mark 2:16) Only we find thus that Matthew has omitted one thing which Mark inserts—namely, the addition "and drinketh." But of what consequence can that be, since the sense is fully given, the idea suggested being that they were partaking of a repast in company? Luke, on the other hand, seems to have recorded this scene somewhat differently. For his version proceeds thus: "But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?"(Luke 5:30) But his intention in this certainly is not to indicate that their Most er was not referred to on that occasion, but to intimate that the objection was levelled against all of them together, both Himself and His disciples; the charge, however, which was to be taken to be meant both of Him and of them, being addressed directly not to Him, but to them. For the fact is that Luke himself, no less than the others, represents the Lord as making the reply, and saying, "I came not to call the righteous, but sinners to repentance."(Luke 5:32) And He would not have returned that answer to them, had not their words, "Why do ye eat and drink?" been directed very specially to Himself. For the same reason, Matthew and Mark have told us that the objection which was brought against Him was stated immediately to His disciples, because, when the allegation was addressed to the disciples, the charge was thereby laid all the more seriously against the Most er whom these disciples were imitating and following. One and the same sense, therefore, is conveyed; and it is expressed all the better in consequence of these variations employed in some of the terms, while the matter of fact itself is left intact. In like manner we may deal with the accounts of the Lord's reply. Matthew's runs thus: "They that be whole need not a physician, but they that are sick; but go ye and learn what this meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners." Mark and Luke have also preserved for us the same sense in almost the same words, with this exception, that they both fail to introduce that quotation from the prophet, "I will have mercy, and not sacrifice." Luke, again, after the words, "I came not to call the righteous, but sinners," has added the term, "unto repentance." This addition serves to bring out the sense more fully, so

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as to preclude any one from supposing that sinners are loved by Christ, purely for the very reason that they are sinners. For this similitude also of the sick indicates clearly what God means by the calling of sinners, —that it is like the physician with the sick,—and that its object verily is that men should be saved from their iniquity as from disease; which healing is effected by repentance.

The Question of Fasting

Luke 5:33-39 Matt 9:14-17 Mark 2:18-22

Luke 5

33 But they said to him, Why do the disciples of John fast often, and make prayers, and of the Pharisees in like manner: but yours do eat and drink? 34 To whom he said, Why, can you make the children of the bridegroom fast while the bridegroom is with them? 35 But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. 36 And he said a similitude also unto them, That no man puts a piece from a new garment into an old garment: otherwise both he breaks the new, and the piece from the new agrees not with the old. 37 And nobody puts new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. 38 But new wine is to be put into new bottles: and both are preserved together. 39 And no man drinking old, will new by and by, for he says, The old is better.

Matthew 9

14 Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but your Disciples do not fast? 15 And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And nobody puts a piece of raw cloth to an old garment. For he takes away the piecing thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runs out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

Mark 2

18 And the disciples of John and the Pharisees did use to fast: and they came, and said to him, Why do the disciples of John and of the Pharisees fast: but your Disciples do not fast? 19 And Jesus said to them, Why can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. 21 Nobody sows a piece of raw cloth to an old garment: otherwise he takes away the new piecing from the old, and there is made a greater rent. 22 And nobody puts new wine into old bottles: otherwise the wine bursts the bottles, and the wine will be shed, and the bottles will be lost, but new wine must be put into new bottles.

St. Augustine Matthew's words are these: "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft?" (Mt 9:14) The purport of Mark's version is similar: "And the disciples of John and the Pharisees used to fast. And they come and say unto Him, Why do the disciples of John and the Pharisees fast, but thy disciples fast not?" (Mark 2:18) The only semblance of a discrepancy that can be found here, is in the possibility of supposing that the mention of the Pharisees as having spoken along with the disciples of John is an addition of Mark's, while Matthew states only that the disciples of John expressed themselves to the above effect. But the words which were actually uttered by the parties, according to Mark's version, rather indicate that the speakers and the persons spoken of were not the same individuals. I mean, that the persons who came to Jesus were the guests who were then present, that they came because the disciples of John and the Pharisees were fasting, and that they uttered the above words with respect to these parties. In this way, the evangelist's phrase, "they come," would not refer to the persons regarding whom he had just thrown in the remark, "And the disciples of John and the Pharisees were fasting." But the case would be, that as those parties were fasting, some others here, who are moved by that fact, come to Him, and put this question to Him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" This is more clearly expressed by Luke. For, evidently with the same idea in his mind, after stating what answer the Lord returned in the words in which He spoke about the calling of sinners under the similitude of those who are sick, he proceeds thus: "And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?" (Luke 5:33) Here, then, we see that, as was the case with Mark, Lc has mentioned one party as speaking to this intent in relation to other parties. How comes it, therefore, that Matthew says, "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast?" The explanation may be, that those individuals were also present, and that all these various parties were eager to advance this charge, as they severally found opportunity. And the sentiments which sought expression on this occasion have been conveyed by the three evangelists under varied terms, but yet without any divergence from a true statement of the fact itself. Once more, we find that Matthew and Mark have given similar accounts of what was said about the children of the bridegroom not fasting as long as the bridegroom is with them, with this exception, that Mark has named them the children of the bridegrooms, while Matthew has designated them the children of the bridegroom. That, however, is a matter of no moment. For by the children of the bridegrooms we understand at once those connected with the bridegroom, and those connected with the bride. The sense, therefore, is obvious and identical, and neither different nor contradictory. Luke, again, does not say, "Can the children of the bridegroom fast?" but, "Can ye make the children of the bridegroom fast, while the bridegroom is with them?" By expressing it in this method, the evangelist has elegantly opened up the self-same sense in a way calculated to suggest something else. Forth us the idea is conveyed, that those very persons who were speaking would try to make the children of the bridegroom mourn and fast, inasmuch as they would seek to put the bridegroom to death. Moreover, Matthew's phrase, "mourn," is of the same import as that used by Mark and Luke, namely, "fast." For Matthew also says further on, "Then shall they fast," and not, "Then shall they mourn." But by the use of this phrase, he has indicated that the Lord spoke of that kind of fasting which pertains to the lowliness of tribulation. In the same way, too, the Lord may be understood to have pictured out a different kind of fasting, which stands related to the rapture of a mind dwelling in the heights of things spiritual, and for that reason estranged in a certain measure from the meats that are for the body, when He made use of those subsequent similitudes touching the new cloth and the new wine, by which He showed that this kind of fasting is an incongruity for sensual and carnal people, who

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are taken up with the cares of the body, and who consequently still remain in the old mind. These similitudes are also embodied in similar terms by the other two evangelists. And it should be sufficiently evident that there need be no real discrepancy, although one may introduce something, whether belonging to the subject-matter itself, or merely to the terms in which that subject is expressed, which another leaves out; provided only that there be neither any departure from a genuine identity in sense, nor any contradiction created between the different forms which may be adopted for expressing the same thing. (St. Augustine Harmony of the Gospels 2.27)

The Disciples Pluck Grain on the Sabbath

Luke 6:1-5 Matt 12:1-8 Mark 2:23-28

Luke 6

1 AND it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, and did eat, rubbing them with their hands. 2 And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbath? 3 And Jesus answering them, said, Neither this have you read which David did, when himself was hungered, and they that were with him. 4 How he entered into the house of God, and took the loaves of the proposition, and did eat, and gave to them that were with him, which is not lawful to eat but only for priests? 5 And he said to them, That the Son of man is Lord of the Sabbath also.

Matthew 12

1 AT that time Jesus went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. 2 And the Pharisees seeing them, said to him, Lo, your Disciples do that which is not lawful for them to do on the Sabbath days. 3 But he said to them, Have you not read what David did when he was hungry, and they that were with him: 4 how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for priests only? 5 Or have you not read in the Law, that on Sabbath the priests in the temple do break the Sabbath, and are without blame? 6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, I desire mercy, and not sacrifice: you would never have condemned the innocent. 8 For the Son of man is Lord of the Sabbath also.

Mark 2

23 And it came to pass again when he walked through the corn on the Sabbath, and his Disciples began to go forward and to pluck the ears. 24 And the Pharisees said to him, Behold why do they do on the Sabbath that which is not lawful? 25 And he said to them, Did you never read what David did, when he was in necessity, and himself was hungered, and they that were with him? 26 How he entered into the house of God under Abiathar the high priest, and did eat the loaves of proposition, which it was not lawful to eat but for the priests, and did give unto them which were with him? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of man is Lord of the Sabbath also.

St. Augustine Matthew continues his history in the following terms... At the same time, these latter do not employ the definition "at that time." That fact, consequently, may perhaps make it the more probable that Matthew has retained the order of actual occurrence here, and that the others have kept by the order of their own recollections; unless, indeed, this phrase "at that time" is to be taken in a broader sense, that is to say, as indicating the period at which these many and various incidents took place. (*St. Augustine Harmony of the Gospel 2.34*)

Weaved Together Matthew 12:1 And while Jesus was walking on the Sabbath day among the sown fields, his disciples hungered. And they were rubbing the ears with their hands, and eating. Matthew 12:2a But some of the Pharisees, when they saw them, Mark 2:24 said unto him, See, why do your disciples on the Sabbath day that which is not lawful? Mark 2:25 But Jesus said unto them, Have ye not read in olden time what David did, when he had need and hungered, he and those that were with him? Mark 2:26 how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also? Mark 2:27 And he said unto them, The Sabbath was created because of man, and man was not created because of the Sabbath. Matthew 12:5 Or have ye not read in the law, that the priests in the temple profane the Sabbath, and yet they are blameless? Matthew 12:6 I say unto you now, that here is what is greater than the temple. Matthew 12:7 If you had known this: I love mercy, not sacrifice, you would not have condemned those on whom is no blame. Matthew 12:8 The Lord of the Sabbath is the Son of man. Mark 3:21 And his relatives heard, and went out to take him, and said, He has gone out of his mind.

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The Man With a Withered Hand

Luke 6:6-11 Matt 12:9-14 Mark 3:1-6

Luke 6

6 And it came to pass on another Sabbath also, that he entered into the synagogue and taught. And there was a man, and his right hand was withered. 7 And the scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him. 8 But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the midst. And rising he stood. 9 And Jesus said to them, I ask you, if it be lawful on the Sabbath to do well or ill: to save a soul or to destroy? 10 And looking about upon them all, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored. 11 And they were replenished with madness: and they communed one with another what they might do to Jesus.

Matthew 12

9 And when he had passed from there, he came into their synagogue. 10 And behold there was a man which had a withered hand, and they asked him saying, Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11 But he said to them, What man shall there be of you that shall have one sheep: and if the same fall into a ditch on the Sabbath will he not take hold and lift it up? 12 How much better is a man more than a sheep? Therefore it is lawful on the Sabbaths to do a good deed. 13 Then he said to the man, Stretch forth your hand, and he stretched it forth, and it was restored to health even as the other. 14 And the Pharisees going forth made a consultation against him, how they might destroy him.

Mark 3

1 AND he entered again into the synagogue, and there was a man there that had a withered hand. 2 And they watched him whether he would cure on the Sabbath: that they might accuse him. 3 And he said to the man that had the withered hand, Rise up into the midst. 4 And he said to them, Is it lawful on the Sabbath to do well or ill? To save a soul or to destroy? But they held their peace. 5 And looking round about upon them with anger, being sorrowful for the blindness of their heart, he said to the man, Stretch forth your hand. And he stretched it forth: and his hand was restored unto him. 6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him.

St. Augustine Matthew continues his account thus: "And when He was departed thence, He went into their synagogue: and, behold, there was a man which had his hand withered;" and so on, down to the words, "And it was restored whole, like as the other." (Mt 12:9-13) The restoring of this man who had the withered hand is also not passed over in silence by Mark and Luke. (Mark 3:1-3 Luke 6:6-10) Now, the circumstance that this day is also designated a Sabbath might possibly lead us to suppose that both the plucking of the ears of corn and the healing of this man took place on the same day, were it not that Luke has made it plain that it was on a different Sabbath that the cure of the withered hand was wrought. Accordingly, when Matthew says, "And when He was departed thence, He came into their synagogue," the words do indeed import that the said coming did not take place until after He had departed from the previously mentioned locality; but, at the same time, they leave the question undecided as to the number of days which may have elapsed between His passing from the aforesaid corn-field and His coming into their synagogue; and they express nothing as to His going there in direct and immediate succession. And thus space is offered us for getting in the narrative of Luke, who tells us that it was on another Sabbath that this man's hand was restored. But it is possible that a difficulty may be felt in the circumstance that Matthew has told us how the people put this question to the Lord, "Is it lawful to heal on the Sabbath-day?" wishing thereby to find an occasion for accusing Him; and that in reply He set before them the parable of the sheep in these terms: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days;" (Mt 12:10-12) whereas Mark and Luke rather represent the people to have had this question put to them by the Lord, "Is it lawful to do good on the Sabbath-day, or to do evil? to save life, or to kill?" (Mark 3:4 Luke 6:9) We solve this difficulty, however, by the supposition that the people in the first instance asked the Lord, "Is it lawful to heal on the Sabbath-day?" that thereupon, knowing the thoughts of the men who were thus seeking an occasion for accusing Him, He set the man whom He had been on the point of healing in their midst, and addressed to them the interrogations which Mark and Luke mention to have been put; that, as they remained silent, He next put before them the parable of the sheep, and drew the conclusion that it was lawful to do good on the Sabbath-day; and that, finally, when He had looked round about on them with anger, as Mark tells us, being grieved for the hardness of their hearts, He said to the man, "Stretch forth thine hand." (St. Augustine Harmony of the Gospel 2.35)

Weaved Together Luke 6:6 And on the next Sabbath day he entered into the synagogue and was teaching. Luke 6:7 And there was there a man whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the Sabbath day, that they might find the means of accusing him. Luke 6:8 But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of the synagogue. Luke 6:9 And when he came and stood, Jesus said unto them, I ask you, which is lawful to be done on the Sabbath day, good or evil? Shall lives be saved or destroyed? Mark 3:4b But they were silent. Mark 3:5 Regarding them with anger, being grieved because of the hardness of their hearts. And he said unto the man, Stretch out your hand. And he stretched it out: and his hand became straight. Matthew 12:11 Then he said unto them, What man of you shall have one sheep, and if it fall into a well on the Sabbath day, will not take it and lift it out? Matthew 12:12 And how much is man better than a sheep! Wherefore it is lawful on the Sabbath to do good.

LUKE

The Choice of the Twelve

Luke 6:12-16 Mark 3:13-19

Luke 6

12 And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer to God. 13 And when day came, he called his Disciples: and he chose twelve of them, whom also he named Apostles. 14 Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James of Alphaeus, and Simon that is called a Zealot, 16 and Jude of James, and Judas Iscariot which was the traitor.

Mark 3

13 And ascending into a mountain, he called unto him whom he would himself: and they came to him. 14 And he made that twelve should be with him, and that he might send them to preach. 15 And he gave them power to cure infirmities, and to cast out devils. 16 And he gave to Simon the name Peter. 17 And James of Zebedee, and John the brother of James: and he called their names, *Boanerges*, which is, the sons of thunder. 18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James of Alphaeus, and Thaddeus, and Simon Cananeus, 19 and Judas Iscariot, who also betrayed him.

McEvilly Mark and Luke inform us, that our Lord had chosen His twelve Apostles before He delivered the Sermon on the Mount, in order that they might be constantly in His society, as witnesses of His doctrine and miracles, to be sent in due time to preach, vested with miraculous powers and authority required for the efficacious discharge of their exalted functions. St. Matthew, in recording the Sermon on the Mount (chapter 5 etc.), omits all allusion to the election of the twelve Apostles from among His disciples, or, the circumstances of the time and place in which this first occurred, as is circumstantially narrated by St. Luke, (6:13, etc.)

The Occasion of the Sermon

Luke 6:17-19 Matt 4:24-5:2 Mark 3:7-12

Luke 6

17 And descending with them he stood in a plain place, and the multitude of his disciples, and a very great company of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, 18 which came to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits were cured. 19 And all the multitude sought to touch him, because virtue went forth from him, and healed all.

Matthew 4-5

24 And the fame of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy and he cured them: 25 and much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan. 1 AND seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him, 2 and opening his mouth he taught them, saying,

Mark 3

7 But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Judea followed him, 8 and from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spoke to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11 And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, 12 You are the Son of God. And he vehemently charged them that they should not disclose him.

St. Thomas Aquinas But here there is a question: for this sermon relates many of the same things found in Luke 6. But discrepancies seem to exist here and there, as is evident in the text. And so Augustine gives two solutions. One is that this sermon is a different sermon from the other one: for, firstly, He went up into the mountain, and He gave this sermon to His disciples: and afterwards, coming down, He found the crowd gathered, to which He preached the same thing, and He recapitulated many things: and of this it is related in Lk 6. Or it can be explained otherwise, that there was one mountain, and it had a level spot on its side: a higher peak was rising above that level spot. Hence, the Lord went up into the mountain, meaning that he went up into a level spot of that mountain. And, firstly, He went up higher, and called together the disciples, and there He chose the twelve Apostles, just as it is related in Luke: and afterwards, coming down, He found the crowd gathered together, and when His disciples came He sat down, and gave this sermon to the crowds and disciples. And this seems to be more true: because Matthew relates in the end of the sermon (chap. 7, 28) that "the people were in admiration at his doctrine." (*Aquinas, St. Thomas Commentary on the Gospel of St. Matthew (p. 141). Dolorosa Press*)

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Lapide Observe, Matthew wished to commence with the preaching of Christ, and to deliver the sum of it at the beginning of his Gospel, which he did by giving an account of this discourse, although it was actually preached some considerable time after. For many events preceded it, which he relates subsequently. The sequence of the history was as follows:—After Christ had restored the hand of a certain man which was withered, on the Sabbath day (Matt. xii. 15), He fled from the anger of the Scribes, and betook Himself to the Sea of Galilee. Here a vast multitude of people flocked to Him, and after He had healed many who were sick, He went up into a mountain, where He remained the whole night in prayer. In the morning He appointed the twelve Apostles (Luke vi. 12). When He had done this He came down from the top of the mountain to a lower level, and there He delivered the sermon which follows, partly to His disciples and partly to the whole multitude. That the people were present at it is plain from chap. vii. 28. Moreover, that this is the same sermon of which S. Luke gives an account in his sixth chapter is clear, because the general thread of each is the same, and because they have the same commencement and the same conclusion. For although Matthew has eight Beatitudes and Luke only four, yet in the eight of the former are comprised the four of the latter; and in S. Luke's four S. Matthew's eight are contained. Moreover, Matthew puts off the vocation of the Apostles, which preceded the sermon, to the tenth chapter; for not as yet has he related his own calling by Christ, which he gives in chap. ix. But it is certain that Matthew as well as the other Apostles was present at the sermon. This sermon was delivered about the middle of May, and the choosing of the Apostles had taken place on the morning of the same day, in Christ's thirty-second year, and the second year of His ministry.

Weaved Together Mark 3:7 And he went towards the sea: and there followed him much people from Galilee that he might pray, Mark 3:8 and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; and great multitudes came unto him, which had heard what he did. Mark 3:9 And he spoke to his disciples to bring him the boat because of the multitudes, that they might not throng him. Mark 3:10 And he healed many, so that they were almost falling on him on account of their seeking to get near him. And those that had plagues and unclean spirits, Mark 3:11 as soon as they beheld him, would fall, and cry out, and say, You are the Son of God. Mark 3:12 And he rebuked them much, that they should not make him known. Luke 6:18 And those that were under the constraint of unclean spirits were healed. Luke 6:19 And all of the crowd were seeking to come near him; because power went out from him, and he healed them all. Matthew 5:1a And when Jesus saw the multitudes, he went up to the mountain. Luke 6:13b And he called his disciples, and chose from them twelve; and they are those whom he named apostles: Luke 6:14 Simon, whom he named Cephas, and Andrew his brother, and James and John, and Philip and Bartholomew, Luke 6:15 and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, Luke 6:16 and Judas the son of James, and Judas the Iscariot, being he that had betrayed him. Luke 6:17a And Jesus went down with them and stood in the plain, and the company of his disciples, and the great multitude of people. Mark 3:14 And these twelve he chose to be with him, and that he might send them to preach, and to have power to heal the sick and to cast out devils.

The Beatitudes

Luke 6:20-23 Matt 5:3-12

Luke 6

20 And he lifting up his eyes upon his Disciples, said, Blessed are you poor: for yours is the kingdom of God. 21 Blessed are you that now are hungered: because you shall be filled. Blessed are you that now weep: because you shall laugh. 22 Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the Son of man's sake. 23 Be glad in that day and rejoice: for behold, your reward is much in heaven, for according to these things did their fathers to the prophets.

Matthew 5

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are the meek: for they shall possess the land. 5 Blessed are they that mourn: for they shall be comforted. 6 Blessed are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they that suffer persecution for justice: for theirs is the kingdom of heaven. 11 Blessed are you when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake: 12 be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets, that were before you.

Ambrose St. Matthew mentions eight beatitudes, St. Luke only four; but St. Luke only gives an abridgment in this place of the discourse, which St. Matthew gives more at length.

Lapide For although Matthew has eight Beatitudes and Luke only four, yet in the eight of the former are comprised the four of the latter; and in S. Luke's four S. Matthew's eight are contained.

Weaved Together Matthew 5:3 Blessed are the poor in spirit: for the kingdom of heaven is theirs. 28 Matthew 5:4 Blessed are the sorrowful: for they shall be comforted. 29 Matthew 5:5 Blessed are the humble: for they shall inherit the earth. Matthew 5:6 Blessed are they that hunger and thirst after righteousness: for they shall be satisfied. Matthew 5:7 Blessed are the merciful: for on them shall be mercy. Matthew 5:8 Blessed are the pure in their hearts: for they shall see God. Matthew 5:9 Blessed are the peacemakers: for they shall be called the sons of God. Matthew 5:10 Blessed are they that were persecuted for righteousness' sake: for the kingdom of heaven is theirs. Luke 6:22a Blessed are you when men shall hate you, and separate you from them, and persecute you, and reproach you, Matthew 5:11b and shall speak against you with all evil talk, for my sake, falsely. Matthew 5:12 Then rejoice and be glad, for your reward is great in heaven: for so persecuted they the prophets before you.

LUKE

The Woes

Luke 6:24-26

24 But woe to you that are rich, because you have your consolation. 25 Woe to you that are filled: because you shall be hungry. Woe to you that now do laugh: because you shall mourn and weep. 26 Woe, when all men shall bless you; for according to these things did their fathers to the false prophets.

The Love of Enemies

Luke 6:27-36 Matt 5:43-48

Luke 6

27 But to you I say that do hear, love your enemies, do good to them that hate you. 28 Bless them that curse you, and pray for them that calumniate you. 29 And he that strikes you on the cheek, offer also the other. And from him that takes away from you your robe, prohibit not your coat also. 30 And to everyone that asks you, give: and of him that takes away the things that are yours, ask not again. 31 And according as you desire that men do to you, do you also to them in like manner. 32 And if you love them that love you, what thanks is to you? For sinners also love those that love them. 33 And if you do good to them that do you good, what thanks is to you? For sinners also do this. 34 And if you lend to them of whom you hope to receive, what thanks is to you? For sinners also lend unto sinners, for to receive as much. 35 But love your enemies: do good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sons of the Highest, because himself is beneficial upon the unkind and the evil. 36 Be therefore merciful as also your Father is merciful.

Matthew 5

43 You have heard that it was said, You shall love your neighbor, and hate your enemy. 44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: 45 that you may be the children of your Father which is in heaven, who makes his sun to rise upon good and bad, and rains upon just and unjust. 46 For if you love them that love you, what reward shall you have? Do not also the publicans this? 47 And if you salute your brethren only, what do you more? Do not also the heathen do this? 48 Be perfect therefore, as also your heavenly Father is perfect.

Weaved Together Matthew 5:43 You have heard that it was said, Love your neighbor and hate your enemy: Matthew 5:44 but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you; Matthew 5:45 that you may be sons of your heavenly Father, who makes his sun to rise on the good and the evil, and sends down his rain on the righteous and the unrighteous. Matthew 5:46 If you love them that love you, what reward shall you have? Luke 6:32b for the publicans and sinners also love those that love them. Luke 6:33 And if you do a kindness to those who treat you well, where is your superiority? For sinners also do likewise. Luke 6:34 And if you lend to him of whom you hope for a reward, where is your superiority? For the sinners also lend to sinners, seeking recompense from them. Luke 6:35 But love your enemies, and do good to them, and lend, and cut not off the hope of any man; that your reward may be great, and you may be the children of the Highest: for he is lenient towards the wicked and the ungrateful. Luke 6:36 Be merciful, even as your Father also is merciful. Matthew 5:47 And if you inquire for the good of your brethren only, what more have ye done than others? is not this the conduct of the publicans also? Matthew 5:48 Be now perfect, even as your Father which is in heaven is perfect.

LUKE

On Judging

Luke 6:37-42 Matt 7:1-5 Mark 4:24-25

Luke 6

37 Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven. 38 Give, and there shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do measure, it shall be measured to you again. 39 And he said to them a similitude also: Can the blind lead the blind? Do not both fall into the ditch? 40 The disciple is not above his master: but everyone shall be perfect, if he be as his master. 41 And why see the mote in your brother's eye: but the beam that is in your own eye you consider not? 42 Or how can you say to your brother, Brother, let me cast out the mote out of your eye: yourself not seeing the beam in your own eye? Hypocrite, cast first the beam out of your own eye, and then shall you see clearly to take forth the mote out of your brother's eye.

Matthew 7

1 JUDGE not, that you be not judged. 2 For in what judgment you judge, you shall be judged: and in what measure you measured, it shall be measured to you again. 3 And why see the mote that is in your brother's eye: and the beam that is in your own eye you see not? 4 Or how you say to your brother, Let me cast out the mote of your eye: and behold a beam is in your own eye? 5 Hypocrite, cast out first the beam out of your own eye, and then shall you see to cast out the mote out of your brother's eye.

Mark 4

24 And he said unto them, See what you hear. In what measure you measure, it shall be measured to you again, and more shall be given to you. 25 For he that has, to him shall be given: and he that has not, that also which he has shall be taken away from him.

Maldonatus It has been said that we should not look critically for a connection in the sayings of the Evangelists, for they did not care to record events in the order in which they occurred or were spoken of by Christ. This must be especially observed in regard to those assemblies in which they do not relate all the sayings of Christ, nor the order in which He spoke them, but are content to give the heads of His teaching. If we may offer a conjecture from the resemblance of the argument, it is probable that the contents of this chapter were not delivered in a general assembly of the people, but in the private address to the Apostles mentioned by S. Matthew (v.), and they are to be taken with verse 48 of that chapter. In this way verse agrees with verse, and word with word; and, moreover, S. Luke (vi. 36, 37) so connects them... And with what measure you mete. S. Luke (vi. 38) seems to say that we shall have meted to us, not the same measure as we have given to others, but a greater. Each statement is true.

Weaved Together Matthew 7:1 Judge not, that you be not judged: Luke 6:37b condemn not, that you be not condemned: Luke 6:38 forgive, and it shall be forgiven you: release, and you shall be released: give, that you may be given unto; with good measure, abundant, full, they shall thrust into your bosoms. Mark 4:24b With what measure ye measure it shall be measured to you. See to it what ye hear: with what measure ye measure it shall be measured to you; and you shall be given more. Mark 4:25 I say unto those that hear, He that has shall be given unto; and he that has not, that which he regards as his shall be taken from him. Luke 6:39 And he spoke unto them a parable, Can a blind man haply guide a blind man? shall they not both fall into a hollow? Luke 6:40 A disciple is not better than his master; every perfect man shall be as his master. Luke 6:41 Why do you look at the mote which is in the eye of your brother, but considerest not the column that is in your own eye? Luke 6:42 Or how can you say to your brother, Brother, I will take out the mote from your eye; and the column which is in your eye you see not? You hypocrite, take out first the column from your eye; and then shall you see to take out the mote from the eye of your brother.

LUKE

Actions Reveal the Heart

Luke 6:43-45 Matt 7:15-20

Luke 6

43 For there is no good tree that yields evil fruits: nor evil tree that yields good fruit. 44 For every tree is known by his fruit. For neither do they gather figs of thorns: neither of a bush do they gather the grape. 45 The good man of the good treasure of his heart brings forth good and the evil man of the ill treasure brings forth evil; for of the abundance of the heart the mouth speaks.

Matthew 7

15 Take great heed of false prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. 16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree yields good fruits, and the evil tree yields evil fruits. 18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits. 19 Every tree that yields not good fruit, shall be cut down, and shall be cast into fire. 20 Therefore by their fruits you shall know them.

McEvilly Matthew 7:16 says, Do men gather figs of thorns, etc., In Luke (6: 44) it is, "figs from thorns, and grapes from a bramble lush." The meaning is the same. Matthew 7:17. A further illustration. These words are read in St. Luke (vi. 42) immediately after the words, "Thou hypocrite, first cast the beam out of thine own eye," etc., as in verse 5 of this. The intermediate words, written by St. Matthew here, were probably used by our Redeemer, as St. Luke is more brief in his narrative; and the causal particle "for" used by St. Luke, "for there is no good tree" etc. (verse 43), shows that he connects this parable of the good and bad tree with hypocrites, and St. Matthew here does the same. For, there are no greater hypocrites than the "false prophets," in connection with whom St. Matthew here introduces the illustration.

Weaved Together Matthew 7:15 Beware of false prophets, which come to you in sheep's clothing, while within they are ravening wolves. Matthew 7:16a But by their fruits you shall know them. Luke 6:44 For every tree is known by its fruit. For figs are not gathered of thorns, neither are grapes plucked of briers. Matthew 7:17 Even so every good tree brings forth good fruit, but the evil tree brings forth evil fruit. Matthew 7:18 The good tree cannot bring forth evil fruit, neither can the evil tree bring forth good fruit. Luke 6:45 The good man from the good treasures that are in his heart brings forth good things; and the evil man from the evil treasures that are in his heart brings forth evil things: and from the overflowings of the heart the lips speak. Matthew 7:19 Every tree that bears not good fruit is cut down and cast into the fire. Matthew 7:20 Therefore by their fruits you shall know them.

Not Every One who "Says Lord, Lord" shall Enter into the Kingdom

Luke 6:46 Matt 7:21-23

Luke 6

46 And why do you call me, Lord, Lord: and do not the things which I say?

Matthew 7

21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of my Father which is in heaven, he shall enter into the kingdom of heaven. 22 Many shall say to me in that day, Lord, Lord, have not we prophesied in your name, and in your name cast out devils, and in your name wrought many miracles? 23 And then I will confess unto them, that I never knew you; depart from me you that work iniquity.

McEvilly The words are used in the second person by St. Luke 6:48, "why do you call," etc. It may be that our Lord used these words on two different occasions, and in the way recorded by both Evangelists. St. Matthew records what He said of the false prophets in particular; St. Luke, of His hearers in general.

LUKE

The House Built upon the Rock

Luke 6:47-49 Matt 7:24-27

Luke 6

47 Every one that comes to me, and hears my words, and does them: I will show you to whom he is like. 48 He is like to a man building a house that dug deep, and laid the foundation upon a rock. And when an flood rose, the river beat against that house, and it could not move it: for it was founded upon a rock. 49 But he that hears, and does not: is like to a man building his house upon the earth without a foundation: against which the river did beat: and incontinent it fell, and the ruin of that house was great.

Matthew 7

24 Everyone therefore that hears these my words of mine, and does them: shall be likened to a wise man that built his house upon a rock, 25 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. 26 And everyone that hears these words of mine, and does them not, shall be like a foolish man that built his house upon the sand, 27 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great.

St. Augustine Now this long discourse of our Lord, Luke begins in the same way as Matthew; for each says, Blessed are the poor. Then many things which follow in the narration of each are like, and finally the conclusion of the discourse is found to be altogether the same, I mean with respect to the men who build upon the rock and the sand. It might then easily be supposed that Luke has inserted the same discourse of our Lord, and yet has left out some sentences which Matthew has kept, and likewise put in others which Matthew has not; were it not that Matthew says the discourse was spoken by our Lord on the mountain, but Luke on the plain by our Lord standing. It is not however thought likely from this that these two discourses are separated by a long course of time, because both before and after both have related some things like or the same. It may however have happened that our Lord was at first on a higher part of the mountain with His disciples alone, and that then he descended with them from the mount, that is, from the summit of the mountain to the flat place, that is, to some level ground, which was on the side of the mountain, and was able to hold large multitudes, and that there He stood until the crowds were gathered together to Him, and afterwards when He sat down His disciples came nearer, and to them, and the rest of the multitude who were present, He held the same discourse.

Weaved Together Luke 6:47 Every man that comes unto me, and hears my sayings, and does them, I will show you to what he is like: Luke 6:48 he is like the wise man which built a house, and dug and went deep, and laid the foundations on a rock: Matthew 7:25 and the rain came down, and the rivers overflowed, and the winds blew, and shook that house, and it fell not: for its foundation was laid on rocks. Matthew 7:26 And every one that hears these my words, and does them not, is like the foolish man which built his house on sand, without foundation: Matthew 7:27 and the rain descended, and the rivers overflowed, and the winds blew, and smote upon that house, and it fell: and the fall of it was great.

The Centurion of Capernaum

Luke 7:1-10 Matt 8:5-13

Luke 7

1 AND when he had fully said all his words into the ears of the people, he entered into Capernaum. 2 And the servant of a certain centurion on being sick, was ready to die: who was dear unto him. 3 And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. 4 But they coming to Jesus, besought him earnestly, saying to him, That he is worthy that you should do this for him. 5 For he loves our nation: and he has built a synagogue for us. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent his friends unto him, saying, Lord, trouble not yourself, for I am not worthy that you should enter under my roof. 7 For the which cause neither did I think myself worthy to come to you: but say the word, and my servant shall be made whole. 8 For I also am a man subject to authority, having under me soldiers: and I say to this, Go, and he goes: and to another, Come and he comes: and to my servant, Do this, and he does it. 9 Which Jesus hearing, marveled: and turning to the multitudes that followed him he said, Amen, I say to you, neither in Israel have I found so great faith. 10 And they that were sent, being returned home, and found the servant that had been sick, was whole.

Matthew 8

5 And when he entered into Capernaum, there came to him a centurion, beseeching him, 6 and saying, Lord my boy lies at home sick of the palsy, and is sore tormented. 7 And Jesus said to him, I will come, and cure him. 8 And the centurion making answer, said, Lord I am not worthy that you should enter under my roof: but only say the word, and my boy shall be healed. 9 For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goes: and to another, come, and he comes: and to my servant, do this, and he does it. 10 And Jesus hearing this, marveled: and said to them that followed him, Amen I say to you, I have not found so great faith in Israel. 11 And I say to you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: 12 but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said to the centurion, Go: and as you have believed, be it done to you. And the boy was healed in the same hour.

Lapide There is an antilogy here; for Luke 7:1 relates the same miracle differently. He does not say that the centurion himself came to Christ but sent to Him, first Jews, then his friends, to ask the favor of Him that He would heal His servant. Wherefore in St. Luke we must supply from S. Matthew, that after his friends, the centurion himself, last of all, came to Christ, either for the sake of doing Him honor, or because of the urgency of the disease, and the imminent peril of death. This is the opinion of S. Chrysostom (Hom. 26), Theophylact, and Euthymius. Or you may suppose that the centurion is here said to have come to Christ, and besought and answered Him, not personally, but by his friends. This is the opinion of St. Augustine and Bede.

Aquinas Some think, as Chrysostom reports, that this official in the Gospel of John 4:46-54 is the same as the centurion mentioned by Matthew (8:5). This is not so, for they differ in four ways. First, because the illness was not the same in each. The centurion was concerned with a paralytic, "My servant is lying paralyzed at home" (Mt 8:6); while this official's son is suffering from a fever, yesterday at the seventh hour the fever left him. Secondly, those who are sick are not the same. In the first case, it was a servant, "my servant"; but now we have a son, as it says, whose son. Thirdly, what is requested is different. For when Christ wanted to go to the home of the centurion, the centurion discouraged him, and said: "Lord, I am not worthy to have you come under my roof; but only say the word and my servant will be healed" (Mt 8:8). But this official asked Christ to come to his house, Lord, come down before my child dies. Fourthly, the places are different. For the first healing took place at Capernaum, while this one is at Cana in Galilee. So this official is not the same as the centurion, but was from the household of Herod the Tetrarch, or some kind of a herald, or an official of the Emperor. (*St. Thomas Aquinas Commentary on John*)

Weaved Together Matthew 8:5 And when Jesus entered Capernaum, the servant of one of the chiefs was in an evil case, and he was precious to him, and he was at the point of death. Luke 7:3 And he heard of Jesus, and came to him with the elders of the Jews; and he besought him, and said, My Lord, my boy is laid in the house paralyzed, and he is suffering grievous torment. Luke 7:4b And the elders urgently requested of him, and said, He is worthy that this should be done unto him: Luke 7:5 for he loves our people, and he also built the synagogue, for us. Matthew 8:7 Jesus said unto him, I will come and heal him. Matthew 8:8 That chief answered and said, My Lord, I am not worthy that my roof should shade you; but it suffices that you speak a word, and my lad shall be healed. Luke 7:8 And I also am a man in obedience to authority, having under my hand soldiers: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant that he do this, and he does it. Luke 7:9a And when Jesus heard that, he marveled at him, and turned and said unto the multitude that were coming with him, Matthew 8:10b Verily I say unto you, I have not found in Israel the like of this faith. Matthew 8:11 I say unto you, that many shall come from the east and the west, and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven: Matthew 8:12 but the children of the kingdom shall be cast forth into the outer darkness: and there shall be weeping and gnashing of teeth. Matthew 8:13 And Jesus said to that chief, Go your way; as you have believed, so shall it be unto you. Luke 7:10 And his lad was healed in that hour. And that chief returned to the house and found that sick servant healed.

LUKE

The Widow's Son

Luke 7:11-17

11 And it came to pass, afterward he went into a city that is called Nain: and there went with him his Disciples and a very great multitude. 12 And when he came near to the gate of the city, behold a dead man was carried forth, the only son of his mother: and she was a widow: and a great multitude of the city with her. 13 Whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not. 14 And he came near and touched the coffin. And they that carried it, stood still: and he said, Young man, I say to you, Arise. 15 And he that was dead, sat up, and began to speak. And he gave him to his mother. 16 And fear took them all: and they magnified God, saying, That a great Prophet is risen among us: and, That God has visited his people. 17 And this saying went forth into all Judea of him, and into all the country about.

McEvilly Maldonatus holds that the following miracle, which St. Luke alone records — we have no mention of it by the other Evangelists— did not occur immediately after the cure of the Centurion's servant, recorded in the preceding verses. He thinks, that the occurrences mentioned in chaps. viii., ix., x. of St. Matthew, took place between the two miracles narrated here. For, he remarks, all the Evangelist says is, that this miracle of the resurrection of the young man of Naim occurred "afterwards," and St. Matthew (chap. xi.) says, that after directing and instructing His disciples, our Lord proceeded to preach and teach in their cities; in Naim, where this miracle occurred, among the rest. It is, however, commonly held that the word, "afterwards," in Latin, "deinceps," means the following day, as the Syriac version has it.

John the Baptist's Question and Jesus' Answer

Luke 7:18-23 Matt 11:2-6

Luke 7

18 And John's disciples showed him of all these things. 19 And John called two of his disciples, and sent them to Jesus, saying, Are you he that is to come: or are we to expect another? 20 And when the men came unto him, they said, John the Baptist has sent us to you, saying, Are you he that is to come: or are we to expect another? 21 And the selfsame hour, he cured many maladies, and hurts, and evil spirits; and to many blind he gave sight. 22 And answering, he said to them, Go and report to John what you have heard and seen: That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, 23 the poor are evangelized: and blessed is he whosoever shall not be scandalized in me.

Matthew 11

2 And when John had heard in prison the works of Christ: sending two of his disciples, he said to him, 3 Are you he that is to come, or are we to look for another? 4 And Jesus making answer said to them, Go and report to John what you have heard and seen. 5 The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached: 6 and blessed is he that shall not be scandalized in me.

McEvilly Matt. 11, "John had heard" from his disciples (Luke vii. 18). From this, it would appear, that the embassy from John to Christ, is not recorded here in its proper place by St. Matthew, since it occurred before the mission of the twelve Apostles, as we learn from St. Luke, who narrates this embassy (c. vii.), and the mission of the Apostles, (c. x.)

Christ's Witness concerning John

Luke 7:24-35 Matt 11:7-19

Luke 7

24 And when John's messengers were departed, he began to say of John to the multitudes, What did you go out into the desert to see? A reed moved with the wind? 25 But what did you go forth to see? A man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the house of kings. 26 But what did you go out for to see? A prophet? Certainly I say to you, and more than a prophet. 27 This is he of whom it is written, *Behold I send mine angel before your face, which shall prepare your way before you.* 28 For I say to you, A greater prophet among the children of women than John the Baptist, there is no man, but he that is the lesser in the kingdom of God, is greater than he. 29 And all the people hearing and the publicans justified God, being baptized with John's baptism. 30 But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized of him. 31 And our Lord said, Whereunto then shall I liken the men of this generation, and whereunto are they like? 32 They are like to children sitting in the market-place, and speaking one to another, and saying, We have piped to you, and you have not danced: we have lamented, and you have not wept. 33 For John the Baptist came neither eating bread nor drinking wine: and you say, He has a devil. 34 The Son of man came eating and drinking: and you say, Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. 35 And wisdom is justified of all her children.

Matthew 11

7 And when they went their way, Jesus began to say to the multitudes about John, What did you go out into the desert to see? A reed shaken with the wind? 8 But what did you go out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in kings houses. 9 But what did you go out to see? A prophet? Yes I tell you and more than a prophet. 10 For this is he of whom it is written, *Behold I send my angel before your face, which shall prepare your way before you.* 11 Amen I say to you, there has not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven, is greater than he. 12 And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent bear it away. 13 For all the Prophets and the Law prophesied unto John: 14 and if you will receive it, he is Elijah that is to come. 15 He that has ears to hear, let him hear. 16 And whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: which crying to their companions, 17 say, We have piped to you, and you have not danced: we have lamented, and you have not mourned. 18 For John came neither eating nor drinking: and they say, He has a devil. 19 The Son of man came eating and drinking, and they say, Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified of her children.

Weaved Together Luke 7:24 And when John's disciples departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the winds? Luke 7:25 And if not, then what went ye out to see? A man clothed in soft raiment? Behold, they that are in magnificent garments and in voluptuousness are in the abode of kings. Luke 7:26 And if not, then what went ye out to see? A prophet? Yea, I say unto 47 you, and more than a prophet. Luke 7:27 This is he of whom it is written, I am sending my messenger before your face To prepare the way before you. Matthew 11:11 Verily I say unto you, There has not arisen among those whom women have borne a greater than John the Baptist; but he that is little now in the kingdom of heaven is greater than he. Luke 7:29 And all the people which heard, and the publicans, justified God, for they had been baptized with the baptism of John. Luke 7:30 But the Pharisees and the scribes wronged the purpose of God in themselves, in that they were not baptized of him. Matthew 11:12a And from the days of John the Baptist until now the kingdom of heaven is snatched away by violence. Luke 16:16 The law and the prophets were until John; and after that, the kingdom of God is preached, and all press to enter it: Matthew 11:12b and they that exert themselves snatch it away. Matthew 11:13 All the prophets and the law until John prophesied. Matthew 11:14 And if you will, then receive it, that he is Elijah, which is to come. Matthew 11:15 Whosoever has ears that hear let him hear. Luke 16:17 Easier is the perishing of heaven and earth, than the passing away of one point of the law. Luke 7:31b To whom then shall I liken the people of this generation, and to whom are they like? Luke 7:32 They are like the children sitting in the market, which call to their companions, and say, We sang to you, and you danced not; we wailed to you, and you wept not. Luke 7:33 John the Baptist came neither eating bread nor drinking wine; and you said, He has demons: Luke 7:34 and the Son of man came eating and drinking; and you said, Behold, a gluttonous man, and a drinker of wine, and an associate of publicans and sinners! Luke 7:35 And wisdom was justified of all her children. And when he said that, they came to the house. And there gathered unto him again multitudes, so that they found not bread to eat.

LUKE

The Anointing of the Lord's Feet

Luke 7:36-50

36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to eat. 37 And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment. 38 And standing behind beside his feet, she began to water his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 And the Pharisee that had bid him, seeing it spoke within himself, saying, This man if he were a prophet, would know certainly who and what manner of woman she is which touches him, that she is a sinner. 40 And Jesus answering said to him, Simon, I have some what to say unto you, but he said, Most er, say. 41 A certain creditor had two debtors: one did owe five hundred pence, and the other fifty. 42 They having not wherewith to pay, he forgave both. Whether therefore does love him more? 43 Simon answering, said, I suppose that he to whom he forgave more. But he said to him, You have judged rightly. 44 And turning to the woman, he said unto Simon, Do you see this woman? I entered into your house, water to my feet you did not give: but she with tears has watered my feet, and with her hair has wiped them. 45 Kiss you gave me not: but she since I came in, has not ceased to kiss my feet. 46 With oil you did not anoint my head: but she with ointment has anointed my feet. 47 For the which I say to you, Many sins are forgiven her, because she has loved much. But to whom less is forgiven, he loves less. 48 And he said to her, Your sins are forgiven you. 49 And they that sat together at the table began to say within themselves, Who is this that also forgives sins? 50 And he said to the woman, Your faith has made you safe, go in peace.

McEvilly Although the anointing of our Lord, mentioned here, as occurring two years before our Lord's Passion, must be different from that recorded, as occurring immediately on the eve of His Passion, by Matthew xxvi. 5; Mark xiv. 3, etc. ; John xii. 3, etc., all of whom refer to the latter anointing, and say nothing of that recorded here by St. Luke, who, in turn, omits all mention of the anointing recorded by them ; still, it is held by many, that the Simon mentioned here, is the same as " Simon the leper." This they infer from the identity of name, and also from the familiar intimacy and friendship which existed between Simon and " the woman," who discharged this great office of piety in regard to our Lord, at his house ; otherwise, she would hardly have obtruded herself on the occasion of supper, in the presence of the assembled guests. St. Augustine holds, they are different, as this anointing occurred at Galilee, probably, in Naim; the other, at Bethany, where our Lord stopped before His Passion. It is all but certain, that the woman who anointed our Blessed Lord on both occasions, was the same, viz., Mary Magdalene, the sister of Martha and Lazarus. (See Matthew xxvi. 7, etc.) The approbation by the Church of this opinion, while ascribing the occurrence here recorded to Mary Magdalene, in the office of her festival, (July 22,) together with the words of our Lord, that wherever the Gospel would be preached, this woman's act would render her celebrated, which is verified in regard to Magdalene, furnish a most powerful argument in favor of this opinion. (Jans. Gandav. c. xlviii.)

The Ministering Women

Luke 8:1-3

1 AND it came to pass afterward, and he made his journey by cities and towns preaching and evangelizing the kingdom of God: and the Twelve with him, 2 and some women that had been cured of wicked spirits and infirmities, Mary which is called Magdalene, out of whom seven devils were gone forth. 3 And Joanna the wife of Chuza, Herod's procurator, and Susanna, and many others that did minister unto him of their substance.

McEvilly Among these pious women, the first-mentioned is, "Mary who is called Magdalene." It is generally supposed, that she was Mary, the sister of Martha and Lazarus, the same spoken of (chap. vii. 37) as "a sinful woman of the city," who, "anointed our Lord's feet with ointment" (John xi. 2). (See Matthew xxvi. 7.) She is called "Magdalene," from Magdala, a town or castle in Galilee, to whose proprietor she was married .. She was in Galilee when our Lord entered on His mission, and being converted by Him, and freed from evil spirits, she followed Him; hence, was among those who followed Him from Galilee, ministering unto Him (Matthew xxvii. 55); and thus, through her, our Lord became intimate with her brother and sister honoring their house with His personal abode (Luke x. 38). Others maintain, that the Mary, who was sister of Martha and Lazarus, is a different person from Magdalene referred to here, by St. Luke, and by St. Matthew xxvi. This they infer from the different accounts given here and in chap. x. 40. It would be hard for one, after reading St. Luke's account of the woman here, to suppose he referred to the same in chap. x. 39, etc. The former opinion, however, which holds that the sinful woman (Luke vii. 37), Mary Magdalene and Mary the sister of Lazarus, refer to one and the same person, is far the more probable, and accords best with the sense of the Church as expressed in the Roman Breviary and Missal in the Office and Mass of Mary Magdalene. (July 22.)

LUKE

Parable of the Sower

Luke 8:4-8 Matt 13:1-9 Mark 4:1-9

Luke 8

4 And when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude, 5 The sower went forth to sow his seed: and while he sowed, some fell by the wayside, and was trodden upon, and the fowls of the air did eat it. 6 And others fell upon the rock: and being shot up it withered, because it had not moisture. 7 And others fell among thorns: and the thorns growing up withal, choked it. 8 And others fell upon good ground: and being shot up, yielded fruit a hundred fold. Saying these things he cried, He that has ears to hear, let him hear.

Matthew 13

1 THE same day Jesus going out of the house, sat by the sea side. 2 And great multitudes were gathered together unto him, in so much that he went up into a boat and sat: and all the multitude stood in the shore, 3 and he spoke to them many things in parables, saying, Behold the sower went forth to sow. 4 And while he sowed, some fell by the way side, and the fowls of the air came and ate it. 5 Others also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth. 6 And after the sun was up, they parched: and because they had not root, they withered. 7 And others fell among thorns: and the thorns grew and choked them. 8 And others fell upon good ground: and they yielded fruit, the one a hundredfold, the other threescore, and another thirty. 9 He that has ears to hear, let him hear.

Mark 4

1 AND again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land. 2 And he taught them in parables many things, and said to them in his doctrine, 3 Hear: Behold, the sower went forth to sow. 4 And while he sowed, some fell by the wayside, and the fowls of the air came, and did eat it. 5 And others fell upon rocky places where it had not much earth: and it shot up immediately, because it had no deepness of earth: 6 and when the sun was risen, it parched, and because it had not root, it withered. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. 8 And some fell upon good ground: and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one a hundred. 9 And he said, He that has ears to hear, let him hear.

St. Bede If we examine St. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for St. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. (*Bede on Mk.*)

St. Augustine By the words, "The same day," he sufficiently shows that these things either followed immediately upon what had gone before, or that many things could not have intervened; unless indeed 'day' here after the Scripture manner signifies a period.

Weaved Together Matthew 13:1 And after that, Jesus went out of the house, and sat on the sea shore. Matthew 13:2 And there gathered unto him great multitudes. And when the press of the people was great upon him, he went up and sat in the boat; and all the multitude was standing on the shore of the sea. Matthew 13:3 And he spoke to them much in parables, and said, The sower went forth to sow: and when he sowed, some fell on the beaten highway; and it was trodden upon, and the birds ate it. Matthew 13:5 And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in the earth: Matthew 13:6 and when the sun rose, it withered; and because it had no root, it dried up. And some fell among thorns; and the thorns sprang up with it, and choked it; and it yielded no fruit. And other fell into excellent and good ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some a hundred. Luke 8:8c And when he said that, he cried, He that has ears that hear, let him hear.

LUKE

The Reason for Speaking in Parables

Luke 8:9-10 Matt 13:10-17 Mark 4:10-13

Luke 8

9 And his Disciples asked him what this parable was. 10 To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand.

Matthew 13

10 And his Disciples came and said to him, Why do you speak to them in parables? 11 Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12 For he that has, to him shall be given, and he shall abound: but he that has not, from him shall be taken away that also which he has. 13 Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand: 14 and the prophecies of Isaiah is fulfilled in them, which says, With hearing shall you hear, and you shall not understand: and seeing shall you see, and you shall not see. 15 For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time *they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. 17 For amen I say to you, that many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

Mark 4

10 And when he was alone, the Twelve that were with him, asked him about the parable. 11 And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables: 12 that seeing they may see, and not see: and hearing they may hear and not understand: lest at any time they should be converted and their sins be forgiven them. 13 And he said to them, Do you not know this parable? And how shall you know all parables?

St. Augustine "They have shut their eyes lest they should see with their eyes," that is, themselves were the cause that God shut their eyes. For another Evangelist says, "He hath blinded their eyes." But is this to the end that they should never see? Or that they should not see so much as this, that becoming discontent with their own blindness and bewailing themselves, should so be humbled, and moved to confession of their sins and pious seeking after God. For Mark thus expresses the same thing, "Lest they should be converted, and their sins should be forgiven them." From which we learn, that by their sins they deserved not to understand; and that yet this was allowed them in mercy that they should confess their sins, and should turn, and so merit to be forgiven. (*Quaest. in Matt., q. 14*)

Weaved Together Luke 8:9 And when they were alone, his disciples came, and asked him, and said unto him, What is this parable? And why did you speak to them in parables? He answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are without. Matthew 13:12 He that has shall be given unto, and there shall be added; and he that has not, that which he has shall be taken from him also. Matthew 13:13 For this cause therefore I speak unto them in parables; because they see, and see not; and hear, and hear not, nor understand. Matthew 13:14 And in them is being fulfilled the prophecy of Isaiah, who said, Hearing they shall hear, and shall not understand; And seeing they shall see, and shall not perceive: Matthew 13:15 The heart of this people has grown gross, And their hearing with their ears has become heavy, And they have closed their eyes; Lest they should see with their eyes, And hear with their ears, And understand with their hearts, And should return, And I should heal them. Matthew 13:16 But you, blessed are your eyes, which see; and your ears, which hear. Luke 10:23b Blessed are the eyes which see what ye see. Matthew 13:17 Verily I say unto you, Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye hear, and heard not. Mark 4:13b When ye know not this parable, how shall you know all parables?

LUKE

Meaning of the Parable of the Sower

Luke 8:11-15 Matt 13:18-23 Mark 4:13-20

Luke 8

11 And the parable is this: The seed is the word of God. 12 And they beside the way are those that hear: then the Devil comes, and takes the word out of their heart, lest believing they be saved. 13 For they upon the rock, such as when they hear, with joy receive the word: and these have no roots: because for a time they believe, and in time of temptation they revolt. 14 And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render no fruit. 15 And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience.

Matthew 13

18 Hear therefore the parable of the sower. 19 Every one that hears the word of the kingdom and understands not, there comes the wicked one, and catches away that which was sown in his heart: this is he that was sown by the wayside. 20 And he that was sown upon rocky places: this is he that hears the word, and incontinent receives it with joy, 21 yet has he not root in himself, but is for a time: and when there falls tribulation and persecution for the word, he is by and by scandalized. 22 And he that was sown among thorns, this is he that hears the word, and the carefulness of this world and the deceitfulness of riches chokes up the word, and he becomes fruitless. 23 But he that was sown upon good ground: this is he that hears the word, and understands, and brings forth fruit, and yields some a hundredfold, and other threescore, and another thirty.

Mark 4

13 And he said to them, Do you not know this parable? And how shall you know all parables? 14 He that sows: sows the word. 15 And they by the wayside, are these: where the word is sown, and when they shall have heard, immediately comes Satan, and takes away the word that was sown in their hearts. 16 And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy received it. 17 And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. 18 And another there be that are sown among thorns. These are they that hear the word, 19 and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless. 20 And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit, one thirty, one sixty, and one a hundred.

McEvilly Matt. 13:19 "the wicked one" he, who by nature is "wicked" —St. Mark calls him, "Satan;" St. Luke (viii. 12) — "the devil". Matt 13:21 This "tribulation and persecution", the dread of losing his position, his wealth, his worldly enjoyment, is become for him an occasion of sin, is become a "scandal," or "stumbling block," in his way; he deserts the faith, and the course of life which the Word he received pointed out to him. St. Luke (viii. 13), expresses it thus: "and in time of temptation they fall away." In St. Mark (iv. 19), there are three causes assigned in connection with "the thorns," for choking up the Word of God—"cares of the world, deceitfulness of riches, and the lusts after other things." So, also, in St. Luke (viii. 14)—"cares, and riches, and pleasures of life." To the two causes assigned in this verse by St. Matthew, they add: St. Mark, "the lusts after other things;" St. Luke, "the pleasures of life." Under these are comprehended, all carnal pleasures and worldly enjoyments prevailing in the world.

Weaved Together Matthew 13:18 Hear ye the parable of the sower. Mark 4:14 The sower which sowed, sowed the word of God. Matthew 13:19 Every one who hears the word of the kingdom, and understands it not, the evil one comes and snatches away the word that has been sown in his heart: and this is that which was sown on the middle of the highway. Matthew 13:20 But that which was sown on the rocks is he that hears the word, and straightway receives it with joy; Matthew 13:21a only, it has no root in his soul, but his belief in it is for a time; and whenever there is distress or persecution because of a word, he stumbles quickly. Matthew 13:22a And that which was sown among the thorns is he that hears the word; Mark 4:19b and the care of this world, and the error of riches, and the rest of the other lusts enter, and choke the word, and it becomes without fruit. Luke 8:15 And that which was sown in good ground is he that hears my word in a pure and good heart, and understands it, and holds to it, and brings forth fruit with patience, Matthew 13:23b and produces either a hundredfold or sixtyfold or thirty.

LUKE

The Light of the World

Luke 8:16 Matt 5:15-16 Mark 4:21

Luke 8

16 And no man lighting a candle, does cover it with a vessel, or put it under a bed: but sets it upon a candlestick, that they that enter in, may see the light.

Matthew 5

15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

Mark 4

21 And he said to them, Can a candle to be put under a bushel, or under a bed and not to be put upon the candlestick?

Weaved Together Matthew 5:14 You are the light of the world. It is impossible that a city built on a mountain should be hid. Matthew 5:15 Neither do they light a lamp and place it under a bushel, but on the lamp-stand, and it gives light to all who are in the house. Matthew 5:16 So shall your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Mark 4:22 There is nothing secret that shall not be revealed, or hidden that shall not be known.

Nothing Hidden

Luke 8:17 Matt 10:26 Mark 4:22

Luke 8

17 For there is not anything secret that shall not be made manifest: nor hid, that shall not be known, and come abroad.

Matthew 10

26 Therefore fear not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known.

Mark 4

22 For there is nothing hid, which shall not be made manifest: neither was anything made secret, but that it shall come to light.

What Has Been Given

Luke 8:18 Matt 13:12

Luke 8

18 See therefore how you hear. For he that has, to him shall be given: and whosoever has not, that also which he thinks he has, shall be taken away from him.

Matthew 13

12 For he that has, to him shall be given, and he shall abound: but he that has not, from him shall be taken away that also which he has.

LUKE

Jesus and His Brethren

Luke 8:19-21 Matt 12:46-50 Mark 3:31-35

Luke 8

19 And his mother and brethren came unto him: and they could not come to him for the multitude. 20 And it was told to him, Your mother and your brethren stand without, desirous to see you. 21 Who answering said to them, My mother and my brethren are they that hear the word of God and do it.

Matthew 12

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold your mother and your brethren stand without, seeking you. 48 But he answering him that told him, said, Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his Disciples, he said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father that is in heaven: he is my brother, and sister, and mother.

Mark 3

31 And there come his mother and brethren: and standing without they sent unto him, calling him. 32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 33 And answering them, he said, Who is my mother and my brethren? 34 And looking about upon them which sat round about him, he said, Behold my mother, and my brethren. 35 For whosoever shall do the will of God, he is my brother and my sister and mother.

St. Augustine Matthew then proceeds with his narrative in the following terms: "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak to Him;" and so on, down to the words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mt 12:46-50) Without doubt, we ought to understand this to have occurred in immediate sequence on the preceding incidents. For he has prefaced his transition to this narrative by the words, "While He yet talked to the people;" and what does this term "yet" refer to, but to the very matter of which He was speaking on that occasion? For the expression is not, "When He talked to the people, Behold, His mother and His brethren;" but, "While He was yet speaking," etc. And that phraseology compels us to suppose that it was at the very time when He was still engaged in speaking of those things which were mentioned immediately above. For Mc has also related what our Lord said after His declaration on the subject of the blasphemy against the Holy Spirit. He gives it thus: "And there came His mother and His brethren," (Mark 3:31-35) omitting certain matters which meet us in the context connected with that discourse of the Lord, and which Matthew has introduced there with greater fullness than Mark, and Luke, again, with greater fullness than Matthew. On the other hand, Luke has not kept the historical order in the report which he offers of this incident, but has given it by anticipation, and has narrated it as he recalled it to memory, at a point antecedent to the date of its literal occurrence. But furthermore, he has brought it in in such a manner that it appears dissociated from any close connection either with what precedes it or with what follows it. For, after reporting certain of the Lord's parables, he has introduced his notice of what took place with His mother and His brethren in the following manner: "Then came to Him His mother and His brethren, and could not come at Him for the press." (Luke 8:19) Thus he has not explained at what precise time it was that they came to Him. And again, when he passes off from this subject, he proceeds in these terms: "Now it came to pass on one of the days, that He went into a ship with His disciples." (Luke 8:22) And certainly, when he employs this expression, "it came to pass on one of the days," he indicates clearly enough that we are under no necessity of supposing that the day meant was the very day on which this incident took place, or the one following in immediate succession. Consequently, neither in the matter of the Lord's words, nor in that of the historical order of the occurrences related, does Matthew's account of the incident which occurred in connection with the mother and the brethren of the Lord, exhibit any want of harmony with the versions given of the same by the other two evangelists.

LUKE

The Storm on the Lake

Luke 8:22-25 Matt 8:23-27 Mark 4:36-40

Luke 8

22 And it came to pass one day: and he went up into a boat, and his Disciples, and he said to them, Let us go over the lake. And they launched forth. 23 And when they were sailing, he slept: and there fell a storm of wind into the lake, and they were filled, and were in danger. 24 And they came and raised him, saying, Most er, we perish. But he rising rebuked the wind and the tempest of water and it ceased, and there was made a calm. 25 And he said to them, Where is your faith? Who fearing, marveled one to another, saying, Who is this, (do you think), that he commands both the winds and the sea, and they obey him?

Matthew 8

23 And when he entered into the boat, his Disciples followed him: 24 and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying, Lord, save us, we perish. 26 And he said to them, Why are you fearful O you of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. 27 Moreover the men marveled saying, What manner of man is this, for the winds and the sea obey him?

Mark 4

36 And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37 And there arose a great storm of wind, and the waves beat into the boat so that the boat was filled. 38 And he was in the hinder part of the boat sleeping upon a pillow: and they raise him, and say to him, Most er, does it not pertain to you that we perish? 39 And rising up he threatened the wind, and said to the sea, Peace, be still. And the wind ceased: and there was made a great calm. 40 And he said to them, Why are you fearful? Neither yet have you faith? And they feared with great fear: and they said one to another, Who is this (do you think) that both wind and sea obey him?

St. Augustine "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea." And so the story goes on, until we come to the words, "And He came into His own city." (Mt 8:23-10:1) Those two narratives which are told by Matthew in continuous succession,—namely, that regarding the calm upon the sea after Jesus was roused from His sleep and had commanded the winds, and that concerning the persons who were possessed with the fierce devil, and who brake their bands and were driven into the wilderness,—are given also in like manner by Mark and Luke. (Mark 4:36 Luke 8:22-37) Some parts of these stories are expressed, indeed, in different terms by the different writers, but the sense remains the same. This is the case, for example, when Matthew represents the Lord to have said, "Why are ye fearful, O ye of little faith?" (Mt 8:26) while Mark's version is, "Why are ye fearful? Is it that ye have no faith?" (Mark 4:40) For Mark's word refers to that perfect faith which is like a grain of mustard seed; and so he, too, speaks in effect of the "little faith." Luke, again, puts it thus: "Where is your faith?" (Luke 8:25) Accordingly, the whole utterance may perhaps have gone thus: "Why are ye fearful? Where is your faith, O ye of little faith?" And so one of them records one part, and another part, of the entire saying. The same may be the case with the words spoken by the disciples when they awoke Him. Matthew gives us: "Lord, save us: we perish." (Mt 8:25) Mark has: "Most er, carest Thou not that we perish?" (Mark 4:38) And Luke says simply, "Most er, we perish." (Luke 8:28) These different expressions, however, convey one and the same meaning on the part of those who were awaking the Lord, and who were wishful to secure their safety. Neither need we inquire which of these several forms is to be preferred as the one actually addressed to Christ. For whether they really used the one or the other of these three phraseologies, or expressed themselves in different words, which are unrecorded by any one of the evangelists, but which were equally well adapted to give the like representation of what was meant, what difference does it make in the fact itself? At the same time, it may also possibly have been the case that, when several parties in concert were trying to awake Him, all these various modes of expression had been used, one by one person, and another by another. In the same way, too, we may deal with the exclamation on the stilling of the tempest, which, according to Matthew, was, "What manner of man is this, that the winds and the sea obey Him?" (Mt 8:27) according to Mark, "What man, thinkest thou, is this, that both the wind and the sea obey Him?" (Mark 4:41) and according to Luke, "What man, thinkest thou, is this? for He commandeth both the winds and the sea, and they obey Him." Who can fail to see that the sense in all these forms is quite identical? For the expression, "What man, thinkest thou, is this?" has precisely the same import with the other, "What manner of man is this?" And where the words "He commandeth" are omitted, it can at least be understood as a matter of course that the obedience is rendered to the person commanding.

Weaved Together And he said to them on that day in the evening, Let us go over to the other side of the lake; and he left the multitudes. And Jesus went up and sat in the ship, he and his disciples, and there were with them other ships. And there occurred on the sea a great tempest of whirlwind and wind, Luke 8:23c and the ship was on the point of sinking from the greatness of the waves. Mark 4:38a But Jesus was sleeping on a cushion in the stern of the ship; Matthew 8:25 and his disciples came and awoke him, and said unto him, Our Lord, save us; lo, we perish. Luke 8:24b And he rose, and rebuked the winds and the turbulence of the water, and said to the sea, Be still, for you are rebuked; Mark 4:39b and the wind was still, and there was a great calm. Mark 4:40 And he said unto them, Why are you thus 3a afraid? And why have ye no faith? Luke 8:25b And they feared greatly. And they marveled, and said one to another, Who, think you, is this, who commands also the wind and the waves and the sea, and they obey him?

LUKE

The Possessed Man Pleads With Jesus

Luke 8:26-39 Matt 8:28-34 Mark 5:1-20

Luke 8

26 And they sailed to the country of the Gerasenes, which is over against Galilee. 27 And when he came forth to the land, there met him a certain man that had a devil now a very long time, and he did not wear clothes, neither did he tarry in house, but in the monuments. 28 And as he saw Jesus, he fell down before him: and crying out with a great voice, he said, What is to me and you, Jesus Son of God Most High: I beseech you do not torment me. 29 For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters: and breaking the bonds, was driven of the devil into the deserts. 30 And Jesus asked him, saying, What is your name? But he said Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go into the depth. 32 And there was there a herd of many swine feeding on the mountain: and they desired him that he would permit them to enter into them. And he permitted them. 33 The devils therefore went forth out of the man, and entered into the swine: and the herd with violence went headlong into the lake, and was stifled. 34 Which when the swineherds saw done, they fled: and told into the city and into the towns. 35 And they went forth to see that which was done: and they came to Jesus, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. 36 And they also that had seen told them how he had been made whole from the legion. 37 And all the multitude of the country of the Gerasenes besought him to depart from them: for they were taken with great fear. And he going up into the boat, returned. 38 And the man out of whom the devils were departed, desired him that he might be with him. But Jesus dismissed him, saying, 39 Return into your house, and tell how great things God has done to you. And he went through the whole city, preaching how great things Jesus had done to him.

Matthew 8

28 And when he came beyond the water into the country of the Gadarenes, there met him two that had devils, coming forth out of the sepulchers, exceedingly fierce, so that none could pass by that way. 29 And behold they cried saying, What is between us and you Jesus the Son of God? Are you come here to torment us before the time? 30 And there was not far from them a herd of many swine feeding. 31 And the devils besought him saying, If you cast us out, send us into the herd of swine. 32 And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with violence headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters

Mark 5

1 And they came beyond the strait of the sea into the country of the Gerasenes. 2 And as he went out of the boat, immediately there met him out of the sepulchers a man in an unclean spirit, 3 that had his dwelling in the sepulchers, and neither with chains could any man now bind him. 4 For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and nobody could tame him. And he was always day and night in the sepulchers and in the mountains, crying and cutting himself with stones: 6 and seeing Jesus afar off, he ran and adored him: 7 and crying with a great voice, said, What to me and you Jesus the Son of God Most High? I adjure by God that you torment me not. 8 For he said unto him go out of the man you unclean spirit. 9 And he asked him, What is your name? And he said to him, My name is Legion: because we are many. 10 And he besought him much, that he would not expel him out of the country. 11 And there was there about the mountain a great herd of swine, feeding. 12 And the spirits besought him, saying, Send us into the swine, that we may enter into them. 13 And Jesus immediately granted unto them. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14 And they that fed them, fled, and carried news into the city and into the fields. And they went forth to see what was done. 15 And they came to Jesus, and they saw him that was vexed of the devil, sitting clothed, and well in his wits: and they were afraid. 16 And they that had seen it, told them in what manner he had been dealt withal that had the devil: and of the swine. 17 And they began to desire him that he would depart from their coasts. 18 And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him, 19 and he admitted him not, but said to him, Go into your house to yours, and tell them how great things the Lord has done for you, and has had mercy upon you. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done to him: and all marvelled.

McEvilly Matthew has "Two" men. St. Mark v. 2 ; Luke viii. 29, without denying that there were two, speak only of one, either because this one was more remarkably fierce, and savage than the other—and Mark and Luke only meant to narrate the substance of what took place — or because only one fully appreciated the blessing conferred on him, and wished to follow our Divine Redeemer (Luke viii. 38). The two Evangelists describe the wretched condition of this demoniac, to show the malice of the demons, and the great power of our Lord.

Weaved Together Luke 8:26 And they departed and came to the country of the Gadarenes, which is on the other side, opposite the land of Galilee. Luke 8:27a And when he went out of the ship to the land, there met him from among the tombs a man who had a devil for a long time, and wore no clothes, neither dwelt in a house, but among the tombs. Mark 5:3b And no man was able to bind him with chains, Mark 5:4a because any time that he was bound with chains and fetters he cut the chains and loosened the fetters; Luke 8:29c and he was snatched away of the devil into the desert, and no man was able to quiet him; and at all times, in the night and in the day, he would be among the tombs and in the mountains; Matthew 8:28b and no man was able to pass by that way; Mark 5:5b and he would cry out and wound himself with stones. Mark 5:6 And when he saw Jesus at a distance, he hastened and worshipped him, and cried with a loud voice and said, What have we to do with you, Jesus, Son of the most high God? I adjure you by God, torment me not. And Jesus commanded the unclean spirit to come out of the man: and he had suffered a long time since the time when he came into captivity to it. Luke 8:30 And Jesus asked him, What is your name? He said unto him, Legion; for there had entered into him many devils. Luke 8:31 And they besought him that he would not command them to depart into the depths. Luke 8:32 And there was there a herd of many swine, feeding in the mountain, and those devils besought him to give them leave to enter the swine; and he gave them leave. Luke 8:33 And the devils went out of the man and entered into the swine. Mark 5:13b And that herd hastened to the summit and fell down into the midst of the sea, about two thousand, and they were choked in the water. Luke 8:34 And when the keepers saw what happened, they fled, and told those in the cities and villages. Luke 8:35 And the people went out to see what had happened; and they came to Jesus, and found the man whose devils had gone out, clothed, modest, seated at the feet of Jesus; and they feared. Luke 8:36 And they reported what they saw, and how the man was healed who had a devil, Mark 5:16b and concerning those swine also.

Jairus' Daughter and the Woman with a Hemorrhage

Luke 8:40-56 Matt 9:18-26 Mark 5:21-43

Luke 8

40 And it came to pass, when Jesus was returned, the multitude received him: and all were expecting him. 41 And behold there came a man whose name was Jairus, and he was a prince of the synagogue, and he fell at the feet of Jesus, desiring him that he would enter into his house, 42 because he had an only daughter almost twelve years old, and she was a dying. And it chanced, while he went, he was thronged of the multitudes. 43 And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon physicians, neither could she be cured of any. 44 She came behind him, and touched the hem of his garment: and forthwith the flux of her blood stinted. 45 And Jesus said, Who is it that touched me? And all denying, Peter said, and they that were with him, Most er, the multitudes throng and press you, and do you say, Who touched me? 46 And Jesus said, Somebody has touched me: for I know that there is virtue proceeded from me. 47 And the woman seeing that she was not hid, came trembling, and fell down before his feet: and for what cause she had touched him, she showed before all the people: and how forthwith she was made whole. 48 But he said to her, Daughter, your faith has made you safe, go your way in peace. 49 As he was yet speaking, there came one to the prince of the synagogue, saying to him, That your daughter is dead, trouble him not. 50 And Jesus hearing this word, answered the father of the maid, Fear not: believe only, and she shall be safe. And when he came to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. 52 And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleeps. 53 And they derided him, knowing that she was dead. 54 But he holding her hand cried, saying, Maid arise. 55 And her spirit returned, and she rose incontinent. And he bade them to give her something to eat. 56 And her parents were astonished, whom he commanded to tell no man that which was done.

Matthew 9

18 As he was speaking this unto them, behold a certain governor approached and adored him, saying, Lord, my daughter is even now dead: but come, lay your hand upon her, and she shall live. 19 And Jesus rising up followed him, and his Disciples. 20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself, If I shall touch only his garment: I shall be safe. 22 But Jesus turning and seeing her, said, Have a good heart daughter, your faith has made you safe. And the woman became whole from that hour. 23 And when Jesus came into the house of the governor, and saw minstrels and the multitude keeping a stir, 24 he said, Depart: for the wench is not dead, but sleeps. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose. 26 And this fame went forth into all that country.

Mark 5

21 And when Jesus had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea. 22 And there come one of the arch-synagogues, named Jairus: and seeing him, he fell down at his feet. 23 And besought him much, saying, That my daughter is at the point of death, come, impose your hands upon her, that she may be safe and live. 24 And he went with him, and a great multitude followed him, and they thronged him. 25 And a woman which was in an issue of blood twelve years, 26 and had suffered many things of many physicians, and had bestowed all that she had, neither was anything the better, but was rather worse: 27 when she had heard of Jesus, she came in the press behind him, and touched his garment. 28 For she said, That if I shall touch but his garment I shall be safe. 29 And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady. 30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who has touched my garments? 31 And his Disciples said to him, You see the multitude thronging you, and you say, Who has touched me? 32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her: came and fell down before him, and told him all the truth. 34 And he said to her, Daughter, your faith has made you safe, go in peace, and be whole of your malady. 35 As he was yet speaking, they come to the arch-synagogue, saying, That your daughter is dead: why do you trouble the Most er any further? 36 But Jesus having heard the word that was spoken, said to the arch-synagogue, Fear not: only believe. 37 And he admitted not any man to follow him, but Peter and James and John the brother of James. 38 And they come to the arch-synagogue's house, and he saw a tumult, and folks weeping and wailing much. 39 And going in, he said to them, Why make this ado and weep? The wench is not dead, but sleeping. 40 And they derided him. But he having put forth all, took the father and the mother of the wench, and them that were with him, and they went in where the wench was lying. 41 And holding the wench's hand, he said to her, *Tolitha cumi*, which is being interpreted, Wench, I say to you, arise. 42 And forthwith the wench rose up, and walked. And she was twelve years old: and they were astonished with great astonishment. 43 And he commanded them earnestly that nobody should know it: and he bade that something should be given her to eat.

St. Augustine Mark and Luke, in like manner give this same account, only they do not keep by the same order now. For they bring up this narrative in a different place, and insert it in another connection; to wit, at the point where He crosses the lake and returns from the country of the Gerasenes, after casting out the devils and permitting them to go into the swine. Thus Mark introduces it, after he has related what took place among the Gerasenes, in the following manner: "And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet," etc.(5:21-43) By this, then, we are certainly to understand that the occurrence in connection with the daughter of the ruler of the synagogue did take place after Jesus had passed across the lake again in the ship. It does not, however, appear from the words themselves how long after that passage this thing happened. But that some time did elapse is clear. For had there not been an interval, no period would be left within which those circumstances might fall which Matthew has just related in the matter of the feast in his house. These, indeed, he has told after the fashion of the evangelists, as if they were the story of another person's doings. But they are the story really of what took place in his own case, and at his own house. And after that narrative, what follows in the immediate context is nothing else than this notice of the daughter of the ruler of the synagogue. For he has constructed the whole recital in such a manner, that the mode of transition from one thing to the other has itself indicated with sufficient clearness that the words immediately,

LUKE

following give the narrative of what actually took place in immediate consecution. For after mentioning, in connection with the former incident, those words which Jesus spake with respect to the new cloth and the new wine, he has subjoined these other words, without any interruption in the narrative, namely, "While He spake these things unto them, behold, there came a certain ruler." And this shows that, if the person approached Him while He was speaking these things, nothing else either done or said by Him could have intervened. In Mark's account, on the other hand, the place is quite apparent, as we have already pointed out, where other things [left unrecorded by him] might very well have come in. The case is much the same also with Luke, who, when he proceeds to follow up his version of the story of the miracle wrought among the Gerasenes, by giving his account of the daughter of the ruler of the synagogue, does not pass on to that in any such way as to place it in antagonism with Matthew's version, who, by his words, "While He yet spake these things," gives us plainly to understand that the occurrence took place after those parables about the cloth and the wine. For when he has concluded his statement of what happened among the Gerasenes, Lc passes to the next subject in the following manner; "And it came to pass that, when Jesus was returned, the people gladly received Him; for they were all waiting for Him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet," and so on. (Luke 8:40-56) Thus we are given to understand that the crowd did indeed receive Jesus forthwith on the said occasion: for He was the person for whose return they were waiting. But what is conveyed in the words which are directly added, "And, behold, there came a man whose name was Jairus," is not to be taken to have occurred literally in immediate succession. On the contrary, the feast with the publicans, as Matthew records it, took place before that. For Matthew connects this present incident with that feast in such a way as to make it impossible for us to suppose that any other sequence of events can be the correct order. In this narrative, then, which we have undertaken to consider at present, all these three evangelists indeed are unquestionably at one in the account which they give of the woman who was afflicted with the issue of blood. Nor is it a matter of any real consequence, that something which is passed by in silence by one of them is related by another; or that Mc says, "Who touched my clothes?" while Lc says, "Who touched me?" For the one has only adopted the phrase in use and wont, whereas the other has given the stricter expression. But for all that, both of them convey the same meaning. For it is more usual with us to say, "You are tearing me," than to say, "You are tearing my clothes;" as, notwithstanding the term, the sense we wish to convey is obvious enough. At the same time, however, there remains the fact that Matthew represents the ruler of the synagogue to have spoken to the Lord of his daughter, not merely as one likely to die, or as dying, or as on the very point of expiring, but as even then dead; while these other two evangelists report her as now nigh unto death, but not yet really dead, and keep so strictly to that version of the circumstances, that they tell us how the persons came at a later stage with the intelligence of her actual death, and with the message that for this reason the Master ought not now to trouble Himself by coming, with the purpose of laying His hand upon her, and so preventing her from dying,—the matter not being put as if He was one possessed of ability to raise the once dead to life. It becomes necessary for us, therefore, to investigate this fact lest it may seem to exhibit any contradiction between the accounts. And the way to explain it is to suppose that, by reason of brevity in the narrative, Matthew has preferred to express it as if the Lord had been really asked to do what it is clear He did actually do, namely, raise the dead to life. For what Matthew directs our attention to, is not the mere words spoken by the father about his daughter, but what is of more importance, his mind and purpose. Thus he has given words calculated to represent the father's real thoughts. For he had so thoroughly despaired of his child's case, that not believing that she whom he had just left dying, could possibly now be found yet in life, his thought rather was that she might be made alive again. Accordingly two of the evangelists have introduced the words which were literally spoken by Jairus. But Matthew has exhibited rather what the man secretly wished and thought. Thus both petitions were really addressed to the Lord; namely, either that He should restore the dying damsel, or that, if she was already dead, He might raise her to life again. But as it was Matthew's object to tell the whole story in short compass, he has represented the father as directly expressing in his request what, it is certain, had been his own real wish, and what Christ actually did. It is true, indeed, that if those two evangelists, or one of them, had told us that the father himself spake the words which the parties who came from his house uttered,—namely, that Jesus should not now trouble Himself, because the damsel had died,—then the words which Matthew has put into his mouth would not be in harmony with his thoughts. But, as the case really stands, it is not said that he gave his consent to the parties who brought that report, and who bade the Master no more think of coming now. And together with this, we have to observe, that when the Lord addressed him in these terms, "Fear not: believe only, and she shall be made whole," (Luke 8:50) He did not find fault with him on the ground of his want of belief, but really encouraged him to a yet stronger faith. For this ruler had faith like that which was exhibited by the person who said, "Lord, I believe; help Thou mine unbelief." (Mark 9:24) Seeing, then, that the case stands thus, from these varied and yet not inconsistent modes of statement adopted by the evangelists, we evidently learn a lesson of the utmost utility, and of great necessity,—namely, that in any man's words the thing which we ought narrowly to regard is only the writer's thought which was meant to be expressed, and to which the words ought to be subservient; and further, that we should not suppose one to be giving an incorrect statement, if he happens to convey in different words what the person really meant whose words he fails to reproduce literally. And we ought not to let the wretched cavillers at words fancy that truth must be tied somehow or other to the jots and tittles of letters; whereas the fact is, that not in the matter of words only, but equally in all other methods by which sentiments are indicated, the sentiment itself, and nothing else, is what ought to be looked at. Moreover, as to the circumstance that some codices of Matthew's Gospel contain the reading, "For the woman is not dead, but sleepeth," while Mark and Luke certify that she was a damsel of the age of twelve years, we may suppose that Matthew has followed the Hebrew mode of speech here. For in other passages of Scripture, as well as here, it is found that not only those who had already known a man, but all females in general, including untouched virgins, are called women. That is the case, for instance, where it is written of Eve, "He made it into a woman;" (Gen 2:22) and again, in the book of Numbers, where the women who have not known a man by lying with him, that is to say, the virgins, are ordered to be saved from being put to death. (Num 31:18) Adopting the same phraseology, Paul, too, says of Christ Himself, that He was "made of a woman." 298 And it is better, therefore, to understand the matter according to these analogies, than to suppose that this damsel of twelve years of age was already married, or had known a man. (St. Augustine harmony of the Gospels 2,27)

LUKE

The Mission of the Apostles

Luke 9:1-6 Matt 10:1-15 Mark 6:7-13

Luke 9

1 AND calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. 2 And he sent them to preach the kingdom of God: and to heal the sick. 3 And he said to them, take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. 4 And into whatsoever house you enter, tarry there, and there do not depart. 5 And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. 6 And going forth they went a circuit from town to town, evangelizing and curing everywhere.

Matthew 10

1 AND having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity. 2 And the names of the twelve Apostles be these: the first, Simon who is called Peter, and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James of Alpheus, and Thaddeus, 4 Simon Cananean, and Judas Iscariot, who also betrayed him. 5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles you go not, and into the cities of the Samaritans you enter not: 6 but go rather to the sheep that are perished of the house of Israel. 7 And going preach, saying, That the kingdom of heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis you give. 9 Do not possess gold, nor silver, nor money in your purses: 10 not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry until you go forth. 12 And when you enter into the house, salute it, saying, Peace be to this house. 13 And if so be that house be worthy, your peace shall come upon it. But if it be not worthy: your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the Day of Judgment than for that city.

Mark 6

7 And he called the Twelve: and began to send them two and two; and gave them power over unclean spirits. 8 And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse, 9 but shod with sandals: and that they should not put on two coats. 10 And he said to them, Wheresoever you shall enter into a house, there tarry until you depart there. 11 And whosoever shall not receive you, nor hear you: going forth from there shake off the dust from your feet for a testimony to them. 12 And going forth they preached that they should do penance: 13 and they cast out many devils, and anointed with oil many sick, and healed them.

McEvilly The other Evangelists (Mark 3:13; Luke 6:13), inform us, that our Lord had chosen His twelve Apostles before He delivered the Sermon on the Mount, in order that they might be constantly in His society, as witnesses of His doctrine and miracles, to be sent in due time to preach, vested with miraculous powers and authority required for the efficacious discharge of their exalted functions. St. Matthew, in recording the Sermon on the Mount (chapter 5 etc.), omits all allusion to the election of the twelve Apostles from among His disciples, or, the circumstances of the time and place in which this first occurred, as is circumstantially narrated by St. Luke, (6:13, etc.) He merely briefly alludes to it here immediately in connection with the first public mission on which they were sent as Apostles, with miraculous powers to confirm their teaching. The mission referred to here is recorded (Mark 6:7; Luke 9:2). Most likely, the account of this mission should be inserted between chapters 13 and 14 of St. Matthew. For, St. Mark interposes the account of the mission recorded here, between the history of our Lord's arrival in Nazareth, and that of the Baptist's death; and both Mark (6) and Luke (9) relate, that the Apostles returned to our Lord to render an account of their mission, after Herod had expressed his belief that John had been resuscitated in the person of our Lord, and, that then, our Lord and the Apostles retired into a desert place. The order, then, in which things occurred, is this: The Apostles are sent to teach the Jews; John is beheaded; Herod hearing of Jesus, is perplexed who He is; the Apostles return from their mission; our Redeemer retires with them beyond the lake to a desert place; He satiates, with five loaves and two fishes, the vast multitude, who, on the near approach of the Pasch, flocked around Him, etc.

LUKE

Herod Hears About Jesus

Luke 9:7-9 Matt 14:1-2 Mark 6:14-16

Luke 9

7 And Herod the tetrarch heard all things that were done by him: and he staggered because it was said of some, That John was risen from the dead. 8 But of others, That Elijah has appeared: and of others, that a prophet, one of the old ones, was risen. 9 And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him.

Matthew 14

1 AT that time Herod the tetrarch heard the fame of Jesus: 2 and said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him.

Mark 6

14 And king Herod heard, for his name was manifest, and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him. 15 And others said, That it is Elijah. But others said, That it is a prophet, as one of the prophets. 16 Which Herod hearing, said, John whom I beheaded, he is risen again from the dead.

St. Augustine Matthew says, "At that time," not, On that day, or, In that same hour; for Mark relates the same circumstances, but not in the same order. He places this after the mission of the disciples to preach, though not implying that it necessarily follows there; any more than Luke, who follows the same order as Mark.

McEvilly Matt. 14:1. "At that time." What precise period is here referred to, is a subject of dispute. It happened after the beheading of the Baptist. It is inferred from the Gospel of St. John (6:4), that the Baptist was beheaded some time near the Pasch. For, the departure of our Redeemer on hearing of John's death (Mt. 14:14), is identified with that recorded (John 6:1), when He performed the miracle of the multiplication of the bread. Which Pasch it is that "was near at hand" (John 6:4) is uncertain. It most likely was the fourth Pasch, after our Lord's baptism. Before this Pasch, John was beheaded. This occurred after the mission of the Apostles, recorded (Mt. 10), as is clear from Mark (6:14), Luke (9:7), both of whom immediately subjoin John's decollation to the narrative of the mission of the Apostles; and both say, that it was after the Apostles returned from their mission, our Lord was informed of the Baptist's death and then it was, the departure of our Redeemer recorded in Mt. 14:13 took place. St. Matthew states in 13:13, that it was after our Redeemer heard of John's death while traversing Galilee, teaching and performing miracles, He retired and departed across the water.

Feeding the Five Thousand

Luke 9:10-17 Matt 14:13-21 Mark 6:32-44 John 6:1-15

Luke 9

10 And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belonged to Bethsaida. 11 Which the multitudes understanding, followed him: and he received them, and spoke to them of the kingdom of God, and them that had need of cure he healed. 12 And the day began to draw toward an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find food: because here we are in a desert place. 13 And he said to them, Give them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude. 14 And there were men almost five thousand. And he said to his Disciples, make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he broke, and distributed to his Disciples, for to set before the multitudes. 17 And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

Matthew 14

13 Which when Jesus had heard, he retired from there by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: you give them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, Bring them here to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed and broke, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, besides women and children.

Mark 6

32 And going up into the boat, they went into a desert place apart. 33 And they saw them going away, and many knew: and they ran flocking there on foot from all cities, and prevented them. 34 And going forth, Jesus saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: 36 dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. 37 And he answering, said, Give them to eat. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat. 38 And he said to them, How many loaves do you have? Go and see. And when they knew, they say, Five and two fishes. 39 And he commanded them that they should make all sit down by companies upon the green grass. 40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and broke the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. 42 And all did eat, and had their fill. 43 And they took up the leavings, twelve baskets full of fragments: and of the fishes. 44 And they that did eat were five thousand men

John 6

1 AFTER these things Jesus went beyond the sea of Galilee, which is of Tiberias: 2 And a great multitude followed him, because they saw the signs which he did upon those that were sick. 3 Jesus therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When Jesus therefore had lifted up his eyes, and saw that a very great multitude coming to him, he said to Philip, Where shall we buy bread: that these may eat? 6 And this he said, tempting him. For himself he knew what he would do. 7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, said to him. 9 There is a boy here that has five barley loaves, and two fishes but what are these among so many? 10 Jesus therefore said, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 Jesus therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14 Those men therefore when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15 Jesus therefore when he knew that they would come to take him, and make him king, he fled again into the mountain himself alone.

St. Augustine After stating how the report of John's death was brought to Christ, Matthew continues his account, and introduces it in the following connection: "When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities. And He went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." (Mt 14:13-14) He mentions, therefore, that this took place immediately after John had suffered. Consequently it was after this that those things took place which have been previously recorded—namely, the circumstances which alarmed Herod, and induced him to say, "John have I beheaded." (Luke 9:9) For it must surely be understood that these incidents occurred subsequently which report carried to the ears of Herod, so that he became anxious, and was in perplexity as to who that person possibly could be of whom he heard things so remarkable, when he had himself put John to death. Mark,

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again, after relating how John suffered, mentions that the disciples who had been sent forth returned to Jesus, and told Him all that they had done and taught; and that the Lord (a fact which he alone records) directed them to rest for a little while in a desert place, and that He went on board a vessel with them, and departed; and that the crowds of people, when they perceived that movement, went before them to that place; and that the Lord had compassion on them, and taught them many things; and that, when the hour was now advancing, it came to pass that all who were present were made to eat of the five loaves and the two fishes. (Mark 6:30-41) This miracle has been recorded by all the four evangelists. For in like manner, Luke, who has given an account of the death of John at a much earlier stage in his narrative, (Luke 3:20) in connection with the occasion of which we have spoken, in the present context tells us first of Herod's perplexity as to who the Lord could be, and immediately thereafter appends statements to the same effect with those in Mark,—namely, that the apostles returned to Him, and reported to Him all that they had done; and that then He took them with Him and departed into a desert place, and that the multitudes followed Him thither, and that He spake to them concerning the kingdom of God, and restored those who stood in need of healing. Then, too, he mentions that, when the day was declining, the miracle of the five loaves was wrought. (Luke 9:10-17) But John, again, who differs greatly from those three in this respect, that he deals more with the discourses which the Lord delivered than with the works which He so marvelously wrought, after recording how He left Judaea and departed the second time into Galilee, which departure is understood to have taken place at the time to which the other evangelists also refer when they tell us that on John's imprisonment He went into Galilee,—after recording this, I say, John inserts in the immediate context of his narrative the considerable discourse which He spake as He was passing through Samaria, on the occasion of His meeting with the Samaritan woman whom He found at the well; and then he states that two days after this He departed thence and went into Galilee, and that thereupon He came to Cana of Galilee, where He had turned the water into wine, and that there He healed the son of a certain nobleman. (John 4:3,5,43-54) But as to other things which the rest have told us He did and said in Galilee, John is silent. At the same time, however, he mentions something which the others have left unnoticed,—namely, the fact that He went up to Jerusalem on the day of the feast, and there wrought the miracle on the man who had the infirmity of thirty-eight years standing, and who found no one by whose help he might be carried down to the pool in which people afflicted with various diseases were healed. In connection with this, John also relates how He spake many things on that occasion. He tells us, further, that after these events He departed across the sea of Galilee, which is also the sea of Tiberias, and that a great multitude followed Him; that thereupon He went away to a mountain, and there sat with His disciples,—the passover, a feast of the Jews, being then nigh; that then, on lifting up His eyes and seeing a very great company, He fed them with the five loaves and the two fishes; (John 5-6:13) which notice is given us also by the other evangelists. And this makes it certain that he has passed by those incidents which form the course along which these others have come to introduce the notice of this miracle into their narratives. Nevertheless, while different methods of narration, as it appears, are prosecuted, and while the first three evangelists have thus left unnoticed certain matters which the fourth has recorded, we see how those three, on the one hand, who have been keeping nearly the same course, have found a direct meeting-point with each other at this miracle of the five loaves; and how this fourth writer, on the other hand, who is conversant above all with the profound teachings of the Lord's discourses, in relating some other matters on which the rest are silent, has sped round in a certain method upon their track, and, while about to soar off from their pathway after a brief space again into the region of loftier subjects, has found a meeting-point with them in the view of presenting this narrative of the miracle of the five loaves, which is common to them all.

OF THE QUESTION AS TO HOW THE FOUR EVANGELISTS HARMONIZE WITH EACH OTHER ON THIS SAME SUBJECT OF THE MIRACLE OF THE FIVE LOAVES.

Matthew then proceeds and carries on his narrative in due consecution to the said incident connected with the five loaves in the following manner: "And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat;" and so forth, down to where we read, "And the number of those who ate was five thousand men, besides women and children." (Mt 14:15-21) This miracle, therefore, which all the four evangelists record, (Mark 6:34-44 Luke 9:12-17) and in which they are supposed to betray certain discrepancies with each other, must be examined and subjected to discussion, in order that we may also learn from this instance some rules which will be applicable to all other similar cases in the form of principles regulating modes of statement in which, however diverse they may be, the same sense is nevertheless retained, and the same veracity in the expression of matters of fact is preserved. And, indeed, this investigation ought to begin not with Matthew, although that would be in accordance with the order in which the evangelists stand, but rather with John, by whom the narrative in question is told with such particularity as to record even the names of the disciples with whom the Lord conversed on this subject. For he gives the history in the following terms: "When Jesus then lifted up His eyes, and saw a very great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are they among so many? Jesus said therefore, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. And when they were filled, He said unto His disciples, Gather up the fragments that remain, that they be not lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." (John 5:5-13) The inquiry which we have here to handle does not concern itself with a statement given by this evangelist, in which he specifies the kind of loaves; for he has not omitted to mention, what has been omitted by the others, that they were barley loaves. Neither does the question deal with what he has left unnoticed,—namely, the fact that, in addition to the five thousand men, there were also women and children, as Matthew tells us. And it ought now by all means to be a settled matter, and one kept regularly in view in all such investigations, that no one should find any difficulty in the there circumstance that something which is unrecorded by one writer is related by another. But the question here is as to how the several matters narrated by these writers may be [shown to be] all true, so that the one of them, in giving his own peculiar version, does not put out of court the account offered by the other. For if the Lord, according to the narrative of John, on seeing the multitudes before Him, asked Philip, with the view of proving him, whence bread might be got to be given to them, a difficulty may be raised as to the truth of the statement which is made by the others,—namely, that the disciples first said to the Lord that He should send the multitudes away, in order that they might go and purchase food for themselves in the neighboring localities, and that He made this reply to them, according to Matthew: "They need not depart; give ye them to eat." (Mt 14:16) With this last Mc and Lc also agree, only that they leave out the words, "They need not depart." We are to suppose, therefore, that after these words the Lord looked at the multitude, and spoke to Philip in the terms which John records, but which those others have omitted. Then the reply which, according to John, was made by Philip, is mentioned by Mc as having been given by the disciples, —the intention being, that we should understand Philip to have returned this answer as the mouthpiece of the rest; although they may also have put the plural number in place of the singular, according to very frequent usage. The words here actually ascribed to Philip—namely, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6:7) —have their counterpart in this version by Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" (Mark 6:37) The expression, again, which the same Mc relates to

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have been used by the Lord, namely, "How many loaves have ye?" has been passed by without notice by the rest. On the other hand, the statement occurring in John, to the effect that Andrew made the suggestion about the five loaves and the two fishes, appears in the others, who use here the plural number instead of the singular, as a notice referring the suggestion to the disciples generally. And, indeed, Lc has coupled Philip's reply together with Andrew's answer in one sentence. For when he says, "We have no more but five loaves and two fishes," he reports Andrew's response; but when he adds, "except we should go and buy meat for all this people," he seems to carry us back to Philip's reply, only that he has left unnoticed the "two hundred pennyworth." At the same time, that [sentence about the going and buying meat] may also be understood to be implied in Andrew's own words. For after saying, "There is a lad here which hath five barley loaves and two fishes," he likewise subjoined, "But what are they among so many?" And this last clause really means the same as the expression in question, namely, "except we should go and buy meat for all this people." From all this variety of statement which is found in connection with a genuine harmony in regard to the matters of fact and the ideas conveyed, it becomes sufficiently clear that we have the wholesome lesson inculcated upon us, that what we have to look to in studying a person's words is nothing else than the intention of the speakers; in setting forth which intention all truthful narrators ought to take the utmost pains when they record anything, whether it may relate to man, or to angels, or to God. For the subjects' mind and intention admit of being expressed in words which should leave no appearance of any discrepancies as regards the matter of fact. In this connection, it is true, we ought not to omit to direct the reader's attention to certain other matters which may turn out to be of a kindred nature with those already considered. One of these is found in the circumstance that Lc has stated that they were ordered to sit down by fifties, whereas Mark's version is that it was by hundreds and by fifties. This difference, however, creates no real difficulty. The truth is, that the one has reported simply a part, and the other has given the whole. For the evangelist who has introduced the notice of the hundreds as well as the fifties has just mentioned something which the other has left unmentioned. But there is no contradiction between them on that account. If, indeed, the one had noticed only the fifties, and the other only the hundreds, they might certainly have seemed to be in some antagonism with each other, and it might not have been easy to make it plain that both instructions were actually uttered, although only the one has been specified by the former writer, and the other by the latter. And yet, even in such a case, who will not acknowledge that when the matter was subjected to more careful consideration, the solution should have been discovered? This I have instanced now for this reason, that matters of that kind do often present themselves, which, while they really contain no discrepancies, appear to do so to persons who pay insufficient attention to them, and pronounce upon them inconsiderately.

Peter's Confession

Luke 9:18-21 Matt 16:13-20 Mark 8:27-30

Luke 9

18 And it came to pass; when he was alone praying, his Disciples also were with him: and he asked them saying, Whom do the multitudes say that I am? 19 But they answered, and said, John the Baptist: and some, Elijah: but some, that one of the prophets before time is risen. 20 And he said to them, But whom do you say that I am? Simon Peter answering, said, The Christ of God. 21 But he rebuking them, commanded that they should tell this to no man,

Matthew 16

13 And Jesus came into the quarters of Caesarea Philippi: and he asked his Disciples, saying, Whom do men say that the Son of man is? 14 But they said, Some John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets. 15 Jesus said to them, But whom do you say that I am? 16 Simon Peter answered and said, You are Christ the Son of the living God. 17 And Jesus answering, said to him, Blessed are you Simon Bar-Jonah: because flesh and blood has not revealed it to you, but my Father which is in heaven. 18 And I say to you, that you are Peter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it. 19 And I will give to you the keys of the kingdom of heaven. And whatsoever you shall bind upon earth, it shall be bound also in the heavens: and whatsoever you shall loose in earth, it shall be loosed also in the heavens. 20 Then he commanded his Disciples that they should tell nobody that he was Jesus Christ.

Mark 8

27 And Jesus went forth and his Disciples into the towns of Caesarea Philippi: and in the way he asked his Disciples, saying to them, Whom do men say that I am? 28 Who answered him, saying, John the Baptist, some Elijah, and others as it were one of the prophets. 29 Then he said to them, But whom do you say that I am? Peter answering said to him, You are Christ. 30 And he threatened them that they should not tell any man of him.

St. Augustine Matthew continues thus: "And Jesus came into the coasts of Caesarea Philippi; and He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that Thou art Jn the Baptist; some, Elias; and others, Jeremias, or one of the prophets;" and so on, down to the words, "And whatsoever thou shalt loose on earth shall be loosed in heaven." (Mt 16:13-19) Mc relates this nearly in the same order. But he has brought in before it a narrative which is given by him alone, —namely, that regarding the giving of sight to that blind man who said to the Lord, "I see men as trees walking." (Mark 8:22-29) Luke, again, also records this incident, inserting it after his account of the miracle of the five loaves; (Luke 9:18-20) and, as we have already shown above, the order of recollection which is followed in his case is not antagonistic to the order adopted by these others. Some difficulty, however, may be imagined in the circumstance that Luke's representation bears that the Lord put this question, as to whom men held Him to be, to His disciples at a time when He was alone praying, and when His disciples were also with Him; whereas

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Mark, on the other hand, tells us that the question was put by Him to the disciples when they were on the way. But this will be a difficulty only to the man who has never prayed on the way. I recollect having already stated that no one should suppose that Peter received that name for the first time on the occasion when He said to Him, "Thou art Peter, and upon this rock I will build my Church." For the time at which he did obtain this name was that referred to by John, when he mentions that he was addressed in these terms: "Thou shalt be called Cephas, which is, by interpretation, Peter." (Jn 1:42) Hence, too, we are as little to think that Peter got this designation on the occasion to which Mc alludes, when he recounts the twelve apostles individually by name, and tells us how James and Jn were called the sons of thunder, merely on the ground that in that passage he has recorded the fact that He surnamed him Peter. (Mark 3:16-19) For that circumstance is noticed there simply because it was suggested to the writer's recollection at that particular point, and not because it took place in actual fact at that specific time.

Jesus Foretells His Passion

Luke 9:22 Matt 16:21-23 Mark 8:31-33

Luke 9

22 saying, That the Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

Matthew 16

21 From that time Jesus began to show his disciples, that he must go to Jerusalem, and suffer many things of the ancients and scribes and chief-priests, and be killed, and the third day rise again. 22 And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from you, this shall not be unto you. 23 Who turning said to Peter, Go after me Satan, you are a scandal unto me: because you savor not the things that are of God, but the things that are of men.

Mark 8

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and of the high priests and the scribes, and be killed: and after three days rise again. 32 And he spoke the word openly. And Peter taking him, began to rebuke him, 33 who turning, and seeing his Disciples, threatened Peter, saying, Go behind me Satan, because you savor not the things that are of God, but that are of men.

St. Augustine Matthew proceeds in the following strain: "Then He charged His disciples that they should tell no man that He was Jesus the Christ. From that time forth began Jesus to show unto His disciples how that He must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes;" and so on, down to where we read, "Thou savourest not the things that be of God, but those that be of men." (Mt 16:20-23) Mark and Luke add these passages in the same order. Only Lc says nothing about the opposition which Peter expressed to the passion of Christ.

Weaved Together Matthew 16:21a And henceforth began Jesus to show to his disciples that he was determined to go to Jerusalem, Mark 8:31b and suffer much, and be rejected of the elders, and of the chief priests, and of the scribes, and be killed, and on the third day rise. Mark 8:32a And he was speaking plainly. Matthew 16:22 And Simon Cephas, as one grieved for him, said, Far be you, my Lord, from that. Mark 8:33a And he turned, and looked upon his disciples, and rebuked Simon, and said, Matthew 16:23b Get behind me, Satan: for you are a stumblingblock unto me: for you think not of what pertains to God, but of what pertains to men.

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The Doctrine of the Cross

Luke 9:23-27 Matt 16:24-28 Mark 8:34-9:1

Luke 9

23 And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he that will save his life, shall lose it: for he that shall lose his life for my sake, shall save it. 25 For what profit has a man if he gain the whole world, and lose himself, and cast away himself? 26 For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy angels. 27 And I say to you assuredly, There be some standing here that shall not taste death, until they see the kingdom of God.

Matthew 16

24 Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For he that will save his life, shall lose it: and he that shall lose his life for me, shall find it. 26 For what does it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what exchange shall a man give for his soul? 27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28 Amen I say to you, there be some of them that stand here, that shall not taste death, until they see the Son of man coming in his kingdom.

Mark 8

34 And calling the multitude together with his Disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. 35 For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it. 36 For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? 37 Or what exchange shall a man give for his soul? 38 For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when, he shall come in the glory of his Father with the holy angels. 1 AND he said to them, Amen, I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power.

St. Augustine Matthew continues thus: "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me;" and so on, down to the words, "And then He shall reward every man according to his work." (Mt 16:24-27) This is appended also by Mark, who keeps the same order. But he does not say of the Son of man, who was to come with His angels, that He is to reward every man according to his work. Nevertheless, he mentions at the same time that the Lord spoke to this effect: "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He comes in the glory of His Father with the holy angels." (Mark 8:34-38) And this may be taken to bear the same sense as is expressed by Matthew, when he says, that "He shall reward every man according to his work." Luke(9:25-26) also adds the same statements in the same order, slightly varying the terms indeed in which they are conveyed, but still showing a complete parallel with the others in regard to the truthful reproduction of the self-same ideas.

Weaved Together And Jesus called the multitudes with his disciples, and said unto them, Whosoever would come after me, let him deny himself, and take his cross every day, and 46 come after me. Mark 8:35 And whosoever would save his life shall lose it; and whosoever loses his life for my sake, and for the sake of my gospel, shall save it. Luke 9:25 What shall a man profit, if he gain all the world, and destroy his own life, or lose it? Mark 8:37 or what will a man give in ransom for his life? Mark 8:38 Whosoever shall deny me and my sayings in this sinful and adulterous generation, the Son of man also will deny him, when he comes in the glory of his Father with his holy angels. Matthew 16:27 For the Son of man is about to come in the glory of his Father with his holy angels; and then shall he reward each man according to his works. Mark 9:1 And he said unto them, Verily I say unto you, There be here now some standing that shall not taste death, until they see the kingdom of God come with strength, Matthew 16:28b and the Son of man who comes in his kingdom.

LUKE

Jesus is Transfigured

Luke 9:28-36 Matt 17:1-9 Mark 9:2-10

Luke 9

28 And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray. 29 And while he prayed, the shape of his countenance was altered: and his raiment white and glittering. 30 And behold two men talked with him, and they were Moses and Elijah, 31 appearing in majesty. And they told his departure that he should accomplish in Jerusalem. 32 But Peter and they that were with him were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to Jesus, Most er, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah: not knowing what he said. 34 And as he spoke these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 35 And a voice was made out of the cloud, saying, This is my beloved Son, hear him. 36 And while the voice was made, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

Matthew 17

1 AND after six days Jesus took unto him Peter and James and John his brother, and brings them into a high mountain apart. 2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3 And behold there appeared to them Moses and Elijah talking with him. 4 And Peter answering, said to Jesus, Lord, it is good for us to be here: if you desire, let us make here three tabernacles, one for you, and one for Moses, and one for Elijah. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear him. 6 And the Disciples hearing it, fell upon their face, and were sore afraid. 7 And Jesus came and touched them: and he said to them, Arise, and fear not. 8 And they lifting up their eyes, saw nobody, but only Jesus. 9 And as they descended from the mount, Jesus commanded them, saying, Tell the vision to nobody, until the Son of man be risen from the dead.

Mark 9

2 And after six days Jesus took Peter and James and John: and brought them alone into a high mountain apart, and was transfigured before them. 3 And his garments were made glistering and white exceeding as snow, the like thereof a fuller cannot make white upon the earth. 4 And there appeared to them Elijah with Moses: and they were talking with Jesus. 5 And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for you, and one for Moses, and one for Elijah. 6 For he knew not what he said: for they were freighted with fear. 7 And there was a cloud overshadowing them, and a voice came out of the cloud, saying, This is my Son most dear: hear him. 8 And immediately looking about they saw no man anymore but Jesus only with them. 9 And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of man shall be risen again from the dead. 10 And they kept in the word with themselves: questioning together what that should be, when he shall be risen from the dead.

St. Augustine Matthew proceeds thus: "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom. And after six days, Jesus taketh Peter, James, and John his brother, and brought them up into an high mountain;" and so on, down to where we read, "Tell the vision to no man until the Son of man be risen again from the dead." This vision of the Lord upon the mount in the presence of the three disciples, Peter, James, and John, on which occasion also the testimony of the Father's voice was borne Him from heaven, is related by the three evangelists in the same order, and in a manner expressing the same sense completely. (Mt 17:1-9 Mark 8:39-9:9 Luke 9:27-36) And as regards other matters, they may be seen by the readers to be in accordance with those modes of narration of which we have given examples in many passages already, and in which there are diversities in expression without any consequent diversity in meaning. But with respect to the circumstance that Mark, along with Matthew, tells us how the event took place after six days, while Luke states that it was after eight days, those who find a difficulty here do not deserve to be set aside with contempt, but should be enlightened by the offering of explanations. For when we announce a space of days in these terms, "after so many days," sometimes we do not include in the number the day on which we speak, or the day on which the thing itself which we intimate beforehand or promise is declared to take place, but reckon only the intervening days, on the real and full and final expiry of which the incident in question is to occur. This is what Matthew and Mark have done. Leaving out of their calculation the day on which Jesus spoke these words, and the day on which He exhibited that memorable spectacle on the mount, they have regarded simply the intermediate days, and thus have used the expression, "after six days." But Luke, reckoning in the extreme day at either end, that is to say, the first day and the last day, has made it "after eight days," in accordance with that mode of speech in which the part is put for the whole. Moreover, the statement which Luke makes with regard to Moses and Elias in these terms, "And it came to pass, as they departed from Him, Peter said unto Jesus, Most er, it is good for us to be here," and so forth, ought not to be considered antagonistic to what Matthew and Mark have subjoined to the same effect, as if they made Peter offer this suggestion while Moses and Elias were still talking with the Lord. For they have not expressly said that it was at that time, but rather they have simply left unnoticed the fact which Luke has added,—namely, that it was as they went away that Peter made the suggestion to the Lord with respect to the making of three tabernacles. At the same time, Luke has appended the intimation that it was as they were entering the cloud that the voice came from heaven,—a circumstance which is not affirmed, but which is as little contradicted, by the others.

Weaved Together Matthew 17:1 And after six days Jesus took Simon Cephas, and James, and John his brother, and brought them up into a high mountain, the three of them only. Luke 9:29a And while they were praying, Jesus changed, and became after the fashion of another person; and his face shone like the sun, and his raiment was very white like the snow, and as the light of lightning, so that nothing on earth can whiten like it. And there appeared unto him Moses and Elijah talking to Jesus. Luke 9:31b And they thought that the time of his decease which was to be accomplished at Jerusalem had come. Luke 9:32 And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. Luke 9:33a And when they began to depart from him, Simon said unto Jesus, My Most er, it is good for us to be here: Matthew 17:4b and if you will, we will make here three tabernacles; one for you, and one for Moses, and one for Elijah; Luke 9:33c not knowing what he said, because of the fear which took possession of them. And while he was yet saying that, a bright cloud overshadowed them. Luke 9:34b And when they saw Moses and Elijah that they had entered into that cloud, they feared again. Matthew 17:5b

LUKE

And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; hear ye therefore him. Luke 9:36a And when this voice was heard, Jesus was found alone. Matthew 17:6 And the disciples, when they heard the voice, fell on their faces from the fear which took hold of them. Matthew 17:7 And Jesus came and touched them and said, Arise, be not afraid. Matthew 17:8 And they lifted up their eyes, and saw Jesus as he was. Matthew 17:9 And when they went down from the mountain, Jesus charged them, and said unto them, Tell not what you have seen to any man, until the Son of man rise from among the dead. And they kept the word within themselves, and told no man in those days what they had seen. Mark 9:10b And they reflected among themselves, What is this word which he spoke unto us, I, when I am risen from among the dead?

A Possessed Boy

Luke 9:37-43 Matt 17:14-21 Mark 9:14-29

Luke 9

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man of the multitude cried out, saying, Most er, I beseech you, look upon my son because he is my only one. 39 And lo, the spirit takes him, and he suddenly cries, and he dashes him, and tears him so that he foams, and with much ado departs renting him. 40 And I desired your Disciples to cast him out, and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring here your son. 42 And when he came to him the devil dashed and tore him. And Jesus rebuked the unclean spirit, and healed the lad: and rendered him to his father. 43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples.

Matthew 17

14 And when he came unto the multitude, there came to him a man falling down upon his knees before him, 15 saying, Lord have mercy upon my son, for he is lunatic, and sore vexed: for he falls often into the fire, and often into the water. 16 And I offered him to your Disciples: and they could not cure him. 17 Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. 18 And Jesus rebuked him, and the devil went out of him, and the lad was cured from that hour. 19 Then came the Disciples to Jesus secretly, and said, Why could not we cast him out? 20 Jesus said to them, Because of your incredulity, for, amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence there: and it shall remove, and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting.

Mark 9

14 But coming to his Disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And forthwith all the people seeing Jesus, was astonished, and much afraid: and running to him, saluted him. 16 And he asked them, What do you question of among you? 17 And one of the multitude answering, said, Most er, I have brought my son to you, having a mute spirit. 18 Who, wheresoever he takes him, dashes him, and he foams, and gnashes with the teeth, and withered: and I spoke to your Disciples to cast him out, and they could not. 19 Who answering them, said, O incredulous generation, how long shall I be with you? How long shall I suffer you? Bring him unto me. 20 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming. 21 And he asked his father, How long time is it since this has chanced unto him? But he said, From his infancy: 22 and oftentimes has he cast him into fire and into waters, to destroy him, but if you can do anything, help us, have compassion on us. 23 And Jesus said to him, if you can believe, all things are possible to him that believes. 24 And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity. 25 And when Jesus saw the people running together, he threatened the unclean spirit, saying to him, Deaf and mute spirit, I command you, go out of him, and enter not anymore into him. 26 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. 27 But Jesus holding his hand, lifted him up: and he rose. 28 And when he had entered into the house, his Disciples secretly asked him, Why could we not cast him out? 29 And he said to them, This kind can go out by nothing, but by prayer and fasting.

St. Augustine Matthew goes on in the following terms: "And when He was come to the multitude, there came to Him a certain man, kneeling down before Him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed;" and so on, down to the words, "Howbeit this kind is not cast

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out but by prayer and fasting.”(Mt 17:14-20) Both Mark and Luke record this incident, and that, too, in the same order, without any suspicion of a want of harmony.(Mark 9:16-28 Luke 9:38-45)

Weaved Together And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech you, my Lord, look upon my son; Luke 9:38b he is my only child: and the spirit comes upon him suddenly. A lunacy has come upon him, and he meets with evils. Mark 9:18a And when it comes upon him, it beats him about; and he foams, and gnashes his teeth, and withered; and many times it has thrown him into the water and into the fire to destroy him, and it hardly leaves him after bruising him. Matthew 17:16 And I brought him near to your disciples, and they could not heal him. Matthew 17:17 Jesus answered and said, O faithless and perverse generation, till when shall I be with you? And till when shall I bear with you? Bring your son hither. Mark 9:20 And he brought him unto him: and when the spirit saw him, immediately it beat him about; and he fell upon the ground, and was raging and foaming. Mark 9:21 And Jesus asked his father, How long is the time during which he has been thus? He said unto him, From his youth until now. Mark 9:22b But, my Lord, help me wherein you can, and have mercy upon me. Mark 9:23 Jesus said unto him, If you can believe! All things are possible to him that believes. Mark 9:24 And immediately the father of the child cried out, weeping, and said, I believe, my Lord; help my lack of faith. Mark 9:25 And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, You dumb spirit that speaks not, I command you, come out of him, and enter not again into him. Mark 9:26 And that spirit, devil, cried out much, and bruised him, and came out; and that child fell as one dead, and many thought that he had died. But Jesus took him by his hand, and raised him up, and gave him to his father; and that child was healed from that hour. And the people all marveled at the greatness of God. Mark 9:28 And when Jesus entered into the house, his disciples came, and asked him privately, and said unto him, Why were we not able to heal him? Matthew 17:20 Jesus said unto them, Because of your unbelief. Verily I say unto you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence; and it shall remove; and nothing shall overcome you. Mark 9:29b But it is impossible to cast out this kind by anything except by fasting and prayer.

The Second Prediction of the Passion

Luke 9:43-45 Matt 17:22-23 Mark 9:30-32

Luke 9

43 And all were astonished at the might of God: and all marveling at all things that he did, he said to his Disciples, 44 Lay in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word.

Matthew 17

22 And when they conversed in Galilee, Jesus said to them, The Son of man is to be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly.

Mark 9

30 And departing there they passed by Galilee, neither would he that any man should know. 31 And he taught his Disciples, and said to them, That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again. 32 But they knew not the word: and they were afraid to ask him.

St. Augustine Matthew continues thus: “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall rise again. And they were exceeding sorry.”(Mt 17:21-22) Mark and Luke record this passage in the same order.(Mark 9:29-31 Luke 9:44-45)

Weaved Together Mark 9:30 And when he went forth thence, they passed through Galilee: and he would not that any man should know it. And he taught his disciples, and said unto them, Mark 9:31b Keep ye these sayings in your ears and your hearts: for the Son of man is to be delivered into the hands of men, and they shall kill him; and when he is killed, he shall rise on the third day. Luke 9:45 But they knew not the word which he spoke unto them, for it was concealed from them, that they should not perceive it; and they feared to ask him about this word. Matthew 17:23b And they were exceeding sorrowful.

LUKE

Jesus Warns Against Ambition

Luke 9:46-48 Matt 18:1-5 Mark 9:33-37

Luke 9

46 And there entered a cogitation into them, which of them should be greater. 47 But Jesus seeing the cogitations of their heart, took a child, and set him by him. 48 And said to them, Whosoever receives this child in my name, receives me: and whosoever receives me, receives him that sent me. For he that is the lesser among you all, he is the greater.

Matthew 18

1 AT that hour the Disciples came to Jesus, saying, Who you think is the greater in the kingdom of heaven? 2 And Jesus calling unto him a little child, set him in the midst of them, 3 and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little child in my name, receives me.

Mark 9

33 And they came to Capernaum. Who, when he was in the house, asked them, What did you treat of in the way? 34 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35 And sitting down, he called the Twelve, and said to them, If any man will be first he shall be last of all, and the minister of all. 36 And taking a child, he set him in the midst of them, whom when he had embraced, he said to them, 37 Whosoever shall receive one of such children in my name, receives me, and whosoever shall receive me, receives not me, but him that sent me.

St. Augustine The same Matthew then proceeds with his narrative in the following terms: "In that hour came the disciples unto Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and so on, down to the words, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Mt 18) Of this somewhat lengthened discourse which was spoken by the Lord, Mark, instead of giving the whole, has presented only certain portions, in dealing with which he follows meantime the same order. He has also introduced some matters which Matthew doesn't mention. (Mark 9:33-49) Moreover, in this complete discourse, so far as we have taken it under consideration, the only interruption is that which is made by Peter, when he inquires how often a brother ought to be forgiven. The Lord, however, was speaking in a strain which makes it quite clear that even the question which Peter thus proposed, and the answer which was returned to him, belong really to the same address. Luke, again, records none of these things in the order here observed, with the exception of the incident with the little child whom He set before His disciples, for their imitation when they were thinking of their own greatness. (Luke 9:46-48) For if he has also narrated some other matters of a tenor resembling those which are inserted in this discourse, these are sayings which he has recalled for notice in other connections, and on occasions different from the present: just as John (20:23) introduces the Lord's words on the subject of the forgiveness of sins,—namely, those to the effect that they should be remitted to him to whom the apostles remitted them, and that they should be retained to him to whom they retained them, as spoken by the Lord after His resurrection; while Matthew mentions that in the discourse now under notice the Lord made this declaration, which, however, the self-same evangelist at the same time affirms to have been given on a previous occasion to Peter. (Mt 16:19) Therefore, to preclude the necessity of having always to inculcate the same rule, we ought to bear in mind the fact that Jesus uttered the same word repeatedly, and in a number of different places,—a principle which we have pressed so often upon your attention already; and this consideration should save us from feeling any perplexity, even although the order of the sayings may be thought to create some difficulty.

Weaved Together Matthew 18:1 And in that hour came the disciples to Jesus, and said unto him, Who, do you think, is greater in the kingdom of heaven? And Jesus knew the thought of their heart, and called a child, and set him in the midst, and took him in his arms, and said unto them, Matthew 18:3 Verily I say unto you, If you do not return, and become as children, you shall not enter the kingdom of heaven. Luke 9:48 Every one that shall receive in my name such as this child has received me: Mark 9:37b and whosoever receives me receives not me, but him that sent me. Luke 9:48c And he who is little in your company, the same shall be great.

The Strange Exorcist

Luke 9:49-50 Mark 9:38-41

Luke 9

49 And John answering said, Most er, we saw a certain man casting out devils in your name, and we prohibited him, because he follows not with us. 50 And Jesus said to him, Prohibit not, for he that is not against you, is for you.

Mark 9

38 John answered him, saying, Most er we saw one casting out devils in your name, who follows not us, and we prohibited him. 39 But Jesus said, Do not prohibit him, for there is no man that does a miracle in my name, and can soon speak ill of me. 40 For he that is not against you, is for you. 41 For whosoever shall give you to drink a cup of water in my name, because you are Christ's: Amen, I say to you, he shall not lose his reward.

St. Augustine Mark proceeds as follows: "In those days again, the multitude being very great, and having nothing to eat;" and so on, down to the words, "John answered Him, saying, Most er, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him.(Luke 9:49) But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against you is on your side."(Mark 8:1- 9:39) Luke relates this in similar terms, with this exception, that he does not insert the clause, "for there is no man which shall do a miracle in my name that can lightly speak evil of me." Consequently, there is nothing here to raise the question of any discrepancy between these two. We must see, however, whether this sentence must be supposed to stand in opposition to another of the Lord's sayings, namely, the one to this effect, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."(Mt 12:30) For how was this man not against Him, who was notwith Him, and of whom Jn reported that he did not unite with them in following Him, if he is against Him who is not with Him? Or if the man was against Him, how does He say to the disciples, "Forbid him not; for he that is not against you is on your side"? Will any one aver that it is of consequence to observe that here He says to the disciples, "He that is not against you is on your side;" whereas, in the other passage, He spoke of Himself in the terms, "He that is not with me is against me"? That would make it appear, indeed, as if it were possible for one not to be with Him, although he was associated with those disciples of His who are, so to speak; His very members. Besides, how would the truth of such sayings as these stand then: "He that receiveth you receiveth me;"(Mt 10:40) and "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?(Mt 25:40) Or is it possible for one not to be against Him, although he may be against His disciples? Nay; for what shall we make then of words like these: "He that despiseth you, despiseth me;"(Luke 10:16) and, "Inasmuch as ye did it not unto the least of mine, ye did it not unto me;"(Mt 25:45) and, "Saul, Saul, why persecutest thou me,"(Acts 9:4) —although it was His disciples that Saul was persecuting? But, in good truth, the sense intended to be conveyed is just this, that, so far as a man is not with Him, so far is he against Him; and again, that, so far as a man is not against Him, so far is he with Him. For example, take this very case of the individual who was working miracles in the name of Christ, and yet was not in the company of Christ's disciples: so far as this man was working miracles in His name, so far was he with them, and so far he was not against them. But, inasmuch as they had prohibited the man from doing a thing in which, so far forth, he was really with them, the Lord said to them, "Forbid him not." For what they ought to have forbidden was what was outside their fellowship, so that they might bring him over to the unity of the Church, and not a thing like this, in which he was at one with them, that is to say, so far as he commended the name of their Most er and Lord in the casting out of devils. And this is the principle on which the Catholic Church acts, not condemning common sacraments among heretics; for in these they are with us, and they are not against us. But she condemns and forbids division and separation, or any sentiment adverse to peace and truth. For therein they are against us, just because they are not with us in that, and because, not gathering with us, they are consequently scattering.

Weaved Together Luke 9:49 John answered and said, Our Most er, we saw one casting out devils in your name; and we prevented him, because he followed not you with us. Mark 9:39 Jesus said unto them, Prevent him not; for no man does powers in my name, and can hasten to speak evil of me. Luke 9:50b Every one who is not in opposition to you is with you. Woe unto the world because of trials! but woe unto that man by whose hand the trials come!

LUKE

Departure to Judea

Luke 9:51 Matt 19:1-2 Mark 10:1 John 7:1

Luke 9

51 And it came to pass, while the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem.

Matthew 19

1 AND it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond Jordan, 2 and great multitudes followed him: and he cured them there.

Mark 10

1 AND rising up there, he came into the coasts of Judea beyond Jordan: and the multitudes assembled again unto him, and as he was accustomed, again he taught them.

John 7

1 AFTER these things Jesus walked into Galilee, for he would not walk into Judea: because the Jews sought to kill him.

Lapide Matthew 19:1 *And it came to pass*, etc. This is the same history as that related by S. Mark (x. 1.), by S. Luke (ix. 51), and, as it would seem, by S. John (vii. 1). So Jansen, Francis Lucas, and others. Maldonatus, however, denies this with respect to S. John: but his arguments will be refuted by the exposition of the context. It is plain from John that these events took place about the Feast of Tabernacles, which was celebrated in September. Christ went up to that feast, that He might gradually prepare Himself for death. He was crucified in the following March. Luke adds, that Christ journeyed through Samaria. Hence it follows, that Christ—leaving the direct route from Samaria to Jerusalem—proceeded to the Jordan; and having crossed it, passed through Peræa and entered the borders of Judea from the east, and arrived at Jerusalem about the middle of the Feast of Tabernacles, as John has (vii. 14). This explains the expression, *beyond Jordan*, in the text. *Beyond*, or *across Jordan*, must be connected with the verb *came*, not with the words *coasts of Judea*, as is plain from Mark. For Christ, about the borders of Judea, crossed over the Jordan, that He might be farther away from the observation of the Pharisees, when He was teaching and healing the multitudes. **Verse 2-** *Great multitudes followed Him*, etc. Not so much from Galilee—where He wished His journey to escape observation, as Mark and John say—as from the other districts through which He passed.

The Unfriendly Samaritans

Luke 9:52-56

52 And he sent messengers before his face: and going they entered into a city of the Samaritans to prepare for him. 53 And they received him not, because his face was to go to Jerusalem. 54 And when his Disciples James and John had seen it, they said, Lord, do you desire that we say that fire come down from heaven and consume them? 55 And turning, he rebuked them, saying, You know not of what spirit you are. 56 The Son of man came not to destroy souls, but to save. And they went into another town.

LUKE

On Following Jesus

Luke 9:57-62 Matt 8:18-22 Mark 4:35

Luke 9

57 And it came to pass as they walked in the way, a certain man said to him, I will follow you wheresoever you go. 58 Jesus said to him, The foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to repose his head. 59 But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. 60 And Jesus said to him, Let the dead bury their dead: but you go, set forth the kingdom of God. 61 And another said, I will follow you Lord, but permit me first to take my leave of them that are at home. 62 Jesus said to him, No man putting his hand to the plough, and looking back is apt for the kingdom of God.

Matthew 8

18 And Jesus seeing great multitudes about him, commanded to go beyond the water. 19 And a certain scribe came, and said to him, Most er, I will follow you wheresoever you shall go. 20 And Jesus said to him, the foxes have holes, and the fowls of the air nests: but the Son of man has nowhere to lay his head. 21 And another of his Disciples said to him, Lord permit me first to go and bury my father. 22 But Jesus said to him, Follow me, and let the dead bury their dead.

Mark 4

35 And he said to them in that day, when evening came; Let us pass over to the other side.

McEvilly There is some apparent difference in the order in which the following events are recorded by SS. Mark, Luke, and Matthew. Interpreters are generally agreed that the arrangement adopted by St. Matthew is the correct one. The two other Evangelists describe these events as having taken place without any reference to the precise order in which they occurred. Indeed, the very form of expression used by them would clearly indicate, they meant to narrate the events as having occurred, sometime or other; while St. Matthew is particular in detailing the very order in which they occurred.

Weaved Together Matthew 8:18 And when Jesus saw great multitudes surrounding him, he commanded them to depart to the other side. And while they were going in the way, there came one of the scribes and said unto him, My Most er, I will follow you wherever you go. Matthew 8:20 Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man has not a place in which to lay his head. Luke 9:59 And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and bury my father. Luke 9:60 Jesus said unto him, Leave the dead to bury their dead; but you, follow me and preach the kingdom of God. Luke 9:61 And another said unto him, I will follow you, my Lord; but first suffer me to go and salute my household and come. Luke 9:62 Jesus said unto him, There is no one who puts his hand to the plough and looks behind him, and yet is fit for the kingdom of God.

Jesus Selects Seventy-Two Disciples

Luke 10:1-20

1 AND after this our Lord designed also other seventy-two: and he sent them two and two before his face into every city and place where he would come. 2 And he said to them, The harvest truly is much: but the workmen few. Desire therefore the Lord of the harvest, that he send workmen into his harvest. 3 Go: behold I send you as lambs among wolves. 4 Carry not purse, nor scrip, nor shoes: and salute nobody by the way. 5 Into whatsoever house you enter, first say, Peace to this house. 6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. 7 And in the same house tarry, eating and drinking such things as they have. For the workman is worthy of his hire, Remove not from house to house. 8 And into what city soever you enter, and they receive you, eat such things as are set before you. 9 And cure the sick that are in it, and say to them, The kingdom of God is come near upon you. 10 And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say, 11 The dust also of your city that cleaves to us, we do wipe off against you, yet this you know that the kingdom of God is at hand. 12 I say to you, it shall be more tolerable for Sodom in that day than for that city. 13 Woe to you Chorazin, woe to you Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sackcloth and ashes long ago. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And you Capernaum that are exalted into heaven: you shall be thrust down even unto hell. 16 He that hears you, hears me: and he that despises you, despises me. And he that despises me, despises him that sent me. 17 And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in your name. 18 And he said to them, I saw Satan as lightning fall from heaven. 19 Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you. 20 But yet rejoice not in this, that the spirits are subject unto you: but rejoice in this, that your names are written in heaven.

McEvilly Luke 10:2. (See Matthew is. 37, 38, where similar words are employed.) 3. (See Matthew x. 16.) 4. (Matthew x. 10.) 5. 6. (See Matthew x. 12, 13.) 7. (Matthew x. 10, 11.) 17. " And the seventy-two returning,". As St. Mark (chap. vi.) and St. Luke (ix.), after recording the mission of the

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Apostles, subjoin a statement of their return to our Lord, in order to render Him an account of their success, and refer all the glory of it to Him, to whom alone it was due — "in Thy name" — so, St. Luke here also records the return of the "seventy-two, after they had discharged their mission, omitting all mention of what they, as well as our Lord Himself, who sent them to prepare the way for Him, and done, save what is said of Him (xiii. 22) "And He went through the cities and towns teaching, and making His journey to Jerusalem." Most likely, He traversed all the country between Samaria and Bethania, near Jerusalem, of which there is mention made towards the close of this chapter (v. 38).

St. Augustine For if it is the fact that even in one and the same evangelist some things are found which the Lord utters twice over, as is the case with this very Luke in the instance of the counsel not to take a scrip for the journey, and so with other things in like manner which we find to have been spoken by the Lord in two different places, why should it seem strange if some other word of the Lord, which was originally uttered on two separate occasions, may happen also to be recorded by two several evangelists, each of whom gives it in the order in which it was actually spoken, and if thus the order seems to be different in the two, simply because the sentences were uttered both on the occasion noticed by the one, and on that referred to by the other?

Jesus Praises the Holy Spirit's Wisdom

Luke 10:21-24 Matt 11:25-27

Luke 10

21 In that very hour he rejoiced in spirit, and said, I confess to you, O Father, Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to little ones. Yes Father, for so has it well pleased you. 22 All things are delivered to me of my Father, and no man knows who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal. 23 And turning to his Disciples, he said, Blessed are the eyes that see the things that you see. 24 For I say to you, that many prophets and kings desired to see the things that you see, and saw them not: and to hear the things that you hear, and heard them not.

Matthew 11

25 At that time Jesus answered and said, I confess to you O Father Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to little ones. 26 Yes Father: for so has it well pleased you. 27 All things are delivered to me of my Father. And no man knows the Son but the Father: neither does any know the Father, but the Son, and to whom it shall please the Son to reveal.

St. Augustine This passage is also noticed by Luke, but only in part. For he does not give us the words, "Come unto me, all ye that labor," and the rest. It is, however, quite legitimate to suppose that all this may have been said on one occasion by the Lord, and yet that Luke has not recorded the whole of what was said on that occasion. For Matthew's phrase is, that "at that time Jesus answered and said;" by which is meant the time after His upbraiding of the cities. Luke, on the other hand, interposes some matters, although they are not many, after that upbraiding of the cities; and then he subjoins this sentence: "In that hour He rejoiced in the Holy Spirit, and said." (Luke 10:21) Thus, too, we see that even if Matthew's expression had been, not "at that time," but "in that very hour," still what Luke inserts in the interval is so little that it would not appear an unreasonable thing to give it as all spoken in the same hour.

The Great Commandment

Luke 10:25-37

25 And behold, a certain lawyer stood up, tempting him and saying, Most er, by doing of what thing shall I possess life everlasting? 26 But he said to him, In the law what is written? How do you read it? 27 He answering, said, *You shall love the Lord your God with your whole heart, and with your whole soul, and with all your strength, and with all your mind: and your neighbor as yourself.* 28 And he said to him, You have answered right, this do, and you shall live. 29 But he desirous to justify himself, said to Jesus, And who is my neighbor? 30 And Jesus taking it, said, A certain man went down from Jerusalem into Jericho, and fell among thieves, who also spoiled him, and giving him wounds, went away leaving him half dead. 31 And it chanced that a certain priest went down the same way: and seeing him, passed by. 32 In like manner also a Levite, when he was near the place, and saw him, passed by. 33 But a certain Samaritan going his journey, came near him: and seeing him, was moved with mercy. 34 And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him. 35 And the next day he took forth two pence, and gave to the host, and said, Take care of him: and whatsoever you shall spend over and above, I at my return will repay you. 36 Which of these three in your opinion was neighbor to him that fell among thieves? 37 But he said, He that did mercy unto him. And Jesus said to him, Go, and do in like manner.

St. Augustine Luke, on the other hand, not indeed in the order of Matt 22:34-40 Mark 12:28-34, but in a widely different connection, introduces something which resembles this. But whether in that passage he is actually recording this same incident, or whether the person with whom the Lord [is represented to have] dealt in a similar manner there on the subject of those two commandments is quite another individual, is altogether uncertain. At the same time, it may appear right to regard the person who is introduced by Lc as a different individual from the one before us here, not only on the ground of the remarkable divergence in the order of narration, but also because he is there reported to have replied to a question which was addressed to him by the Lord, and in that reply to have himself mentioned those two precepts. The same opinion is further confirmed by the fact that, after telling us how the Lord said to him, "This do, and thou shall live,"—thus instructing him to do that great thing which, according to his own answer, was

LUKE

contained in the law,—the evangelist follows up what had passed with the statement, “But he, willing to justify himself, said unto Jesus, And who is my neighbor?” (Luke 10:29) Thereupon, too [according to Luke], the Lord told the story of the man who was going down from Jerusalem to Jericho, and fell among robbers. Consequently, considering that this individual is described at the outset as tempting Christ, and is represented to have repeated the two commandments in his reply; and considering, further, that after the counsel which was given by the Lord in the words, “This do, and thou shalt live,” he is not commended as good, but, on the contrary, has this said of him, “But he, willing to justify himself,” etc., whereas the person who is mentioned in parallel order both by Mc and by Lc received a commendation so marked, that the Lord spake to him in these terms, “Thou art not far from the kingdom of God,”—the more probable view is that which takes the person who appears on that occasion to be a different individual from the man who comes before us here.

Mary Sitting at the Lord's Feet

Luke 10:38-42

38 And it came to pass as they went, and he entered into a certain town: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who sitting also at our Lord's feet, heard his word. 40 But Martha was busy about much service, who stood and said, Lord, have you no care that my sister has left me alone to serve? Speak to her therefore, that she help me. 41 And our Lord answering, said to her, Martha, Martha, you are careful, and are troubled about very many things. 42 But one thing is necessary. Mary has chosen the best part, which shall not be taken away from her.

The Our Father (Lord's Prayer)

Luke 11:1-4 Matt 6:7-13

Luke 11

1 AND it came to pass, when he was in a certain place praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his disciples. 2 And he said to them, When you pray, say, *Father, sanctified be your Name. Your kingdom come. 3 Our daily bread give us this day. 4 And forgive us our sins, for because ourselves also do forgive every one that is in debt to us. And lead us not into temptation.*

Matthew 6

7 And when you are praying, speak not much, as the heathen. For they think that in their much speaking they may be heard. 8 Be not therefore like to them, for your Father knows what is needful for you before you ask him. 9 Thus therefore shall you pray. Our Father which is in heaven, sanctified be your name. 10 Let your kingdom come. Your will be done, as in heaven, in earth also. 11 Give us today our supersubstantial bread. 12 And forgive us our debts, as we also forgive our debtors. 13 And lead us not into temptation. But deliver us from evil. Amen.

Lapide St. Matthew adds this prayer to the Sermon on the Mount, whilst St. Luke places it at a later period. Either, therefore, Christ taught His disciples this prayer on two separate occasions, or St. Matthew added it to the Sermon on the Mount, in order to make that sermon a complete summary of evangelical doctrine. Here we may observe that St. Matthew makes this prayer consist of seven petitions, but St. Luke of five. The latter evangelist unites two, because they are contained in the others. Hence, because St. Luke omits the last petition, “deliver us from evil....” This supersubstantial, or daily bread, is a parallel expression to the Hebrew דָּבָר יוֹם *davar yom*, “the thing, or matter of a day.” S. Jerome's reason for translating ὑπερσυστόιον literally, by supersubstantial, was to indicate that in this petition we ask above all for heavenly bread, such as we receive in the Eucharist.

Weaved Together Matthew 6:7 And whenever ye pray, be not babblers, as the heathen; for they think that by the abundance of their words they shall be heard. Matthew 6:8 Then be not ye now like them: for your Father knows your request before ye ask him. Luke 11:1b One of his disciples said unto him, Our Lord, teach us to pray, as John taught his disciples. Luke 11:2a Jesus said unto them, Thus now pray ye now: Matthew 6:9 Our Father which art in heaven, Hallowed be your name. Matthew 6:10 Your kingdom come. Your will be done, as in heaven, so on earth. Matthew 6:11 Give us the food of today. Matthew 6:12 And forgive us our trespasses, as we forgave those that trespassed against us. Matthew 6:13 And bring us not into temptations, but deliver us from the evil one. For yours is the kingdom, and the power, and the glory, for ever and ever.

LUKE

Giving

Luke 11:5-8

5 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, friend, lend me three loaves, 6 because a friend of mine has come out of his way to me, and I have not what to set before him. 7 And he from within answering, said, Trouble me not, now the door is shut, and my children are with me in bed: I cannot rise and give you. 8 And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needs.

McEvilly Our Lord illustrates by the following parable — which St. Luke alone records.

God's Answering of Prayer

Luke 11:9-13 Matt 7:7-11

Luke 11

9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 10 For every one that asks, receives: and he that seeks, finds: and to him that knocks, it shall be opened. 11 And which of you if he asks his father for bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? 12 Or if he asks for an egg, will he reach him a scorpion? 13 If you then being naught, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him?

Matthew 7

7 Ask, and it shall be given you: seek, and you shall find, knock, and it shall be opened to you. 8 For everyone that asks, receives: and that seeks, finds: and to him that knocks, it shall be opened. 9 Or what man is there of you, whom if his child shall ask for bread, will he reach him a stone? 10 Or if he shall ask him for fish, will he reach him a serpent? 11 If you then being naughty, know how to give good gifts to your children: how much more will your Father which is in heaven give good things to them that ask him?

Lapide Luke 11:12—*Or if he shall ask an egg.* This verse is omitted by St. Matthew.

St. Remigius And be it known that where Matthew 7:11 says, "He shall give good things," Luke has, "shall give his Holy Spirit." [Luke 11:13] But this ought not to seem contrary, because all the good things which man receives from God, are given by the grace of the Holy Spirit.

The Dumb Demoniac Healed

Luke 11:14-15, 17-28 Matt 12:22-30 Mark 3:22-27

Luke 11

14 And he was casting out a devil, and that was mute. And when he had cast out the devil, the mute spoke: and the multitudes marveled. 15 And certain of them said, In Beelzebub the prince of devils he casts out devils. 17 But he seeing their cogitations, said to them, Every kingdom divided against itself shall be made desolate, and house upon house, shall fall. 18 And if Satan also be divided against himself, how shall his kingdom stand? Because you say that in Beelzebub I do cast out devils. 19 And if I in Beelzebub cast out devils: your children, in whom do they cast out? Therefore they shall be your judges. 20 But if I in the finger of God do cast out devils: surely the kingdom of God is come upon you. 21 When the strong armed keeps his court: those things are in peace that he possesses. 22 But if a stronger than he, comes upon him and overcomes him: he will take away his whole armor wherein he trusted, and will distribute his spoils. 23 He that is not with me is against me: and he that gathers not with me, scatters. 24 When the unclean spirit shall depart out of a man, he wanders through places without water, seeking rest. And not finding, he said, I will return into my house where I departed. 25 And when he comes, he finds it swept clean, and trimmed. 26 Then he goes and takes seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first. 27 And it came to pass: when he said these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bore you, and the paps that you did suck. 28 But he said, Yes rather, blessed are they that hear the word of God, and keep it.

Matthew 12

22 Then was offered to him one possessed with a devil, blind and mute: and he cured him, so that he spoke and saw. 23 And all the multitudes were amazed and said, Whether this be the son of David? 24 But the Pharisees hearing it, said, This fellow casts not out devils but in Beelzebub the prince of the devils. 25 And Jesus knowing their cogitations, said to them, Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. 26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges. 28 But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? And then he will rifle his house. 30 He that is not with me, is against me: and he that gathers not with me, scatters.

Mark 3

32 And the multitude sat about him: and they say to him, Behold your mother and your brethren without seek you. 23 And after he had called them together, he said to them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan be risen against himself, he is divided, and cannot stand, but has an end. 27 Nobody can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house.

St. Augustine Matthew then goes on with his recital in the following fashion: "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, inasmuch that he both spake and saw." (Mt 12:22) Luke introduces this narrative, not in the same order, but after a number of other matters. He also speaks of the man only as dumb, and not as blind in addition. (Luke 11:14) But it is not to be inferred, from the mere circumstance of his silence as to some portion or other of the account, that he speaks of an entirely different person. For he has likewise recorded what followed [immediately after that cure], as it stands also in Matthew. Matthew proceeds with his narrative in the following term: "And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but in Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall be brought to desolation;" and so on, down to the words, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mt 12:23-37) Mark does not bring in this allegation against Jesus, that He cast out devils in [the power of] Beelzebub, in immediate sequence on the story of the dumb man; but after certain other matters, recorded by himself alone, he introduces this incident also, either because he recalled it to mind in a different connection, and so appended it there, or because he had at first made certain omissions in his history, and after noticing these, took up this order of narration again. (Mark 3:22-30) On the other hand, Lc gives an account of these things almost in the same language as Matthew has employed. (Luke 11:14-26) And the circumstance that Lc here designates the Spirit of God as the finger of God, does not betray any departure from a genuine identity in sense; but it rather teaches us an additional lesson, giving us to know in what manner we are to interpret the phrase "the finger of God" wherever it occurs in the Scriptures. Moreover, with regard to other matters which are left unmentioned in this section both by Mc and by Luke, no difficulty can be raised by these. Neither can that be the case with some other circumstances which are related by them in somewhat different terms, for the sense still remains the same.

LUKE

The Return of the Unclean Evil Spirit

Luke 11:24-26 Matt 12:43-45

Luke 11

24 When the unclean spirit shall depart out of a man, he wanders through places without water, seeking rest. And not finding, he said, I will return into my house where I departed. 25 And when he comes, he finds it swept clean, and trimmed. 26 Then he goes and takes seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first.

Matthew 12

43 And when an unclean spirit shall go out of a man, he walks through dry places, seeking rest, and finds not. 44 Then he says, I will return into my house where I came out. And coming he finds it vacant, swept clean, and trimmed. 45 Then he goes, and takes with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last of that man be made worse than the first. So shall it be also to this wicked generation.

McEvilly St. Luke records this parable, as also the exclamation of the woman, who pronounced the parent of our Redeemer happy (v. 46), before our Redeemer's refutation of the calumnies of the Pharisees, referred to in the preceding, ascribing His miracles to diabolical agency. But, as St. Matthew is more exact in following the order of events, it is better to adopt the order which he follows.

Weaved Together Luke 11:24 The unclean spirit, when he goes out of the man, departs, and goes about through places wherein are no waters, that he may find rest for himself; and when he finds it not, he says, I will return to my house whence I came out. Luke 11:25 And if he come and find it adorned and set in order, Luke 11:26 then he goes, and associates with himself seven other spirits worse than himself; and they enter and dwell in it: and the end of that man shall be worse than his beginning. Matthew 12:45b Thus shall it be unto this evil generation.

Against Seeking Signs, the Sign of Jonah

Luke 11:16, 29-32 Matt 12:38-42

Luke 11

16 And others tempting, asked of him a sign from heaven. 29 And the multitudes running together, he began to say, This generation is a wicked generation: it asks for a sign, and a sign shall not be given it but the sign of Jonah the prophet. 30 For as Jonah was a sign to the Ninevites: so shall the Son of man also be to this generation. 31 The queen of the south shall rise in judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon is here. 32 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonah, and behold, more than Jonah is here.

Matthew 12

38 Then answered him certain of the scribes and Pharisees, saying, Most er, we wish to see a sign from you. 39 Who answered, and said to them, The wicked and adulterous generation seeks a sign: and a sign shall not be given it, but the sign of Jonah the Prophet. 40 For as Jonah was in the whales belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. 41 The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonah. And behold more than Jonah is here. 42 The queen of the south shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.

St. Augustine Luke indeed relates this in the same place as Matthew, but in a somewhat different order. But who does not see that it is an idle question, in what order our Lord said those things, seeing that we ought to learn by the most precious authority of the Evangelist, that there is no falsehood. But not every man will repeat another's words in the same order in which they proceeded from his mouth, seeing that the order itself makes no difference with respect to the fact, whether it be so or not.

Weaved Together Matthew 12:38 Then answered certain of the scribes and Pharisees, that they might tempt him, and said, Teacher, we desire to see a sign from you. Matthew 12:39 He answered and said, This evil and adulterous generation seeks a sign; and it shall not be given a sign, except the sign of Jonah the prophet. Luke 11:30 And as Jonah was a sign to the inhabitants of Nineveh, so shall the Son of man also be to this generation. Matthew 12:40 And as Jonah was in the belly of the great fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. Luke 11:31 The queen of the south shall rise in the judgment with the people of this generation, and condemn them: for she came from the ends of the earth that she might hear the wisdom of Solomon; and behold, here is a better than Solomon. Matthew 12:41 The men of Nineveh shall stand in the judgment with this generation, and condemn it: for they repented at the preaching of Jonah; and behold, here is a greater than Jonah.

LUKE

A Lesson From a Lamp

Luke 11:33-36 Matt 6:22-23

Luke 11

33 No man lights a candle, and puts it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light. 34 The candle of your body, is your eye. If your eye be simple, your whole body shall be lightsome: but if it be naught, your body also shall be darksome. 35 See therefore that the light which is in you be not darkness. 35 If then your whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten you.

Matthew 6

22 The candle of your body is your eye. If your eye be simple, your whole body shall be lightsome. 23 But if your eye be naught: your whole body shall be darksome. If then the light that is in you be darkness: the darkness itself how great shall it be?

Weaved Together Matthew 6:22 The lamp of the body is the eye: if then your eye now be sound, your whole body also shall be light. Matthew 6:23 But if your eye be evil, all your body shall be dark. And if the light which is in you is darkness, how great is your darkness! Luke 11:35 Be watchful that the light which is in you be not darkness. Luke 11:36 Because that, if your whole body is light, and have no part dark, it shall all be light, as the lamp gives light to you with its flame.

What Defiles a Person - Traditional and Real

Luke 11:37-54

37 And when he was speaking, a certain Pharisee desired him that he would dine with him, and he going in sat down to eat. 38 And the Pharisee began to think within himself, and to say, Why has he not washed before dinner. 39 And our Lord said to him, Now, you Pharisees do make clean that on the outside of the cup and of the platter: but that of yours which is within, is full of rapine and iniquity. 40 Fools, did not he that made that on the outside, make that also that is on the inside? 41 But yet that remains, give alms, and behold all things are clean unto you. 42 But woe to you Pharisees, because you tithe mint and rue, and every herb: and pass over judgment and the charity of God, but these things you ought to have done, and not to omit those. 43 Woe to you Pharisees, because you love the first chairs in the synagogues, and salutations in the market place. 44 Woe to you, because you are as monuments that appear not, and men walking over, are not aware. 45 And one of the lawyers answering, said to him, Most er, in saying these things, you speak to our reproach also. 46 But he said, Woe to you lawyers also: because you load men with burdens which they cannot bear, and yourselves touch not the packs with one of your fingers. 47 Woe to you that build the monuments of the prophets: and your fathers did kill them. 48 Surely you do testify that you consent to the works of your fathers: because they indeed did kill them, and you build their sepulchers. 49 For this cause the wisdom also of God said, I will send to them prophets and Apostles, and of them they will kill and persecute. 50 That the blood of all the prophets that was shed from the making of the world may be required of this generation. 51 From the blood of Abel unto the blood of Zachariah that was slain between the altar and the temple. Yes I say to you, it shall be required of this generation. 52 Woe to you lawyers, because you have taken away the key of knowledge: yourselves have not entered, and those that did enter you have prohibited. 53 And when he said these things to them, the Pharisees and the lawyers began vehemently to urge him, and to stop his mouth about many things, 54 lying in wait for him, and seeking to catch something of his mouth, that they might accuse him.

McEvilly The Lord used similar words on such occasions (see Matthew xv. 1 ; Mark vii. 3).

LUKE

Exhortation to Fearless Confession

Luke 12:1-9 Matt 10:26-33

Luke 12

1 AND when great multitudes stood about him, so that they trod one another, he began to say to his Disciples, Take good heed of the leaven of the Pharisees, which is hypocrisy. 2 For nothing is hid, that shall not be revealed: nor secret, that shall not be known. 3 For the things that you have said in darkness shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached on the house-tops. 4 And I say to you my friends, be not afraid of them that kill the body, and after this have no more to do. 5 But I will show you whom you shall fear: fear him who after he has killed, has power to cast into hell, yes I say to you, fear Him. 6 Are not five sparrows sold for two farthings: and one of them is not forgotten before God? 7 Yes the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows. 8 And I say to you, Every one that confesses me before men, the Son of man also will confess him before the angels of God. 9 But he that denies me before men shall be denied before the angels of God.

Matthew 10

26 Therefore fear not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. 27 That which I speak to you in the dark, you speak in the light: and that which you hear in the ear, you preach upon the house tops. 28 And fear not them that kill the body, and are not able to kill the soul: but rather fear Him that can destroy both soul and body into hell. 29 Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your Father? 30 But your very hairs of the head are all numbered. 31 Fear not therefore: better are you than many sparrows. 32 Every one therefore that shall confess me before men, I also will confess him before my Father which is in heaven. 33 But he that shall deny me before men, I also will deny him before my Father which is in heaven.

The Sin against the Holy Spirit

Luke 12:10 Matt 12:31-32 Mark 3:28-30

Luke 12

10 And every one that speaks a word against the Son of man, it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven.

Matthew 12

31 Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

Mark 3

28 Amen, I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. 29 But he that shall blaspheme against the Holy Ghost, he has not forgiveness forever, but shall be guilty of an eternal sin. 30 Because they said, He has an unclean spirit.

Weaved Together Mark 3:28 For this reason I say unto you, that all sins and blasphemies with which men blaspheme shall be forgiven them: but whosoever shall blaspheme against the Holy Spirit, there is no forgiveness for him forever, but he is deserving of eternal punishment: Mark 3:30 because they said that he had an unclean spirit. Matthew 12:32 And he said also, Every one that speaks a word against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come.

LUKE

The Holy Spirit Will Guide the Just

Luke 12:11-12 Matt 10:16-25

Luke 12

11 And when they shall bring you into the synagogues and to magistrates and potentates, be not careful in what manner, and what you shall answer, or what you shall say. 12 For the Holy Ghost shall teach you in the very hour what you must say.

Matthew 10

16 Behold I send you as sheep in the midst of wolves. Be therefore wise as serpents, and simple as doves. 17 And take heed of men. For they will deliver you up in councils, and in their synagogues they will scourge you. 18 And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. 19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. 20 For it is not you that speak, but the Spirit of your Father that speaks in you. 21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall work to death, 22 and you shall be odious to all men for my name, but he that shall persevere unto the end, he shall be saved. 23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, until the Son of man come. 24 The disciple is not above the master, nor the servant about his lord. 25 It suffices the disciple that he be as his master: and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household.

McEvilly Some interpreters maintain, that the following portion of this chapter was not spoken by our Redeemer on this occasion; and that St. Matthew records here, on account of the connection of the subjects, things spoken by our Redeemer on several distinct occasions, which, according to those interpreters, is also true of the Sermon on the Mount, as given by St. Matthew. So that he gives a connected narrative of what was spoken in detached portions. For, Mark and Luke record them as spoken on separate occasions. They give, as a reason for this opinion, that the persecutions, on the part of Jews and Gentiles, could not apply to the first mission of the Apostles, which was confined to the Jews. From this, the seventy-two returned, far from suffering persecution, rejoicing rather in their success. However, we find the words of this verse (16), also given in St. Luke (x. 3, etc.), in connection with the mission of the Seventy-two; and it might be said, also, in reply to the foregoing, that some of the things addressed to the Apostles on the occasion of this first mission, had reference to what was in reserve for them, and what did actually befall them on their future mission among the Gentiles.

A Warning Against Avarice

Luke 12:13-21

13 And one of the multitude said to him, Master, speak to my brother that he divide the inheritance with me. 14 But he said to him, Man, who has appointed me judge or divider over you? 15 And he said to them, See and beware of all avarice: for not in any man's abundance does his life consist, of those things which he possesses. 16 And he spoke a similitude to them, saying, A certain rich man's field yielded plenty of fruits. 17 And he thought within himself, saying, What shall I do, because I have nowhere to gather my fruits? 18 And he said, This I will do, I will destroy my barns, and will make greater: and there will I gather all things that are grown to me and my goods, 19 And I will say to my soul, Soul, you have much goods laid up for many years, take your rest, eat, drink, make good cheer. 20 But God said to him, You fool, this night they require your soul of you: and the things that you have provided, whose shall they be? 21 So is he that lays up treasure to himself, and is not rich towards God.

LUKE

On Anxiety

Luke 12:22-32 Matt 6:25-34

Luke 12

22 And he said to his Disciples, Therefore I say to you, Be not careful for your life, what you shall eat: nor for your body what you shall do on. 23 The life is more than the meat, and the body is more than the raiment. 24 Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feeds them. How much more are you of greater price than they? 25 And which of you by caring can add to his stature one cubit? 26 If then you be not able to do so much as the least thing, for the rest why are you careful? 27 Consider the lilies how they grow: they labor not, neither do they spin. But I say to you, neither Solomon in all his glory was arrayed as one of these. 28 And if the grass that today is in the field, and tomorrow is cast into the oven, God so clothes: how much more you, O you of little faith! 29 And you, do not seek what you shall eat, or what you shall drink: and be not lifted up on high. 30 For all these things the nations of the world do seek, but your Father knows that you have need of these things. 31 But seek first the kingdom of God, and all these things shall be given you besides. 32 Fear not little flock, for it has pleased your Father to give you a kingdom.

Matthew 6

25 Therefore I say to you, be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? 26 Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly Father feeds them. Are not you much more of price than they? 27 And which of you by caring, can add to his stature one cubit? 28 And for raiment why are you careful? Consider the lilies of the field how they grow: they labor not, neither do they spin. 29 But I say to you, that neither Solomon in all his glory was arrayed as one of these. 30 And if the grass of the field, which today is, and tomorrow is cast into the oven, God does so clothe: how much more you, O you of very small faith? 31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32 For all these things the heathen do seek after. For your Father knows that you need all these things. 33 Seek therefore first the kingdom of God, and the justice of him: and all these things shall be given you besides. 34 Be not careful therefore for tomorrow. For tomorrow shall be careful for itself, sufficient for the day is the evil thereof.

Weaved Together Matthew 6:25 You cannot serve God and possessions. And because of this I say unto you, Be not anxious for yourselves, what you shall eat and what you shall drink; neither for your bodies, what you shall put on. Is not the life better than the food, and the body than the raiment? Matthew 6:26 Consider the birds of the heaven, which sow not, nor reap, nor store in barns; and yet your Father which is in heaven feeds them. Are you not better than they? Matthew 6:27 Who of you when he tries is able to add to his stature one cubit? Luke 12:26 If then you are not able for a small thing, why are you anxious about the rest? Matthew 6:28 Consider the wild lily, how it grows, although it toils not, nor spins; Matthew 6:29 and I say unto you that Solomon in the greatness of his glory was not clothed like one of them. Matthew 6:30 And if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more shall be unto you, O you of little faith! Matthew 6:31 Be not anxious, so as to say, What shall we eat? Or, What shall we drink? Or, With what shall we be clothed? Luke 12:29b Neither let your minds be perplexed in this: Matthew 6:32 all these things the nations of the world seek; and your Father which is in heaven knows your need of all these things. Matthew 6:33 Seek ye first the kingdom of God, and his righteousness and all these shall come to you as something additional for you. Matthew 6:34 Be not anxious for the morrow; for the morrow shall be anxious for what belongs to it. Sufficient unto the day is its evil.

On Treasures

Luke 12:33-34 Matt 6:19-21

Luke 12

33 Sell the things that you possess, and give alms. Make to you purses that wear not, treasure that wastes not in heaven: where the thief approaches not, neither does the moth corrupt. 34 For where your treasure is, there will your heart be also.

Matthew 6

19 Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. 20 But heap up to yourselves treasures in heaven: where neither the rust nor moth does corrupt, and where thieves do not dig through nor steal. 21 For where your treasure is, there is your heart also.

Weaved Together Luke 12:32 Be not agitated, little flock; for your Father has delighted to give you the kingdom. 43 Luke 12:33a Sell your possessions, and give in alms; take to yourselves purses that wax not old. Matthew 6:19 Lay not up treasure on earth, where moth and worm corrupt, and where thieves break through and steal: Matthew 6:20 but lay up for yourselves treasure in heaven, where moth and worm do not corrupt, nor thieves break through nor steal: Matthew 6:21 for where your treasure is, there also will your heart be.

LUKE

The Watchful Servants

Luke 12:35-40

35 Let your loins be girded, and candles burning in your hands. 36 And you like to men expecting their lord, when he shall return from the marriage: that when he does come and knock, forthwith they may open unto him. 37 Blessed are those servants, whom when the Lord comes, he shall find watching. Amen, I say to you, that he will gird himself, and make them sit down, and passing will minister unto them. 38 And if he comes in the second watch, and if in the third watch he comes, and so finds, blessed are those servants. 39 And this you know, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up. 40 Be you also ready: for at what hour you think not, the Son of man will come.

The Parable of the Good Servant and the Wicked Servant

Luke 12:41-50 Matt 24:45-51

Luke 12

41 And Peter said to him, Lord, do you speak this parable to us, or likewise to all? 42 And the Lord said, Who do you think is a faithful steward and wise, whom the Lord appoints over his family, to give them in season their measure of wheat? 43 Blessed is that servant whom when the Lord comes, he shall find so doing. 44 Verily I say to you, that over all things which he possesses, he shall appoint him. 45 But if that servant says in his heart, My lord is long a coming: and shall begin to strike the servants and handmaids, and eat and drink, and be drunk: 46 the Lord of that servant shall come in a day that he hopes not, and at an hour that he knows not, and shall divide him, and shall appoint his portion with the infidels. 47 And that servant that knew the will of his lord, and prepared not himself, and did not according to his will: shall be beaten with many stripes. 48 But he that knew not, and did things worthy of stripes: shall be beaten with few. And everyone to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him. 49 I came to cast fire on the earth: and what I will, but that it be kindled? 50 But I have to be baptized with a baptism: and how I am straightened until it be dispatched.

Matt. 24

45 Who, do you think, is a faithful and wise servant, whom his lord has appointed over his family, to give them food in season? 46 Blessed is that servant, whom when his lord comes, he shall find so doing. 47 Amen I say to you, that over all his goods shall he appoint him. 48 But if that naughty servant shall say in his heart, My lord is long a coming: 49 and shall begin to strike his fellow-servants, and eats, and drinks with drunkards: 40 the lord of that servant shall come in a day that he hopes not, and an hour that he knows not, 51 and shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Weaved Together Luke 12:41 Simon Cephas said unto him, Our Lord, is it to us that you have spoken this parable, or also to every man? Jesus said unto him, Who, do you think, is the servant, the most er of the house, trusted with control, whom his lord set over his household, to give them their food in its season? Matthew 24:46 Blessed is that servant, whom his lord shall come and find having done so. Verily I say unto you, He will set him over all that he has. But if that evil servant say in his heart, My lord delays his coming; Matthew 24:49b and shall begin to beat his servants and the maidservants of his lord, and shall begin to eat and to drink with the drunken; Matthew 24:50 the lord of that servant shall come 8 in the day that he thinks not, and in the hour that he knows not, Matthew 24:51a and shall judge him, and appoint his portion with the hypocrites, Luke 12:46b and with those that are not faithful: Matthew 24:51b there shall be weeping and gnashing of teeth.

LUKE

Divisions within Households

Luke 12:51-53 Matt 10:34-36

Luke 12

51 Do you think that I came to give peace on the earth? No, I tell you, but separation. 52 For there shall be from this time, five in one house divided: three against two, and two against three. 53 Three shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

Matthew 10

34 Do not think that I came to send peace into the earth: I came not to send peace, but the sword. 35 For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's enemies, they of his own household.

Weaved Together Luke 12:51 Think ye that I have come to cast peace into the earth? I came not to cast peace, but to cast dissension. Luke 12:52 Henceforth there shall be five in one house, three of them disagreeing with two, and the two with the three. Luke 12:53 The father shall become hostile to his son, and the son to his father; and the mother to her daughter, and the daughter to her mother; and the mother in law to her daughter in law, and the daughter in law to her mother in law: Matthew 10:36 and a man's enemies shall be the people of his house.

Time for Reconciliation

Luke 12:54-59

54 And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shower comes, and so it comes to pass. 55 And when the south wind blowing, you say, That there will be heat: and it comes to pass. 56 Hypocrites, the face of the heaven and of the earth you have skill to discern: but this time how do you not discern. 57 And why of yourselves also you judge not that which is just? 58 And when you go with your adversary to the prince, in the way endeavor to be delivered from him: lest perhaps he draws you to the judge, and the judge delivers you to the exactor, and the exactor casts you into prison. 59 I say to you, you shall not go out of there, until you pay the very last mite.

McEvilly The example does not seem to have reference to the same thing or occasion spoken of (Matthew v. 25.) For, here, there is question of reconciliation with God; there, with our neighbor.

Jesus Explains the Necessity of Repentance

Luke 13:1-9

1 AND there were certain present at that very time telling him of the Galileans, whose blood Pilate mingled with their sacrifices. 2 And he answering said to them, Do you think that these Galileans were sinners more than all the Galileans that they suffered such things? 3 No, I say to you: but unless you have penance, you shall all likewise perish. 4 As those eighteen upon whom the tower fell in Siloam, and slew them: do you think that they also were debtors above all the men that dwell in Jerusalem? 5 No, I say to you: but if you have not penance, you shall all likewise perish. 6 And he said this similitude, A certain man had a fig tree planted in his vineyard, and he came seeking for fruit on it, and found none. 7 And he said to the dresser of the vineyard, Lo, it is three years since I come seeking for fruit upon this fig tree: and I find none. Cut it down therefore: whereto does it also occupy the ground? 8 But he answering said to him, Lord, let it alone this year also, until I dig about it, and fertilize it. 9 And if happily it yield fruit: but if not, hereafter you shall cut it down.

LUKE

The Healing of the Crippled Woman on the Sabbath

Luke 13:10-17

10 And he was teaching in their synagogue on the Sabbaths. 11 And behold a woman that had a spirit of infirmity eighteen years: and she was crooked, neither could she look upward at all. 12 Whom when Jesus saw, he called her unto him, and said to her, Woman, you are delivered from your infirmity. 13 And he imposed hands upon her, and forthwith she was made straight and glorified God. 14 And the arch-synagogue answering, because he had indignation that Jesus had cured on the Sabbath, said to the multitude, Six days there are wherein you ought to work, in them therefore come, and be cured: and not in the Sabbath day. 15 And our Lord answering him, said, Hypocrite, does not every one of you upon the Sabbath loose his ox or his ass from the manger, and leads them to water? 16 But this daughter of Abraham whom Satan has bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabbath day? 17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done by him.

The Mustard Seed

Luke 13:18-19 Matt 13:31-32 Mark 4:30-32

Luke 13

18 He said therefore, Whereunto is the kingdom of God like, and whereunto shall I esteem it like? 19 It is like to a mustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof.

Matthew 13

31 Another parable he proposed unto them, saying, The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof.

Mark 4

30 And he said, To what shall we liken the kingdom of God? Or to what parable shall we compare it? 31 As a mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: 32 and when it is sown, it rises up, and becomes greater than all herbs, and makes great boughs, so that the birds of the air may dwell under the shadow thereof.

Weaved Together Matthew 13:31a And he set forth to them another parable, and said, Luke 13:18b To what is the kingdom of God like? And to what shall I liken it? And in what parable shall I set it forth? Luke 13:19 It is like a grain of mustard seed, which a man took, Matthew 13:31c. and planted in his field: Mark 4:42c. and of the number of the things that are sown in the earth it is smaller than all of the things which are sown, which are upon the earth; Mark 4:32 but when it is grown, it is greater than all the herbs, and produces large branches, so that the birds of heaven make their nests in its branches.

The Leaven

Luke 13:20-22 Matt 13:33

Luke 13

20 And again he said, Like to what shall I esteem the kingdom of God? 21 It is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. 22 And he went by cities and towns teaching, and making his journey unto Jerusalem.

Matthew 13

33 Another parable he spoke to them, The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened.

Weaved Together Matthew 13:33a And he set forth to them another parable: Luke 13:20b To what shall I liken the kingdom of God? Matthew 13:33b It is like the leaven which a woman took, and kneaded into three measures of flour, until the whole of it was leavened.

LUKE

The Narrow Gate

Luke 13:23-24 Matt 7:13-14

Luke 13

23 And a certain man said to him, Lord, be they few that are saved? But he said to them, 24 Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able.

Matthew 7

13 Enter by the narrow gate: because broad is the gate, and large is the way that leads to perdition, and many there be that enter by it. 14 How narrow is the gate, and strait is the way that leads to life: and few there are that find it!

Lapide Matt 7:13 has *Enter ye in at the strait gate*, Whereas S. Luke has (13: 24), *Strive to enter in at the strait gate*, where for *strive*, the Greek has ἀγωνίζεσθε. (Com. Mt.) Luke 13:23.says,Then said one unto Him, Lord, are there few that be saved? Christ answered in the affirmative that few should be saved, as S. Luke signifies and S. Matt. plainly states, 7:14. (Com Lk.)

Not Every One shall Enter into the Kingdom

Luke 13:25-33

25 But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not where you are. 26 Then you shall begin to say, We did eat before you and drink, and in our streets did you teach. 27 And he shall say to you, I know you not where you are, depart from me all you workers of iniquity. 28 There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you to be thrust out. 29 And there shall come from the east and the west and the north and the south: and shall sit down in the kingdom of God. 30 And behold, they are last that shall be first, and they be first that shall be last. 31 The same day there came certain of the Pharisees, saying to him, Depart and get away from here, because Herod will kill you. 32 And he said to them, Go, and tell that fox, Behold I cast out devils, and perfect cures this day and tomorrow, and the third day I am consummate. 33 But yet I must walk this day, and tomorrow and the day following, because it cannot be that a prophet perish out of Jerusalem.

Jesus Grieves Over Jerusalem

Luke 13:34-35

34 Jerusalem, Jerusalem which kill the prophets, and stone them that are sent to you, how often would I gather your children as the bird does her brood under her wings, and you would not? 35 Behold your house shall be left desert to you. And I say to you, that you shall not see me until it come when you shall say, Blessed is he that comes in the name of our Lord.

McEvilly This sublime, impassioned apostrophe was uttered, according to St. Matthew (27:37-39). However, it may be that our Redeemer employed it twice, or the Evangelist may have recorded it without reference to the place where it was uttered.

LUKE

The Man with Dropsy

Luke 14:1-6

1 AND it came to pass when Jesus entered into the house of a certain prince of the Pharisees upon the Sabbath to eat bread, and they watched him. 2 And behold there was a certain man before him that had the dropsy. 3 And Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to cure on the Sabbath? 4 But they held their peace, but he taking him, healed him, and sent him away. 5 And answering them he said, Which of you shall have an ass or an ox fallen into a pit: and will not incontinent draw him out on the Sabbath day? 6 And they could not answer him to these things.

McEvilly St. Luke, who alone mentions this occurrence, does not say when it took place, whether in immediate connection with what precedes, or on some other occasion.

Teaching on Humility

Luke 14:7-14

7 And he spoke to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, 8 When you are invited to a marriage, sit not down in the first place, lest perhaps a more honorable than you be invited of him. 9 And he that bade you and him, come and say to you, Give this man a place: and then you begin with shame to take the last place. 10 But when you are bidden, go sit down in the lowest place: that when he that invited you comes, he may say to you, Friend, sit up higher: then shall you have glory before them that sit at the table with you. 11 Because everyone that exalts himself, shall be humbled: and he that humbles himself shall be exalted. 12 And he said to him also that had invited him, When you make a dinner or a supper call not your friends, nor your brethren, nor kinsmen, nor your neighbors that are rich: lest perhaps they also invite you again, and recompense be made to you. 13 But when you make a feast, call the poor, feeble, lame, and blind. 14 And you shall be blessed, because they have not to recompense you: for recompense shall be made to you in the resurrection of the just.

LUKE

The Parable of the Great Supper

Luke 14:15-24 Matt 22:1-14

Luke 14

15 When one of them that sat at the table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said to him, A certain man made a great supper, and called many. 17 And he sent his servant at the hour of supper to say to the invited, That they should come, because now all things are ready. 18 And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go forth and see it, I urge you hold me excused. 19 And another said, I have bought five yoke of oxen, and I go to procure them, I urge you hold me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant returning told these things to his lord. Then the most er of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in here. 22 And the servant said, Lord, it is done as you did command, and yet there is place. 23 And the lord said to the servant, Go forth into the ways and hedges: and compel them to enter, that my house may be filled. 24 But I say to you, that none of those men that were called shall taste my supper.

Matthew 22

1 AND Jesus answering, spoke again in parables to them, saying: 2 The kingdom of heaven is likened to a man being a king, which made a marriage for his son. 3 And he sent his servants to call them that were invited to the marriage: and they would not come. 4 Again he sent other servants, saying, Tell them that were invited, Behold I have prepared my dinner: my calves and fatlings are killed, and all things are ready: come to the marriage. 5 But they neglected: and went their ways, one to his farm, and another to his merchandise: 6 and the rest laid hands upon his servants, and spitefully in treating them, murdered them. 7 But when the king had heard of it, he was angry, and sending his hosts, destroyed those murderers, and burnt their city. 8 Then he said to his servants, The marriage indeed is ready: but they that were invited, were not worthy. 9 Go therefore into the highways: and whosoever you shall find, call to the marriage. 10 And his servants going forth into the ways, gathered together all that they found, bad and good: and the marriage was filled with guests. 11 And the king went in to see the guests: and he saw there a man not attired in a wedding garment. 12 And he said to him, Friend, how is it that you came in here without a wedding garment? But he was a mute. 13 Then the king said to the waiters, Bind his hands and feet, and cast him into the utter darkness: there shall be weeping and gnashing of teeth. 14 For many be called, but few elect.

McEvilly It is disputed whether the following parable of Matthew is the same as that mentioned (Luke xiv. 15, etc.), there being several circumstances in which they agree; and several, in which they differ. Some commentators, among whom are St. Augustine, St. Gregory, Jansenius, etc., say, they are quite different; that they were uttered under different circumstances. The parable referred to in St. Luke, was spoken when our Redeemer had been at table in the house of one of the Pharisees, and spoken on occasion of an observation made by one of the guests; whereas, the parable here, was spoken in different circumstances. Moreover, the characters referred to are quite different; the messengers dispatched in the two parables, quite different, etc. Others, with St. Irenaeus, etc., whose opinion is held by Maldonatus, say, there is reference to the same parable in St. Luke and here. The substance and scope in both are the same; and the circumstances in which they differ, so trivial, that they merit no consideration. The difference of circumstance of time and place, is accounted for in this way: St. Luke records facts accurately; whereas, St. Matthew, although remarkable for quoting our Redeemer's words more fully than the other Evangelists, is not very particular in detailing the order of events; and hence, often anticipates or postpones events in his narrative, being more desirous of fully recording our Redeemer's words. Here, then, he quotes this parable, although uttered under other circumstances; because, it suited those whom our Redeemer was now addressing.

Weaved Together Luke 14:15 And when one of them that were invited heard that, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Jesus answered again in parables, and said, Luke 14:16b The kingdom of heaven has been likened to a certain king, which made a feast for his son, and prepared a great banquet, and invited many: and he sent his servants at the time of the feast to inform them that were invited, Everything is made ready for you; come. And they would not come, but began all of them with one voice to make excuse. Luke 14:18 And the first said unto them, Say to him, I have bought a field, and I must needs go out to see it: Luke 14:19 I pray you to release me, for I ask to be excused. And another said, I have bought five yoke of oxen, and I am going to examine them: I pray you to release me, for I ask to be excused. Luke 14:20 And another said, I have married a wife, and therefore I cannot come. Matthew 22:4 And the king sent also other servants, and said, Say to those that were invited, that my feast is ready, and my oxen and my fatlings are slain, and everything is ready: come to the feast. Matthew 22:5 But they made light of it, and went, one to his field, and another to his merchandise: Matthew 22:6 and the rest took his servants, and entreated them shamefully, and killed them. Luke 14:21a And one of the servants came, and informed his lord of what had happened. Matthew 22:7 And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and burned their cities. Matthew 22:8 Then he said to his servants, The feast is prepared, but those that were invited were not worthy. Luke 14:21c Go out quickly into the markets and into the partings of the ways of the city, and bring in hither the poor, and those with pains, and the lame, and the blind. And the servants did as the king commanded them. Luke 14:22 And they came, and said unto him, Our lord, we have done all that you commanded us, and there is here still room. So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that you find, invite to the feast, and constrain them to enter, till my house is filled. I say unto you, that no one of those people that were invited shall taste of my feast. Matthew 22:10 And those servants went out into the roads, and gathered all that they found, good and bad: and the banquet-house was filled with guests. Matthew 22:11 And the king entered to see those who were seated, and he saw there a man not wearing a festive garment: Matthew 22:12 and he said unto him, My friend, how did you come in here not having on festive garments? Matthew 22:13 And he was silent. Then the king said to the servants, Bind his hands and his feet, and put him forth into the outer darkness; there shall be weeping and gnashing of teeth. Matthew 22:14 The called are many; and the chosen, few.

LUKE

Sacrifice Required of His Disciples

Luke 14:25-27 Matt 10:37-39

Luke 14

25 And great multitudes went with him: and turning, he said to them,
26 If any man come to me and hates not his father and mother, and
wife and children, and brethren and sisters, yes and his own life
besides: he cannot be my disciple. 27 And he that does not bear his
cross and come after me: cannot be my disciple.

Matthew 10

37 He that loves father or mother more than me, is not worthy of me:
and he that loves son or daughter above me, is not worthy of me. 38
And he that takes not his cross, and follows me, is not worthy of me.
39 He that has found his life, shall lose it: and he that has lost his life
for me, shall find it.

McEvilly The same is expressed by St. Matthew (x. 37), "Be that loveth father or mother more than Me, is not worthy of Me." The words of our Lord here are even stronger than those in St. Matthew. We must not only love Him more than them, more than our own lives; but, we must even positively "hate," not them, but whatever is in them that withdraws us from the love of Christ.

Example of the Builder

Luke 14:28-30

28 For which of you minding to build a tower, does not first sit down and reckon the charges that are necessary, whether he have to finish it: 29 lest after he has laid the foundation, and is not able to finish it, all that see it, begin to mock him, 30 saying, That this man began to build, and he could not finish it?

Example of a King at War

Luke 14:31-33

31 Or what king about to go to make war against another king, does not first sit down and think whether he be able with ten thousands to meet him that with twenty thousand comes against him? 32 Otherwise while he is yet far off, sending a legacy he asks those things that belong to peace.

LUKE

Example of the Savorless Salt

Luke 14:34-35 Matt 5:13-14 Mark 9:49-50

Luke 14

34 Salt is good. But if the salt loses its virtue, wherewith shall it be seasoned? 35 It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that has ears to hear, let him hear.

Matthew 5

13 You are the salt of the earth. 14 But if the salt loses his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 14 But if the salt loses his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men.

Mark 9

49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

St. Augustine "Have salt in yourselves, and have peace one with another." (Mark 9:40-50) These words Mark represents to have been spoken by the Lord in the connection immediately following what He said in forbidding the man to be interdicted who was casting out devils in His name, and yet was not following Him along with the disciples. In this section, too, he introduces some matters which are not found in any of the other evangelists, but also some which occur in Matthew as well, and some which we come across in like manner both in Matthew and in Luke. Those other evangelists, however, bring in these matters in different connections, and in another order of facts, and not at this particular point when the statement was made to Christ about the man who did not follow Him along with the disciples, and yet was casting out devils in His name. My opinion, therefore, is, that the Lord did really utter sayings in this connection, according to Mark's attestation, of which he also delivered Himself on other occasions, and this for the simple reason, that they were sufficiently pertinent to this expression of His mind which he gave here, when He forbade the placing of any interdict upon the working of miracles in His name, even although that should be done by a man who did not follow Him along with His disciples. (*St. Augustine Harmony of the Gospels 4.6*)

Criticisms of the Pharisees and Scribes

Luke 15:1-2

1 AND there approached publicans and sinners unto him for to hear him. 2 And the Pharisees and the scribes murmured saying, That this man receives sinners, and eats with them.

The Parable of the Lost Sheep

Luke 15:3-7 Matt 18:10-14

Luke 15

3 And he spoke to them this parable, saying, 4 What man of you having a hundred sheep: and if he has lost one of them, does he not leave the ninety-nine in the desert, and goes after that which was lost until he finds it? 5 And when he has found it, lays it upon his shoulders rejoicing: 6 and coming home calls together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost? 7 I say to you, that even so there shall be joy in heaven upon one sinner that does penance, than upon ninety-nine just that need not penance.

Matthew 18

10 See that you despise not one of these little ones: for I say to you that their angels in heaven always do see the face of my Father which is in heaven. 11 For the Son of man has come to save that which was perished. 12 What do you think? If a man has a hundred sheep, and one of them shall go astray: does he not leave ninety nine in the mountains, and goes to seek that which is strayed? 13 And if it chance that he find it: amen I say to you, that he rejoices more for that, than for the ninety nine that went not astray. 14 Even so it is not the will of your Father, which is in heaven, that one perish of these little ones.

Weaved Together Luke 15:3 And Jesus, when he beheld their murmuring, spoke unto them this parable: Luke 15:4 What man of you, having an hundred sheep, if one of them were lost, would not leave the ninety-nine in the wilderness, and go and seek the straying one till he found it? Matthew 18:13 Verily I say unto you, When he finds it, he will rejoice over it more than over the ninety-nine that went not astray; Luke 15:5b and bear it on his shoulders, and bring it to his house, and call his friends and neighbors, Luke 15:6 and say unto them, Rejoice with me, since I have found my straying sheep. Matthew 18:14 So your Father which is in heaven wills not that one of these little ones that have strayed should perish, and he seeks for them repentance. Luke 15:7 I say unto you, Thus there shall be rejoicing in heaven over one sinner that repents, more than over ninety-nine righteous persons that do not need repentance.

LUKE

The Lost Coin

Luke 15:8-10

8 Or what woman having ten coins: if she loses one coin, does she not light a candle, and sweep the house, and seek diligently, until she finds it? 9 And when she has found it, calls together her friends and neighbors, saying, Rejoice with me, because I have found the coin which I had lost? 10 So, I say to you, there shall be joy before the angels of God upon one sinner that does penance.

The Story of the Prodigal Son

Luke 15:11-32

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of substance that belongs to me. And he divided unto them the substance. 13 And not many days after the younger son gathering all his things together went from home into a far country: and there he wasted his substance, living riotously. 14 And after he had spent all, there fell a sore famine in that country, and he began to be in need. 15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. 16 And he would fain have filled his belly of the husks that the swine did eat: and nobody gave unto him. 17 And returning to himself he said, How many of my father's hirelings have abundance of bread: and I here perish for famine? 18 I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before you: 19 I am not now worthy to be called your son: make me as one of your hirelings. 20 And rising up he came to his father. And when he was yet afar off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him. 21 And his son said to him, Father, I have sinned against heaven and before you, I am not now worthy to be called your son. 22 And the father said to his servants, Quickly bring forth the first stole, and put it on him, and put a ring upon his hand, and shoes upon his feet. 23 And bring the fatted calf and kill it, and let us eat, and make merry. 24 Because this my son was dead, and is revived: was lost, and is found. And they began to make merry. 25 But his elder son was in the field, and when he came and drew near to the house, he heard music and dancing. 26 And he called one of his servants, and asked what these things should be. 27 And he said to him, Your brother has come, and your father has killed the fatted calf, because he has received him safe. 28 But he had indignation, and would not go in. His father therefore going forth began to desire him. 29 But he answering said to his father, Behold, so many years do I serve you, and I never transgressed your commandment, and you did never give me a young goat to make merry with my friends. 30 But after that your son, who has devoured his substance with whores, is come, you have killed for him the fatted calf. 31 But he said to him, Son, you are always with me, and all my things are yours. 32 But it behooved us to make merry and be glad, because this your brother was dead, and is revived, was lost, and is found.

The Unjust Steward

Luke 16:1-9

1 AND he said also to his Disciples, There was a certain rich man that had a bailiff: and he was ill reported of unto him, as he that had wasted his goods. 2 And he called him, and said to him, What is this I hear of you? Render account of your bailiffship: for now you can no more be bailiff. 3 And the bailiff said within himself, What shall I do, because my lord takes away from me the bailiffship? I am not able to dig, to beg I am ashamed. 4 I know what I will do, that when I shall be removed from the bailiffship, they may receive me into their houses. 5 Therefore calling together every one of his lord's debtors, he said to the first, How much do you owe my lord? 6 But he said, An hundred pipes of oil. And he said to him, Take your bill: and sit down, quickly write fifty. 7 After that he said to another, But you, how much do you owe? Who said, An hundred quarters of wheat. He said to him, Take your bill and write eighty. 8 And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world are wiser then the children of light in their generation. 9 And I say to you, Make unto you friends of the mammon of iniquity; that when you fail, they may receive you into the eternal tabernacles.

McEvilly It is disputed among commentators, whether the following parable was spoken immediately after the three preceding ones, at the same time and in the same place. The common opinion, to which the adversative and connecting particle, (but), adds much force, is, that it was uttered immediately after them.

LUKE

On Faithfulness in What is Least

Luke 16:10-12

10 He that is faithful in the least, is faithful in the greater also: and he that is unjust in little: is unjust in the greater also. 11 If then you have not been faithful in the unjust mammon: with that which is the true who may credit you? 12 And if you have not been faithful in other men's: that which is yours, who will give you?

On Serving Two Most ers

Luke 16:13 Matt 6:24

Luke 16

13 No servant can serve two most ers, for either he shall hate the one, and love the other: or cleave to one, and have contempt for the other. You cannot serve God and mammon.

Matthew 6

24 No man can serve two most ers. For either he will hate the one, and love the other: or he will sustain the one, and have contempt for the other. You cannot serve God and mammon.

Pretenses of the Pharisees

Luke 16:14-17

14 And the Pharisees which were covetous, heard all these things: and they derided him. 15 And he said to them, You are they that justify yourselves before men, but God knows your hearts, because that which is high to men, is abomination before God. 16 The law and the prophets, unto John, from that time the kingdom of God is evangelized, and everyone does force toward it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fall.

LUKE

Divorce is Not Permitted

Luke 16:18 Matt 5:27-32 Mark 9:43-48

Luke 16

18 Every one that dismisses his wife, and marries another, commits adultery; and he that marries her that is dismissed from her husband, commits adultery.

Matthew 5

27 Amen I say to you, you shall not go out from there until you repay the last farthing. 28 You have heard that it was said to them of old, *You shall not commit adultery*. 29 But I say to you, that whosoever shall see a woman to lust after her, has already committed adultery with her in his heart. 30 And if your right eye scandalizes you, pluck it out, and cast it from you, for it is expedient for you that one of your limbs perish, rather than your whole body be cast into hell. 31 And if your right hand scandalizes you, cut it off, and cast it from you: for it is expedient for you that one of your limbs perish, rather than that your whole body go into hell. 32 It was said also; Whosoever shall dismiss his wife, let him give her a bill of divorcement.

Mark 9

43 And if your hand scandalize you, cut it off, it is good for you to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dies not, and the fire quenches not. 45 And if your foot scandalize you, chop it off, it is good for you to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 where their worm dies not, and the fire quenches not. 47 And if your eye scandalize you, cast it out, it is good for you with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 where their worm dies not, and the fire quenches not.

St. Augustine Mark introduces some matters which are not found in any of the other evangelists, but also some which occur in Matthew as well, and some which we come across in like manner both in Matthew and in Luke. Those other evangelists, however, bring in these matters in different connections, and in another order of facts, and not at this particular point when the statement was made to Christ about the man who did not follow Him along with the disciples, and yet was casting out devils in His name. My opinion, therefore, is, that the Lord did really utter sayings in this connection, according to Mark's attestation, of which he also delivered Himself on other occasions, and this for the simple reason, that they were sufficiently pertinent to this expression of His mind which he gave here, when He forbade the placing of any interdict upon the working of miracles in His name, even although that should be done by a man who did not follow Him along with His disciples. (*St. Augustine Harmony of the Gospels 4.6*)

The Rich Man and Lazarus

Luke 16:19-31

19 There was a certain rich man, and he was clothed with purple and silk: and he fared every day magnifically. 20 And there was a certain beggar called Lazarus that lay at his gate full of sores: 21 desiring to be filled of the crumbs that fell from the rich man's table, but the dogs also came and licked his sores. 22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. 23 And lifting up his eyes, when he was in torments, he saw Abraham afar off and Lazarus in his bosom. 24 And he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because, I am tormented in this name. 25 And Abraham said to him, Son, remember that you did receive good things in your lifetime, and Lazarus likewise evil: but now he is comforted, and you are tormented. 26 And besides all these things, between us and you there is fixed a great chaos: that they which will pass from here to you, may not, neither go from there to here. 27 And he said, Then, father, I beseech you that you would send him unto my father's house, for I have five brethren, 28 for to testify unto them, lest they also come into this place of torments. 29 And Abraham said to him, They have Moses and the Prophets: let them hear them. 30 But he said, No, father Abraham, but if some man shall go from the dead to them, they will do penance. 31 But he said to him, If they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

McEvilly Very likely, this is to be connected with the portion of this chapter (v. 1-18), in which our Lord speaks of the duties of the rich in regard to the distribution of their wealth to relieve the necessities of the poor. Many commentators hold, that the intermediate portion, from v. 13 to this, was spoken on a different occasion, and inserted here by St. Luke, as it occurred to him in writing his Gospel, without any immediate connection with the subject of this chapter.

LUKE

Avoiding Scandal

Luke 17:1-2 Matt 18:6-9 Mark 9:42-50

Luke 17

1 AND he said to his Disciples, It is impossible that scandals should not come: but woe to him by whom they come. 2 It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones.

Matthew 18

6 And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea. 7 Woe be to the world for scandals, for it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal comes. 8 And if your hand, or your foot scandalize you: cut it off, and cast it from you. It is good for you to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. 9 And if your eye scandalizes you, pluck it out, and cast it from you: it is good for you having one eye to enter into life, rather than having two eyes to be cast into the hell of fire.

Mark 9

42 And whosoever shall scandalize one of these little ones belonging in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea. 43 And if your hand scandalize you, cut it off, it is good for you to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dies not, and the fire quenches not. 45 And if your foot scandalize you, chop it off, it is good for you to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 where their worm dies not, and the fire quenches not. 47 And if your eye scandalize you, cast it out, it is good for you with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 where their worm dies not, and the fire quenches not. 49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

Haydock St. Luke, in chapter 17, inserts four instructions, which have no connection with each other, and which by the writers of evangelical harmony, are given in different places; as in Matthew xviii. after ver. 14, etc.

Weaved Together Matthew 18:8 If your hand or your foot injure you, cut it off, and cast it from you; for it is better for you to enter into life being halt or maimed, and not that you should have two hands or two feet, and fall into the hell of fire that burns forever; Mark 9:44 where their worm dies not, and their fire is not quenched. Matthew 18:9a And if your eye seduce you, pluck it out, and cast it from you; Mark 9:47b for it is better for you to enter the kingdom of God with one eye, than that you should have two eyes, and fall into the fire of Gehenna; Mark 9:48 where their worm dies not, and their fire is not quenched. Mark 9:49 Every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark 9:50a How good is salt! But if the salt also be tasteless, wherewith shall it be salted? It is fit neither for the land nor for dung, but they cast it out. He that has ears to hear, let him hear. Mark 9:50c Have ye salt in yourselves, and be in peace one with another.

LUKE

Forgiveness of Injuries

Luke 17:3 Matt 18:15-18

Luke 17

3 Look well to yourselves, if your brother sin against you, rebuke him: and if he do penance, forgive him.

Matthew 18

15 But if your brother shall offend against you, go, and rebuke him between you and him alone. If he shall hear you, you shall gain your brother. 16 And if he will not hear you, join with you besides, one or two: that in the mouth of two or three witnesses every word may stand. 17 And if he will not hear them, tell the church. And if he will not hear the church, let him be to you as the heathen and the publican. 18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

Weaved Together Luke 17:3 Take heed within yourselves: if your brother sin, rebuke him; and if he repent, forgive him. Luke 17:4 And if he act wrongly towards you seven times in a day, and on that day return seven times unto you, and say, I repent towards you; forgive him. Matthew 18:15 And if your brother act wrongly towards you, go and reprove him between you and him alone: if he hear you, you have gained your brother. Matthew 18:16 But if he hear you not, take with you one or two, and so at the mouth of two or three every saying shall be established. Matthew 18:17 And if he listen not to these also, tell the congregation; and if he listen not even to the congregation, let him be unto you as a publican and a Gentile. Matthew 18:18 Verily I say unto you, All that you bind on earth shall be bound in heaven: and what ye loose on earth shall be loosed in heaven.

On Reconciliation

Luke 17:4 Matt 18:21-22

Luke 17

4 And if he sin against you seven times in a day, and seven times in a day be converted unto you, saying, It repents me, forgive him.

Matthew 18

21 Then came Peter unto him and said, Lord, how often shall my brother offend against me, and I forgive him? Until seven times? 22 Jesus said to him, I say not to you until seven times: but until seventy times seven times:

Lapide Peter was led to ask this question in consequence of what Luke (xvii. 4) says Christ added upon this occasion. "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Efficiency of Faith

Luke 17:5-6

5 And the Apostles said to our Lord, Increase faith in us. 6 And our Lord said, If you had faith like to a mustard seed, you might say to this mulberry tree, Be rooted up, and be transplanted into the sea: and it would obey you.

McEvilly The words of this verse may be a detached and independent narrative, having no immediate or direct connection with the preceding. Probably, they were uttered on the occasion of the fruitless attempt on the part of the Apostles to cast out a devil, which our Lord ascribes to their want of the necessary faith (Matthew xvii. 19, etc.), and the allusion to the example of the mustard seed in both places, here as well as there, renders this probable. On many other occasions, our Lord reproaches them for their weak faith (Matthew viii., xvi., xvii. ; Luke viii. 25). He attributed their failure to their unbelief, or want of faith; they, therefore, ask Him to increase their faith (xii. 28). It may be, that on one of these occasions to which St. Luke refers here without mentioning it, these words were uttered by the Apostles, in reply to these reproaches. Although the words may be inserted here

LUKE

independently by St. Luke, without any reference to the context, they can be connected with the preceding, thus: The precepts enjoined in the preceding chapter and here, regarding self-denial in parting with riches and giving abundant alms, contempt of pleasures, forgiveness of injuries, etc., were very hard to flesh and blood, impossible even to our corrupt nature of itself.

The Unprofitable Servant

Luke 17:7-10

7 And which of you having a servant plowing or keeping cattle, that will say to him returning out of the field, Pass quickly, sit down? 8 And will not rather say to him, Make ready supper, and gird yourself, and serve me while I eat and drink, and afterward you shall eat and drink? 9 Does he give that servant thanks, for doing the things which he commanded him? 10 I know not. So you also, when you shall have done all things that are commanded you, say, We are unprofitable servants: we have done that which we ought to do.

McEvilly Some expositors say there is no immediate connection between this and the preceding; others, however, trace a direct connection thus: — Our Lord having enjoined the performance of arduous precepts, now wishes to eradicate every feeling of pride and corrupt complacency which His followers might be tempted to entertain from the observance of these precepts; and He does this by introducing an example from the ordinary occurrences of human life, from the treatment which a faithful servant, who carries out the wishes of his master, receives.

Jesus Cures Ten Lepers

Luke 17:11-16

11 And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee. 12 And when he entered into a certain town, there met him ten men that were lepers, who stood afar off. 13 And they lifted up their voice, saying, Jesus, Master, have mercy on us. 14 Whom as he saw, he said, Go show yourselves to the priests. And it came to pass, as they went, they were made clean. 15 And one of them as he saw that he was made clean: went back with a loud voice magnifying God. 16 And he fell on his face before his feet, giving thanks: and this was a Samaritan.

McEvilly We cannot determine for certain, to which journey of our Lord from Galilee to Jerusalem reference is made here. Nor, indeed, does the context here afford us any clue for ascertaining it. It may, possibly, refer to the journey mentioned (chap. ix. 42, etc.), on which he had been treated so inhospitably by the Samaritans, towards whom he returned good for evil, by curing one of their countrymen of a loathsome leprosy.

Jesus Praises the Grateful Leper

Luke 17:17-19

17 And Jesus answering said, Were not ten made clean? And where are the nine? 18 There was not found that returned, and gave glory to God, but this stranger. 19 And he said to him, Arise, go your ways: because your faith has made you safe.

LUKE

Coming of the Kingdom of God

Luke 17:20-21

20 And being asked of the Pharisees, When comes the kingdom of God? He answered them and said, The kingdom of God comes not with observation: 21 neither shall they say, Lo here, or lo there, for lo the kingdom of God is within you.

McEvilly We need not trouble ourselves too much in tracing a connection between this and the preceding. St. Luke oftentimes describes consecutively, in the same passage, events and occurrences that took place only at different times, on different occasions, and in different places.

Appearance of the Son of Man

Luke 17:22-25, 37 Matt 24:23-28 Mark 13:21-23

Luke 17

22 And he said to his Disciples, The days will come when you shall desire to see one day of the Son of man: and you shall not see. 23 And they will say to you, Lo here, and lo there. Go not, neither do you follow after. 24 For even as the lightning that lightens from under heaven, unto those parts that are under heaven, shines: so shall the Son of man be in his day. 25 But first he must suffer many things and be rejected of this generation. 37 Who said to them, Wheresoever the body shall be, there will also the eagles be gathered together. 25 But first he must suffer many things and be rejected of this generation.

Matthew 24

23 Then if any man shall say unto you, Lo here is Christ, or there: do not believe him. 24 For there shall rise false christs and false-prophets, and shall show great signs and wonders, so that the elect also (if it be possible) may be induced into error. 25 Lo I have foretold you. 26 If therefore they shall say unto you, Behold he is in the desert: go not out: behold in the closets, believe it not. 27 For as lightening comes out of the east, and appears even into the west, so shall also the advent of the Son of man be. 28 Wheresoever the body is, there shall the eagles also be gathered together.

Mark 13

21 And then if any man shall say unto you, Lo, here is Christ: lo, there: do not believe. 22 For there shall rise up false christs and false-prophets, and they shall show signs and wonders, to seduce, if it be possible, the elect also. 23 You therefore take heed: behold I have foretold you all things.

Weaved Together Mark 13:21 Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe him not: Matthew 24:24 there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they be able. Mark 13:23 But as for you, beware: for I have acquainted you with everything beforehand. Matthew 24:26 If then they say unto you, Lo, he is in the desert; go not out, lest ye be taken: and if they say unto you, Lo, he is in the chamber; believe not. Matthew 24:27 And as the lightning appears from the east, and is seen unto the west; so shall be the coming of the Son of man. Luke 17:25 But first he must suffer much and be rejected by this generation.

LUKE

Be Prepared for the End of the World

Luke 17:26-36 Matt 24:37-44 Mark 13:35

Luke 17

26 And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. 27 They did eat and drink, they did marry wives and were given to marriage even until the day that Noah entered into the ark: and the flood came and destroyed them all. 28 Likewise as it came to pass in the days of Lot: they did eat and drink, bought and sold, planted and built. 29 And in the days that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all. 30 According to these things it shall be in the day that the Son of man shall be revealed. 31 In that hour he that shall be in the house-top, and his vessel in the house, let him not go down to take them up: and he that is in the field in like manner let him not return back. 32 Be mindful of Lot's wife. 33 Whosoever seeks to save his life shall lose it: and whosoever does lose the same shall quicken it. 34 I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left. 35 Two women shall be grinding together: the one shall be taken, and the other shall be left: two in the field: the one shall be taken, and the other left. 36 They answering, say to him, Where Lord?

Matthew 24

37 And as in the days of Noah, so shall also the coming of the Son of man be. 38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noah entered into the ark, 39 and knew not until the flood came, and took them all: so also shall the coming of the Son of man be. 40 Then two shall be in the field: one shall be taken, and one shall be left. 41 Two women grinding in the mill: one shall be taken, and one shall be left. 42 Watch therefore because you know not what hour your Lord will come. 43 But this you know, that if the good man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up. 44 Therefore be also ready, because at what hour you know not the Son of man will come.

Mark 13

35 Watch therefore, for you know not when the Lord of the house comes: at evening, or at midnight, or at the cock crowing, or in the morning.

McEvilly As for Matthew 24:36, St. Luke (xvii. 28) introduces the destruction of Sodom in the days of Lot, as a further illustration... As for Matthew 24:42, St. Mark (xiii. 33, etc.), adds, "and pray ye" in order to show us, that our vigilance and personal exertions, of themselves, shall avail nothing, they must be sustained by God's grace and providence. St. Luke, after warning men against the obstacles to vigilance (xxi. 34), adds, "praying at all times" (v. 36).

Weaved Together Matthew 24:37 For as it was in the days of Noah, so shall the coming of the Son of man be. Matthew 24:38 As they were before the flood eating and drinking, and taking wives, and giving wives to men, Matthew 24:39 until the day in which Noah entered into the ark, and they perceived not till the flood came, and took them all; so shall the coming of the Son of man be. Luke 17:28 And as it was in the days of Lot; they were eating and drinking, and selling and buying, and planting and building, Luke 17:29 on the day in which Lot went out from Sodom, and the Lord rained fire and brimstone from heaven, and destroyed them all: Luke 17:30 so shall it be in the day in which the Son of man is revealed. Luke 17:31 And in that day, whosoever is on the roof, and his garments in the house, let him not go down to take them: and he that is in the field shall not turn behind him. Luke 17:32 Remember Lot's wife. Luke 17:33 Whosoever shall desire to save his life shall destroy it: but whosoever shall destroy his life shall save it. Luke 17:34 Verily I say unto you, In that night there shall be two on one bed; one shall be taken, and another left. Luke 17:35 And two women shall be grinding at one mill; one shall be taken, and another left. Luke 17:36 And two shall be in the field; one shall be taken, and another left. Luke 17:37 They answered and said unto him, To what place, our Lord? He said unto them, Where the body is, there will the eagles gather. Matthew 24:42 Be attentive now: for you know not at what hour your Lord comes. Matthew 24:43 Know this: if the most er of the house had known in what watch the thief would come, he would have been attentive, and would not make it possible that his house should be broken through. Matthew 24:44 Therefore be ye also ready: for in the hour that you think not the Son of man comes.

LUKE

The Godless Judge

Luke 18:1-8

1 AND he spoke also a parable to them that it behooves always to pray, and not to be weary, 2 saying, There was a certain judge in a certain city, which feared not God, and of man made no account. 3 And there was a certain widow in that city: and she came to him, saying, Revenge me of mine adversary. 4 And he would not of a long time, but afterward he said within himself, Although I fear not God, nor make account of man, 5 yet because this widow is importune upon me, I will revenge her, lest at the last she come and defame me. 6 And our Lord said, Hear what the judge of iniquity says. 7 And will not God revenge his elect that cry to him day and night: and will he have patience in them? 8 I say to you that he will quickly revenge them. But yet the Son of man coming, do you think he shall find faith in the earth?

The Pharisee and the Publican

Luke 18:9-14

9 And he said also to certain that trusted in themselves as just, and despised others, this parable: 10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican. 11 The Pharisee standing prayed thus with himself: God, I give you thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this publican. 12 I fast twice in a week: I give tithes of all that I possess. 13 And the publican standing afar off would not so much as lift up his eyes toward heaven: but he knocked his breast, saying, God be merciful to me a sinner. 14 I say to you, this man went down into his house justified more than he: because everyone that exalts himself, shall be humbled: and he that humbles himself, shall be exalted.

Jesus Blesses the Children

Luke 18:15-17 Matt 19:13-15 Mark 10:13-16

Luke 18

15 And they brought unto him infants also, that he might touch them, which thing when the Disciples saw, they rebuked them. 16 But Jesus calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. 17 Amen, I say to you, Whosoever receives not the kingdom of God as a child, shall not enter into it.

Matthew 19

13 Then were little children presented to him, that he should impose hands upon them and pray. And the Disciples rebuked them. 14 But Jesus said to them, Suffer the little children, and forbid them not from coming unto me: for the kingdom of heaven is for such. 15 And when he had imposed hands upon them, he departed from there.

Mark 10

13 And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them. 14 Whom when Jesus saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not, for the kingdom of God is for such. 15 Amen, I say to you: whosoever receives not the kingdom of God as a little child shall not enter into it. 16 And embracing them, and imposing hands upon them, he blessed them.

McEvilly When this occurred is a matter of dispute. Some say, it occurred after the discourse regarding contingency. But, as it would seem from St. Mark (x.), that this discourse was delivered in private, hence, others say the time cannot be precisely defined, and that, "then," means, at that time, or when He was engaged in the Gospel ministry. "Little children." St. Luke says, "infants," but the period of infancy might last for six or seven years; and so, both accounts perfectly agree. It maybe, that among these "little children," infants, too, were presented... St. Matthew and St. Luke says "kingdom of heaven", whereas St. Mark says, our Redeemer added on this occasion (x. 15), "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it" i.e... The interpretation of Bede, who by "the kingdom of heaven," understand, the preaching of the Gospel, comes to the same. The idea is the same as that conveyed (xviii. 3).

Weaved Together Matthew 19:13a Then they brought to him children, that he should lay his hand upon them, and pray: and his disciples were rebuking those that were bringing them. And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to come unto me, and prevent them not; for those that are like these have the kingdom of God. Mark 10:15 Verily I say unto you, Whosoever receives not the kingdom of God as this child, shall not enter it. Mark 10:16 And he took them in his arms, and laid his hand upon them, and blessed them.

LUKE

Jesus' Advice to the Rich Man

Luke 18:18-23 Matt 19:16-22 Mark 10:17-22

Luke 18

18 And a certain prince asked him, saying, Good most er, by doing what, shall I possess everlasting life? 19 And Jesus said to him, Why do you call me good? None is good but only God. 20 You know the commandments: *You shall not kill, You shall not commit adultery, you shall not bear false witness, You shall not steal, Honor your father and mother.* 21 Who said, All these things have I kept from my youth. 22 Which Jesus hearing, said to him, Yet one thing you lack: Sell all that ever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 23 He, hearing these things, was stricken sad: because he was very rich.

Matthew 19

16 And behold one came and said to him, Good Most er, what good shall I do that I may have life everlasting? 17 Who said to him, What you ask me of good? One is good, God. But if you will enter into life, keep the commandments. 18 He said to him, Which? And Jesus said, *You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, 19 Honor your father and your mother, You shall love your neighbor as yourself.* 20 The young man said to him, All these have I kept from my youth: what is yet wanting unto me? 21 Jesus said to him, If you will be perfect, go, sell the things that you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 And when the young man had heard this word, he went away sad: for he had many possessions.

Mark 10

17 And when he had gone forth in the way, a certain man running forth and kneeling before him asked him, Good Most er, what shall I do that I may receive life everlasting? 18 And Jesus said to him, Why call me good? None is good but one, God. 19 You know the commandments, *Commit not adultery, Kill not, Steal not, Bear not false witness, Do no fraud, Honor your father and mother.* 20 But he answering, said to him, Most er all these things I have observed from my youth. 21 And Jesus beholding him, loved him and said to him, One thing is wanting unto you: go, sell whatsoever you have, and give to the poor, and you shall have treasure in heaven: and come, follow me. 22 Who being stricken sad at the word, went away sorrowful, for he had many possessions.

St. Augustine But Matthew is the only one who introduces the section relating to the laborers who were hired for the vineyard. Luke, on the other hand, first mentions what He said to those who were asking each other who should be the greatest, and next subjoins at once the passage concerning the man whom they had seen casting out devils, although he did not follow Him; then he parts company with the other two at the point where he tells us how He steadfastly set His face to go to Jerusalem;(Luke 9:46-51) and after the interposition of a number of subjects, he joins them again in giving the story of the rich man, to whom the word is addressed, "Sell all that thou hast,"(Luke 18:18-30) which individual's case is related here by the other two evangelists, but still in the succession which is followed by all the narratives alike. For in the passage referred to in Luke, that writer does not fail to bring in the story of the little children, just as the other two do immediately before the mention of the rich man. With regard, then, to the accounts which are given us of this rich person, who asks what good thing he should do in order to obtain eternal life, there may appear to be some discrepancy between them, because the words were, according to Matthew, "Why askest thou me about the good?" while according to the others they were, "Why callest thou me good?" The sentence, "Why askest thou me about the good?" may then be referred more particularly to what was expressed by the man when he put the question, "What good thing shall I do?" For there we have both the name "good" applied to Christ, and the question put. But the address "Good Most er" does not of itself convey the question. Accordingly, the best method of disposing of it is to understand both these sentences to have been uttered, "Why callest thou me good?" and, "Why askest thou me about the good?"

Weaved Together Mark 10:17 And while Jesus was going in the way, there came near to him a young man of the rulers, and fell on his knees, and asked him, and said, Good Teacher, what is it that I must do that I may have eternal life? Mark 10:18 Jesus said unto him, Why do you call me good, while there is none good but the one, even God? Mark 10:19a You know the commandments. If you would enter into life, keep the commandments. The young man said unto him, Which of the commandments? Jesus said unto him, Mark 10:19b You shall not commit adultery, You shall not steal, You shall not kill, You shall not bear false witness, You shall not do injury, Honour your father and your mother: and, Love your neighbour as yourself. That young man said unto him, All these have I kept from my youth: what then is it that I lack? Mark 10:21a And Jesus looked intently at him, and loved him, and said unto him, Matthew 19:21b If you would be perfect, what you lack is one thing: go away and sell everything that you have, and give to the poor, and you shall have treasure in heaven: and take your cross, and follow me. And that young man frowned at this word, and went away feeling sad; for he was very rich. And when Jesus saw his sadness, he looked towards his disciples, and said unto them, How hard it is for them that have possessions to enter the kingdom of God!

LUKE

The Danger of Riches

Luke 18:24-30 Matt 19:23-30 Mark 10:23-31

Luke 18

24 And Jesus seeing him stricken sad, said, How hardly shall they that have money enter into the kingdom of God? 25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they that heard, said, And who can be saved? 27 He said to them, The things that are impossible with men, are possible with God. 28 And Peter said, Lo, we have left all things, and have followed you. 29 Who said to them, Amen, I say to you, there is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God, 30 and shall not receive much more in this time, and in the world to come life everlasting.

Matthew 19

23 And Jesus said to his disciples, Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. 25 And when they had heard this, the Disciples marveled very much, saying, Who then can be saved? 26 And Jesus beholding, said to them, With men this is impossible: but with God all things are possible. 27 Then Peter answering, said to him, Behold we have left all things, and have followed you: what therefore shall we have? 28 And Jesus said to them, Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel. 29 And everyone that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name sake: shall receive a hundred fold, and shall possess life everlasting. 30 And many shall be first, that are last: and last, that are first.

Mark 10

23 And Jesus looking about, said to his Disciples, How hardly shall they that have money, enter into the kingdom of God! 24 And the Disciples were astonished at his words. But Jesus again answering, said to them, Children, how hard is it for them that trust in money to enter into the kingdom of God! 25 It is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God. 26 Who marveled more, saying to themselves, And who can be saved? 27 And Jesus beholding them, said, With men it is impossible: but not with God, for all things are possible with God. 28 And Peter began to say unto him, Behold, we have left all things, and have followed you. 29 Jesus answering, said, Amen, I say to you, there is no man which has left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel: 30 that shall not receive a hundred times so much now in this time: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. 31 But many that are first shall be last: and the last, first.

Weaved Together Matthew 19:23 Verily I say unto you, It is difficult for a rich man to enter the kingdom of heaven. Matthew 19:24 And I say unto you also, that it is easier for a camel to enter the eye of a needle, than for a rich man to enter the kingdom of God. Mark 10:24 And the disciples were wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the kingdom of God! Mark 10:26 And those that were listening wondered more, and said among themselves, being agitated, Who, do you think, can be saved? Mark 10:27 And Jesus looked at them intently, and said unto them, With men this is not possible, but with God it is: it is possible for God to do everything. Simon Cephas said unto him, Lo, we have left everything, and followed you; what is it, do you think, that we shall have? Matthew 19:28 Jesus said unto them, Verily I say unto you, You that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, and shall judge the twelve tribes of Israel. Mark 10:29b Verily I say unto you, No man leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for my sake, and the sake of my gospel, Luke 18:30 who shall not obtain many times as much in this time, and in the world to come inherit eternal life: Mark 10:30b and now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life. Mark 10:31 Many that are first shall be last, and that are last shall be first.

LUKE

The Third Prediction of the Passion

Luke 18:31-34 Matt 20:17-19 Mark 10:32-34

Luke 18

31 And Jesus took the Twelve, and said to them, Behold we go up to Jerusalem, and all things shall be consummated which were written by the Prophets of the Son of man. 32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. 33 And after they have scourged him, they will kill him, and the third day he shall rise again. 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

Matthew 20

17 And Jesus going up to Jerusalem, took the twelve Disciples secretly, and said to them, 18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and to the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

Mark 10

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. And taking again the Twelve, he began to tell them the things that should befall him. 33 That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. 34 And they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again.

Weaved Together Mark 10:32 And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart, and began to tell them privately what was about to befall him. Luke 18:31b And he said unto them, We are going up to Jerusalem, and all the things shall be fulfilled that are written in the prophets concerning the Son of man. Mark 10:33b He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, and deliver him to the peoples; Mark 10:34a and they shall treat him shamefully, and scourge him, and spit in his face, and humble him, and crucify him, and slay him: Luke 18:33 and on the third day he shall rise. Luke 18:34 But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

A Blind Man at Jericho

Luke 18:35-43

35 And it came to pass, when he drew near to Jericho, a certain blind man sat by the way, begging. 36 And when he heard the multitude passing by, he asked what this should be. 37 And they told him that Jesus of Nazareth passed by. 38 And he cried, saying, Jesus, Son of David, have mercy upon me. 39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy upon me. 40 And Jesus standing, commanded him to be brought unto him. And when he came near, he asked him, 41 saying, What do you desire that I do to you? But he said, Lord, that I may see. 42 And Jesus said to him, Do you see, your faith has made you whole. 43 And forthwith he saw, and followed him, magnifying God. And all the people, as they saw it, gave praise to God.

St. Augustine But Luke, although he mentions an incident altogether of the same tenor as Matt 20:29-34 and Mark 10:46-52, it is nevertheless to be understood as really narrating only a similar miracle which was wrought in the case of another blind man, and as putting on record its similarity to the said miracle in the method of performance. For he states that it was performed when He was coming nigh unto Jericho; (Luke 18:35-43) while the others say that it took place when He was departing from Jericho. Now the name of the city, and the resemblance in the deed, favour the supposition that there was but one such occurrence. But still, the idea that the evangelists really contradict each other here, in so far as the one says, "As He was come nigh unto Jericho," while the others put it thus, "As He came out of Jericho," is one which no one surely will be prevailed on to accept, unless those who would have it more readily credited that the gospel is unvarious, than that He wrought two miracles of a similar nature and in similar circumstances. But every faithful son of the gospel will most readily perceive which of these two alternatives is the more credible, and which the rather to be accepted as true; and, indeed, every gainsayer too, when he is advised concerning the real state of the case, will answer himself either by the silence which he will have to observe, or at least by the tenor of his reflections should he decline to be silent.

LUKE

Zacchaeus the Publican

Luke 19:1-10

1 AND entering in, he walked through Jericho. 2 And behold a man named Zacchaeus, and this was a prince of the publicans, and he was rich. 3 And he sought to see Jesus what he was, and he could not for the multitude, because he was little of stature. 4 And running before, he went up into a sycamore tree that he might see him: because he was to pass by it. 5 And when he came to the place, Jesus looking up, saw him, and said to him, Zacchaeus, come down in haste: because this day I must abide in your house. 6 And he in haste came down, and received him rejoicing. 7 And when all saw it, they murmured, saying that he turned in, to a man that was a sinner. 8 But Zacchaeus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of anything, I restore fourfold. 9 Jesus said to him, That this day salvation is made to this house: because that he also is the son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

The Parable of the Gold Pieces

Luke 19:11-27

11 They hearing these things, he added and spoke a parable, for that he was near to Jerusalem, and because they thought that forthwith the kingdom of God should be manifested. 12 He said therefore, A certain nobleman went into a far country to take to himself a kingdom, and to return. 13 And calling his ten servants, he gave them ten pounds, and said to them, Occupy until I come. 14 And his citizens hated him: and they sent a legacy after him, saying, We will not have this man reign over us. 15 And it came to pass after he returned, having received his kingdom: and he commanded his servants to be called, to whom he gave the money: that he might know how much everyone had gained by occupying. 16 And the first came, saying, Lord, your pound has gotten ten pounds. 17 And he said to him, Well fare you good servant, because you have been faithful in a little, you shall have power over ten cities. 18 And the second came, saying, Lord, your pound has made five pounds. 19 And he said to him, And be you over five cities. 20 And another came, saying, Lord, lo here your pound, which I have laid up in a napkin. 21 For I feared you, because you are an austere man: you take up that you did not set down, and you reap that which you did not sow. 22 He said to him, By your own mouth I judge you, naughty servant. You did know that I am an austere man, taking up that I set not down, and reaping that which I sowed not. 23 And why did you not give my money to the bank, and I coming might certainly with usury have exacted it? 24 And he said to them that stood by, Take the pound away from him, and give it to him that has the ten pounds. 25 And they said to him, Lord, he has ten pounds. 26 But I say to you that to everyone that has shall be given: and from him that has not, that also which he has shall be taken from him. 27 But as for those mine enemies that would not have me reign over them, bring them here; and kill them before me.

Lapide The parable of Matt 25:14-30 is similar to that which Luke records (19:11), but with some differences. For they were spoken by Christ at different times, and with different objects. The parable in Luke was spoken before Palm Sunday; but this in St. Matthew after it, on the Tuesday before Good Friday. Hence St. Chrysostom, Euthymius, Jansen, and others think they are different parables, or rather, the same parable told in different ways. For instead of talents as Matthew says (Mt 25:15), Luke has minæ (Luke 19:13). And straightway took his journey. Luke adds, that Christ, before He went away, after dividing the pounds, or talents, amongst His servants, said, Make merchandise until I come. He meant, "Increase these My talents by laboring diligently all your life long, and bring Me what you have gained when I return to judgment." By and by he adds, But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. The citizens of Christ are the Jews, who rejected Him, who would not acknowledge Him as their King and Messiah, who said, "We have no king but Cæsar," (Luke 19:14) as they cried before Pilate when they asked that Christ might be crucified. And again, after His resurrection, they persecuted the Apostles and Christians who preached and spread the kingdom of Christ. Wherefore concerning the righteous chastisement which came upon the Jews, Luke subjoins that Christ said, "But those mine enemies, who would not that I should reign, bring them hither, and slay them before me." (Luke 19:27) Matthew Mt 25:21 reads, His lord said unto him, Well done, etc. Luke has (19:19), Be thou over five cities.

The Triumphal Entry into Jerusalem

Luke 19:28-40 Matt 21:1-9 Mark 11:1-10 John 12:12-19

Luke 19

28 And having said these things, he went before ascending to Jerusalem. 29 And it came to pass when he came near to Bethphage and Bethany, unto the mount called Olivet, he sent two of his Disciples, 30 saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever has sat: loose him, and bring him. 31 And if any man asks you, Why do you loose him? You shall say thus to him, because our Lord needs his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing. 33 And when they loosed the colt, the owners thereof said to them, Why do you loose the colt? 34 But they said, Because our Lord has need of him. 35 And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles they had seen, 38 saying, Blessed is he that comes in the name of our Lord, peace in heaven, and glory on high. 39 And certain Pharisees of the multitudes said to him, Most er, rebuke your Disciples. 40 To whom he said, I say to you, that if these hold their peace, the stones shall cry.

Matthew 21

1 AND when they drew near to Jerusalem, and came to Bethphage unto Mount Olivet, then Jesus sent two Disciples, 2 saying to them, Go into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me: 3 and if any man shall say ought unto you, you say, that our Lord has need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the prophet, saying, 5 *Say to the daughter of Zion, Behold your king comes to you, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.* 6 And the Disciples going, did as Jesus commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 and the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: Blessed is he that comes in the name of our Lord. Hosanna in the highest.*

Mark 11

1 AND when they came near unto Jerusalem and Bethany to Mount Olivet, he sent two of his Disciples, 2 and said to them, Go into the town that is against you, and immediately entering in there, you shall find a colt tied, upon which no man yet has sat: loose him, and bring him. 3 And if any man shall say to you, What are you doing? Say that he is needful for our Lord: and incontinent he will send him here. 4 And going their ways, they found the colt tied before the gate without in the meeting of two ways and they loose him, and he sat upon him. 5 And certain of them that stood there, said to them, Why are you loosing the colt? 6 Who said to them as Jesus had commanded them: and they did let him go with them. 7 And they brought the colt to Jesus: and they lay their garments upon him. 8 And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. 9 And they that went before and they that followed, cried saying, *Hosanna, blessed is he that comes in the name of our Lord. 10 Blessed is the kingdom of our father David that comes, Hosanna in the highest.*

John 12

12 And on the next day a great multitude that came to the festival day, when they had heard that Jesus came to Jerusalem: 13 they took the boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that comes in the name of our Lord, the king of Israel.* 14 And Jesus found a young ass and sat upon it, as it is written, 15 *Fear not daughter of Zion: behold, your king comes sitting upon an asses colt.* 16 These things his Disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

McEvilly Matthew 21:1. "And were come to Bethphage" that is, were come near to Bethphage, as St. Luke expresses it (xix. 29). This Bethphage was a sacerdotal village, situated, as we are informed by St. Jerome, at the foot of Mount Olivet, to the east, which mount was a mile, or, a Sabbath-day's journey from Jerusalem (Acts i. 12). St. Mark (xi. 1), says, "they were drawing near to Jerusalem and Bethania." St. Luke (xix. 29), "when He was come near to Bethphage and Bethania" We know, however, from St. John (xii. 1-12), that our Redeemer rested the preceding evening at Bethania, which He left on the day referred to here (Palm Sunday) for Jerusalem. Hence, the words? Mark and Luke may mean: when He was near unto Bethania, which He had just left, after sleeping there the preceding evening, for Bethphage, on His way to Jerusalem. Bethania was two miles distant

LUKE

from Jerusalem. The Greek word will bear this interpretation. Or, it may be said, that the Evangelists recorded these circumstances of places without any regular order, as to leaving or approaching them. Thus, when St. Mark says, "they were drawing nigh to Jerusalem and Bethania" or, as the Greek of St. Mark has it, "to Jerusalem, to Bethphage, and Bethania" Jerusalem should be placed last, being farthest off. However, the Greek word, may mean, when they were near unto these places... Matthew 21:2 "And immediately"—on your entrance—"you shall find an ass tied and a colt wither." The other Evangelists only mention the "colt, on which no man ever sat" (Mark xi. 2; Luke xix. 30), because it was only on the colt our Redeemer rode. But, St. Matthew mentions all that occurred, and gives a full account of the matter. He speaks of the "ass," as well as of the "colt" as reference is made to both in the words of the Prophet (v. 5)... As the other Evangelists all concur in saying, our Redeemer sat upon the colt (Mark xi. 7; Luke xix. 35; John xii. 15), it is disputed by commentators whether He sat on the dam and foal in turn, as is here insinuated by St. Matthew, who more fully quotes the Prophet Zacharias, than the other Evangelists; or on the foal only, as is inferred from the other three Evangelists, who make mention only of the colt. It is a question not easily decided. St. Jerome, and others, in a very decided way, reject the former opinion. These say, the ass is mentioned, because she accompanied the wild colt, and both are mentioned, although only one was used, by a figure common to all languages, which employs oftentimes the singular for the plural number, and vice, versa. Thus, it is said of the thieves on the cross, "they mocked Him," etc., although only one did so. Matthew 21:5 "Tell ye the daughter of Sion," etc. In Zacharias (ix. 9), whence these words are taken, the reading is different, both in the Hebrew and Septuagint. Instead of "Tell ye" it is, "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem." Hence, some expositors think, that the first words of the quotation, "Tell ye," is taken from Isaiah (lxii. 11), where it is read, "tell the daughter of Sion, behold thy Savior cometh." St. John (xii. 15) follows the quotation from Zacharias, in substance, "Fear not, daughter of Sion," which, in substance, is equivalent to "rejoice" and "shout for joy" which are feelings the opposite of fear. By "Sion" is meant Jerusalem, of which Mount Sion was the citadel and stronghold; and "the daughter of Sion" refers, in the first place, and in the literal signification of the words, to the inhabitants of Jerusalem and all the Jewish people, who acknowledged the reign of David, whose rule was from Sion.

Weaved Together Luke 19:28 And when Jesus said that, he went out leisurely to go to Jerusalem. And when he arrived at Bethphage and at Bethany, beside the mount which is called the mount of Olives, Jesus sent two of his disciples, and he said unto them, Go into this village that is opposite you: and when you enter it, you shall find an ass tied, and a colt with him, which no man ever yet mounted: loose him, and bring them unto me. And if any man say unto you, Why loose ye them? Say unto him thus, We seek them for our Lord; and straightway send them hither. All this was, that what was said in the prophet might be fulfilled, which said, Matthew 21:5 Say ye unto the daughter of Zion, Behold, your King comes unto you, Meek, and riding upon an ass, And upon a colt the foal of an ass. John 12:16 And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these things were written of him, and that this they had done unto him. And when the two disciples went, they found as he had said unto them, and they did as Jesus charged them. And when they loosed them, their owners said unto them, Why loose ye them? Luke 19:34 They said unto them, We seek them for our Lord. And they let them go. And they brought the ass and the colt, and they placed on the colt their garments; and Jesus mounted it. Matthew 21:8 And most of the multitudes spread their garments on the ground before him: and others cut branches from the trees, and threw them in the way. Luke 19:37 And when he neared his descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with a loud voice for all the powers which they had seen; and they said, Praise in the highest; Praise to the Son of David: Blessed is he that comes in the name of the Lord; Mark 11:10a and blessed is the kingdom that comes, that of our father David: Luke 19:38c Peace in heaven, and praise in the highest. John 12:12b And a great multitude, that which came to the feast, when they heard that Jesus was coming to Jerusalem, took young palm branches, John 12:13 and went forth to meet him, and cried and said, Praise: Blessed is he that comes in the name of the Lord, the King of Israel. Luke 19:39 Certain therefore of the Pharisees from among the multitudes said unto him, Our Most er, rebuke your disciples. Luke 19:40 He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

Jesus Weeps Over Jerusalem

Luke 19:41-44

41 And as he drew near, seeing the city, he wept upon it, saying, 42 Because if you also had known, and that in this your day, the things that pertain to your peace: but now they are hid from your eyes. 43 For the days shall come upon you: and your enemies shall compass you with a trench, and in close you about, and straiten you on every side, 44 and beat you flat to the ground, and your children that are in you, and they shall not leave in you a stone upon a stone: because you have not known the time of your visitation.

McEvilly The only instances in which it is mentioned in the Gospel, that our Lord wept, are here, and at the resuscitation of Lazarus.

LUKE

Cleansing the Temple

Luke 19:45-46 Matt 21:10-17 Mark 11:11, 15-17

Luke 19

45 And entering into the temple, he began to cast out the sellers therein and the buyers, 46 saying to them, It is written, *That my house is the house of prayer.* But you have *made it a den of thieves.*

Matthew 21

10 And when he entered Jerusalem, the whole city was moved, saying, Who is this? 11 And the people said, This is Jesus the Prophet, of Nazareth in Galilee. 12 And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: 13 and he said to them, It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.* 14 And there came to him the blind, and the lame in the temple: and he healed them. 15 And the chief priests and scribes seeing that the marvelous things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David:* they had indignation, 16 and said to him, Do you hear what these say? And Jesus said to them, Very well, have you never read, *That out of the mouth of infants and sucklings you have perfected praise?* 17 And leaving them, he went forth out of the city into Bethany, and remained there.

Mark 11

11 And he entered Jerusalem into the temple: and having viewed all things round about, when now the evening hour came, he went forth into Bethany with the twelve. 15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers; and the chairs of them that sold pigeons he overthrew. 16 And he suffered not that any man should carry a vessel through the temple. 17 And he taught saying to them, Is it not written, *That my house shall be called the house of prayer to all nations? But you have made it a den of thieves.*

St. Augustine This account of the multitude of sellers who were cast out of the temple is given by all the evangelists; but John introduces it in a remarkably different order. (Mt 21:10-13 Mark 11:15-17 Luke 19:45-46 John 2:1-17) For, after recording the testimony borne by John the Baptist to Jesus, and mentioning that He went into Galilee at the time when He turned the water into wine, and after he has also noticed the sojourn of a few days in Capharnaum, John proceeds to tell us that He went up to Jerusalem at the season of the Jews' Passover, and when He had made a scourge of small cords, drove out of the temple those who were selling in it. This makes it evident that this act was performed by the Lord not on a single occasion, but twice over; but that only the first instance is put on record by John, and the last by the other three.

Many Seek to Destroy Jesus

Luke 19:47-48 Mark 11:18-19

Luke 19

47 And he was teaching daily in the temple. And the chief priests and the scribes and the princes of the people sought to destroy him: 48 and they found not what to do to him. For all the people was suspense hearing him.

Mark 11

18 Which when the chief priests and the scribes had heard, they sought how they might destroy him, for they were afraid of him because the whole multitude was in admiration upon his doctrine. 19 And when the evening came, he went forth out of the city.

LUKE

The Authority of Jesus

Luke 20:1-8 Matt 21:23-27 Mark 11:27-33

Luke 20

1 AND it came to pass: in one of the days when he was teaching the people in the temple and evangelizing, the chief priests and scribes with the ancients assembled. 2 And spoke, saying to him, Tell us, in what power you do these things? Or, who is he that has given you this power? 3 And Jesus answering, said to them, I also will ask you one word. Answer me. 4 The baptism of John was it from heaven, or of men? 5 But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him? 6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet. 7 And they answered that they knew not where it was. 8 And Jesus said to them, Neither do I tell you in what power I do these things.

Matthew 21

23 And when he came into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying, In what power do you do these things? And who has given you this power? 24 Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. 25 The baptism of John where was it? From heaven, or from men? But they thought within themselves, saying, 26 If we shall say from heaven, he will say to us, why then did you not believe him? But if we shall say from men: we fear the multitude, for all hold John as a prophet. 27 And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things.

Mark 11

7 And they come again to Jerusalem. And when he walked in the temple, there come to him the chief priests and scribes and the ancients, 28 and they say to him, In what power do you these things? And who has given you this power, that you should do these things? 29 And Jesus answering said to them, I also will ask you one word, and answer me: and I will tell you in what power I do these things. 30 The baptism of John was it from heaven, or from men? Answer me. 31 But they thought within themselves, saying, If we say, From heaven: he will say, Why then did you not believe him? 32 If we say, From men, they feared the people: for all accounted John that he was indeed a prophet. 33 And they answering say to Jesus, We know not. And Jesus answering said to them, Neither do I tell you in what power I do these things.

St. Augustine The other two, Mark and Luke, have also set forth this whole passage, and that, too, in almost as many words. (Mark 11:27-33 Luke 19:47-20:8) Neither does there appear to be any discrepancy between them in regard to the order, the only exception being found in the circumstance of which I have spoken above, -namely, that Matthew omits certain matters belonging to a different day, and has constructed his narrative with a connection which, were our attention not called [otherwise] to the fact, might lead to the supposition that he was still treating of the second day, where Mc deals with the third. Moreover, Lc has not appended his notice of this incident, as if he meant to go over the days in orderly succession; but after recording the expulsion of the sellers and buyers from the temple, he has passed by without notice all that is contained in the statements above—His going out into Bethany, and His returning to the city, and what was done to the fig-tree, and the reply touching the power of faith which was made to the disciples when they marvelled. And then, after all these omissions, he has introduced the next section of his narrative in these terms: "And He taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy Him; and could not find what they might do: for all the people were very attentive to hear Him. And it came to pass, that on one of these days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him, with the elders, and spake unto Him, saying, Tell us, by what authority doest thou these things?" and so on; all which the other two evangelists record in like manner. From this it is apparent that he is in no antagonism with the others, even with regard to the order; since what he states to have taken place "on one of those days," may be understood to belong to that particular day on which they also have reported it to have occurred.

Weaved Together Luke 20:1 And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching the gospel, Luke 20:2a that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: Mark 11:28b By what power do you do this? And who gave you this power to do that? And Jesus said unto them, I also will ask you one word, and if ye tell me, I also shall tell you by what power I do that. Matthew 21:25a The baptism of John, from what place is it? From heaven or of men? Mark 11:30b Tell me. Matthew 21:25b And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto us, For what reason did ye not believe him? Matthew 21:26a But if we shall say, Of men; we fear that the people will stone us, all of them. And all of them were holding to John, that he was a true prophet. Mark 11:33 They answered and said unto him, We know not.

LUKE

The Parable of the Vine-Dresser

Luke 20:9-19 Matt 21:33-46 Mark 12:1-12

Luke 20

9 And he began to say to the people this parable, A certain man planted a vineyard, and let it out to husbandmen and he was from home a long time. 16 And in time he sent to the husbandman a servant that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11 And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. 12 And again he sent the third: who wounding him also, cast him out. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. 14 Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours. 15 And casting him forth out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? 16 He will come, and will destroy those husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid. 17 But he beholding them said, What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner?* 18 Every one that falls upon this stone shall be crushed: and upon whom it shall fall, it shall break him to powder. 19 And the chief priests and scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spoke this similitude to them.

Matthew 21

33 Hear another parable: There was a man, a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went forth into a strange country. 34 And when the time of fruits drew near, he sent his servants to the husbandmen, to receive the fruits thereof. 35 And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned. 36 Again he sent other servants more than the former: and they did to them likewise. 37 And last of all he sent to them his son, saying, They will reverence my son. 38 But the husbandmen seeing the son, said within themselves, This is the heir, come, let us kill him, and we shall have his inheritance. 39 And apprehending him they cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 41 They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. 42 Jesus said to them, Have you never read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner?* By our Lord was this done, and it is marvelous in our eyes. 43 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. 44 And he that falls upon this stone, shall be broken: and on whom it falls, it shall all to bruise him. 45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. 46 And seeking to lay hands upon him, they feared the multitudes: because they held him as a prophet.

Mark 12

1 AND he began to speak to them in parables, A man planted a vineyard and made a hedge about it, and dug a trough, and built a tower, and let it out to husbandmen: and went forth into a strange country. 2 And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. 3 Who apprehending him, beat him: and sent him away empty. 4 And again he sent to them another servant: and him they wounded in the head and used him reproachfully. 5 And again he sent another, and him they killed: and many others, beating certain, and killing others. 6 Therefore having yet one son most dear: him also he sent unto them last, saying, That they will reverence my son. 7 But the husbandmen said one to another, This is the heir: come, let us kill him: and the inheritance shall be ours. 8 And apprehending him, they killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy the husbandmen: and will give the vineyard to others. 10 Neither have you read this Scripture, *The stone which the builders rejected, the same is made the head of the corner:* 11 *By our Lord was this done, and it is marvelous in our eyes?* 12 And they sought to lay hands on him, and they feared the multitude, for they knew that he spoke this parable to them. And leaving him they went their way.

St. Augustine But what is narrated by Matthew,—namely, the parable of the vineyard which was let out to the husbandmen, who persecuted the servants that were sent to them, and afterwards put to death the beloved son, and thrust him out of the vineyard,—is not left unrecorded also by Mark and Luke. And in detailing it they likewise both retain the same order, that is to say, they bring it in after that declaration of their inability to tell which was made by the Jews when interrogated regarding the baptism of John, and after the reply which He returned to them in these words: "Neither do I tell you by what authority I do these things." (Mark 12:1-11 Luke 20:9-18) Now no question implying any contradiction between these accounts rises here, unless it be raised by the circumstance that Matthew, after telling us how the Lord addressed to the Jews this interrogation, "When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" adds, that they answered and said, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." For Mark does not record these last words as if they constituted the reply returned by the men; but he introduces them as if they were really spoken by the Lord immediately after the question which was put by Him, so that in a certain way He answered Himself. For in this Gospel He speaks thus: "What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others." But it is quite easy for us to suppose, either that the men's words are subjoined here without the insertion of the explanatory clause "they said," or "they replied," that being left to be understood; or else

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that the said response is ascribed to the Lord Himself rather than to these men, because when they answered with such truth, He also, who is Himself the Truth, really gave the same reply in reference to the persons in question. More serious difficulty, however, may be created by the fact that Luke not only does not speak of them as the parties who made that answer for he, as well as Mark, attributes these words to the Lord, but even represents them to have given a contrary reply, and to have said, "God forbid." For his narrative proceeds in these terms: "What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?" (Luke 20:15-17) How then is it that, according to Matthew's version, the men to whom He spake these words said, "He will miserably destroy those wicked men, and will let out this vineyard unto other husbandmen, which shall render him the fruits in their seasons;" whereas, according to Luke, they gave a reply inconsistent with any terms like these, when they said, "God forbid"? And, in truth, what the Lord proceeds immediately to say regarding the stone which was rejected by the builders, and yet was made the head of the corner, is introduced in a manner implying that by this testimony those were confuted who were gainsaying the real meaning of the parable. For Matthew, no less than Luke, records that passage as if it were intended to meet the gainsayers, when he says, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" For what is implied by this question, "Did ye never read," but that the answer which they had given was opposed to the real intention [of the parable]? This is also indicated by Mark, who gives these same words in the following manner: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner?" This sentence, therefore, appears to occupy in Luke, rather than the others, the place which is properly assignable to it as originally uttered. For it is brought in by him directly after the contradiction expressed by those men when they said, "God forbid." And the form in which it is cast by him,—namely, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?"—is equivalent insense to the other modes of statement. For the real meaning of the sentence is indicated equally well, whichever of the three phrases is used, "Did ye never read?" or, "And have ye not read?" or, "What is this, then, that is written?" It remains, therefore, for us to understand that among the people who were listening on that occasion, there were some who replied in the terms related by Matthew, when he writes thus: "They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen;" and that there were also some who answered in the way indicated by Luke, that is to say, with the words, "God forbid." Accordingly, those persons who had replied to the Lord to the former effect, were replied to by these other individuals in the crowd with the explanation, "God forbid." But the answer which was really given by the first of these two parties, to whom the second said in return, "God forbid," has been ascribed both by Mark and by Luke to the Lord Himself, on the ground that, as I have already intimated, the Truth Himself spake by these men, whether as by persons who knew not that they were wicked, in the same way that He spake also by Caiaphas, who when he was high priest prophesied without realizing what he said, (John 11:49-51) or as by persons who did understand, and who had come by this time both to knowledge and to belief. For there was also present on this occasion that multitude of people at whose hand the prophecy had already received a fulfillment, when they met Him in a mighty concourse on His approach, and hailed Him with the acclaim, "Blessed is He that cometh in the name of the Lord." (Ps 118:26 Mt 21:9) Neither should we stumble at the circumstance that the same Matthew has stated that the chief priests and the elders of the people came to the Lord, and asked Him by what authority He did these things, and who gave Him this authority, on the occasion when He to, in turn, interrogated them concerning the baptism of John, inquiring whence it was, whether from heaven or of men; to whom also, on their replying that they did not know, He said, "Neither do I tell you by what authority I do those things." For he has followed up this with the words introduced in the immediate context, "But what think ye? A certain man had two sons," and so forth. Thus this discourse is brought into a connection which is continued, uninterrupted by the interposition either of anything or of any person, down to what is related regarding the vineyard which was let out to the husbandmen. It may, indeed, be supposed that He spake all these words to the chief priests and the elders of the people, by whom He had been interrogated with regard to His authority. But then, if these persons had indeed questioned Him with a view to tempt Him, and with a hostile intention, they could not be taken for men who had believed, and who cited the remarkable testimony in favour of the Lord which was taken from a prophet; and surely it is only if they had the character of those who believed, and not of those who were ignorant, that they could have given a reply like this: "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen." This peculiarity [of Matthew's account], however, should not by any means so perplex us as to lead us to imagine that there were none who believed among the multitudes who listened at this time to the Lord's parables. For it is only for the sake of brevity that the same Matthew has passed over in silence what Luke does not fail to mention,—namely, the fact that the said parable was not spoken only to the parties who had interrogated Him on the subject of His authority, but to the people. For the latter evangelist puts it thus: "Then began He to speak to the people this parable; A certain man planted a vineyard," and so on. Accordingly, we may well understand that among the people then assembled there might also have been persons who could listen to Him as those did who before this had said, "Blessed is He that cometh in the name of the Lord;" and that either these, or some of them, were the individuals who replied in the words, "He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen." The answer actually returned by these men, moreover, has been attributed to the Lord Himself by Mark and Luke, not only because their words were really His words, inasmuch as He is the Truth that oftentimes speaks even by the wicked and the ignorant, moving the mind of man by a certain hidden instinct, not in the merit of man's holiness, but by the right of His own proper power; but also because the men may have been of a character admitting of their being reckoned, not without reason, as already members in the true body of Christ, so that what was said by them might quite warrantably be ascribed to Him whose members they were. For by this time He had baptized more than John, (John 4:1) and had multitudes of disciples, as the same evangelists repeatedly testify; and from among these followers He also drew those five hundred brethren, to whom the Apostle Paul tells us that He showed Himself after His resurrection. (1 Cor 15:6) And this explanation of the matter is supported by the fact that the phrase which occurs in the version, by this same Matthew,—namely, "They say unto Him, He will miserably destroy those wicked men,"—is not put in a form necessitating us to take the pronoun illi in the plural number, as if it was intended to mark out the words expressly as the reply made by the persons who had craftily questioned Him on the subject of His authority; but the clause, "They say unto Him," is so expressed that the term illi should be taken for the singular pronoun, and not the plural, and should be held to signify "unto Him," that is to say, unto the Lord Himself, as is made clear in the Greek codices, without a single atom of ambiguity.

Weaved Together Matthew 21:33a Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and dug in it a winepress, and built in it a tower, and gave it to husbandmen, and went to a distance for a long time. Mark 12:34 So when the time of the fruits came, he sent his servants unto the husbandmen, that they might send him of the produce of his vineyard. Mark 12:3 And those husbandmen beat him, and sent him away empty. Mark 12:4 And he sent unto them another servant also; and they stoned him, and wounded him, and sent him away with shameful handling. Mark 12:5a And he sent again another; and they slew him. And he sent many other servants unto them. Matthew 21:35 And the husbandmen took his servants, and one they beat, and another they stoned, and another they slew. Matthew 21:36 So he sent again other servants more than the first; and they did likewise with them. Luke 20:13 So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be ashamed. Mark 12:6a So at last he sent unto them his beloved son that he had. Matthew 21:38a But the husbandmen, when they saw the son, said among themselves, This is the heir. Luke 20:14b And they said, We will slay him, and so the inheritance will be ours. Matthew 21:39 So they took him, and put him forth without the vineyard, and slew him. Matthew 21:40 When then the lord of the vineyard shall

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come, what will he do with those husbandmen? Matthew 21:41 They said unto him, He will destroy them in the worst of ways, and give the vineyard to other husbandmen, who will give him fruit in its season. Matthew 21:42a Jesus said unto them, Have ye never read in the scripture, The stone which the builders declared to be base, Luke 20:17b The same came to be at the head of the corner: Matthew 21:42c From God was this, And it is wonderful in our eyes? Matthew 21:43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a people that will produce fruit. Matthew 21:44 And whosoever falls on this stone shall be broken in pieces: but on whomsoever it falls, it will grind him to powder. Matthew 21:45 And when the chief priests and the Pharisees heard his parables, they perceived that it was concerning them he spoke. Matthew 21:46 And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.

Tribute to Caesar

Luke 20:20-26 Matt 22:15-22 Mark 12:13-17

Luke 20

20 And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the president. 21 And they asked him, saying, Most er, we know that you speak and teach rightly: and that you do not accept persons, but teach the way of God in truth. 22 Is it lawful for us to give tribute to Caesar, or no? 23 But considering their guile, he said to them, Why do you tempt me? 24 Show me a penny, Whose image has it and inscription? They answering, said, Caesar's. 25 And he said to them, Render, therefore, the things that are Caesar's to Caesar: and the things that are God's to God. 26 And they could not reprehend his word before the people: and marveling at his answer, they held their peace.

Matthew 22

15 Then the Pharisees departing, consulted among themselves for to entrap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, Most er, we know that you are a true speaker, and teach the way of God in truth, neither have you concern for any man. For you do not respect the person of men: 17 tell us therefore what do you think, is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their naughtiness, said, Why do you tempt me hypocrites? 19 Show me the tribute coin. And they offered him a penny. 20 And Jesus said to them, Whose is this image and superscription? 21 They say to him, Caesar's. Then he said to them, Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. 22 And hearing it they marveled, and leaving him went their ways.

Mark 12

13 And they send to him certain of the Pharisees and of the Herodians: that they should entrap him in his word. 14 Who coming, say to him, Most er, we know that you are a true speaker, and care not for any man: for you do not look upon the person of men, but teaches! The way of God in truth, is it lawful to give tribute to Caesar: or shall we not give it? 15 Who knowing their subtlety, said to them, Why do you tempt me? Bring me a penny that I may see it. 16 But they brought it to him. And he said to them, Whose is this image and inscription? They said to him, Caesar's. 17 And Jesus answering, said to them, Render therefore the things that are Caesar's, to Caesar: and that are God's, to God. And they marveled at him.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:15 Then went the Pharisees and considered how they might ensnare him in a word, and deliver him into the power of the judge, and into the power of the ruler. Matthew 22:16 And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, Teacher, we know that you speak the truth, and teachest the way of God with equity, and art not lifted up by any man: for you act not so as to be seen of any man. Matthew 22:17 Tell us now, What is your opinion? Is it lawful that we should pay the tribute to Cæsar, or not? Shall we give, or shall we not give? Mark 12:15a But Jesus knew their deceit, and said unto them, Why do you tempt me, you hypocrites? Show me the penny of the tribute. Matthew 22:20 So they brought unto him a penny. Jesus said unto them, To whom belongs this image and inscription? They said unto him, To Cæsar. Matthew 22:21 He said unto them, Give what is Cæsar's to Cæsar, and what is God's to God. Luke 20:26 And they could not make him slip in a single word before the people; and they marvelled at his word, and refrained.

LUKE

The Sadducees Question Jesus

Luke 20:27-40 Matt 22:23-33 Mark 12:18-27

Luke 20

27 And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, 28 saying, Most er, Moses gave us in writing; If a man's brother die having a wife, and he have no children, that his brother take her as wife, and raise up seed to his brother. 29 There were therefore seven brethren: and the first took as wife, and died without children. 30 And the next took her, and he died without children. 31 And the third took her. In like manner also all the seven, and they left no seed, and died. 32 Last of all the woman died also. 33 In the resurrection therefore, whose wife shall she be of them? For all the seven had her as wife. 34 And Jesus said to them, The children of this world marry, and are given in marriage. 35 But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives. 36 Neither can they die any more, for they are equal to angels: and they are the sons of God, seeing they are the sons of the resurrection. 37 But that the dead rise again, Moses also showed, beside the bush, as he called the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob*. 38 For God is not of the dead, but of the living, for all live to him. 39 And certain of the scribes answering, said to him, Most er, you have said well. 40 And further they did not ask him anything.

Matthew 22

23 That day there came to him the Sadducees, that say there is no resurrection and asked him, 24 saying, Most er, Moses said, *If a man die not harming a child, that his brother marry his wife, and raise up seed to his brother*. 25 And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all the woman died also. 28 In the resurrection therefore whose wife of the seven shall she be? For they all had her. 29 And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection neither shall they marry nor be married: but are as the angels of God in heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you, *32 I am the God of Abraham, and the God of Isaac, and the God of Jacob*? He is not God of the dead, but of the living. 33 And the multitudes hearing it, marveled at his doctrine.

Mark 12

18 And there came to him the Sadducees that say there is no resurrection: and they asked him, saying, Most er, 19 Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. 20 There were therefore seven brethren: and the first took a wife and died, leaving no issue. 21 And the second took her, and died: and neither this left issue. And the third in like manner. 22 And the seven took her in like sort: and did not leave issue. Last of all the woman also died. 23 In the resurrection therefore when they shall rise again, whose wife shall she be of these? For seven had her to wife. 24 And Jesus answering, said to them, Do you not therefore err, not knowing the Scriptures, nor the power of God? 25 For when they shall rise again from the dead, they shall neither marry nor be married, but are as the angels in heaven. 26 And as concerning the dead, that they do rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*? 27 He is not the God of the dead, but of the living. You therefore are much deceived.

St. Augustine Mark and Luke give a similar account of these two replies made by the Lord,—namely, the one on the subject of the coin, which was prompted by the question as to the duty of giving tribute to Caesar; and the other on the subject of the resurrection, which was suggested by the case of the woman who had married the seven brothers in succession. Neither do these two evangelists differ in the matter of the order.

Weaved Together Matthew 22:23 And on that day came the Sadducees, and said unto him, There is no life for the dead. Matthew 22:24 And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed for his brother. Now there were with us seven brethren: and the first took a wife, and died without children; Luke 20:30 and the second took his wife, and died without children; 13 Luke 20:31 and the third also took her; and in like manner the seven of them also, and they died without leaving children. Matthew 22:27 And last of them all the woman died also. Matthew 22:28 At the resurrection, then, which of these seven shall have this woman? For all of them took her. Jesus answered and said unto them, Is it not for this that you have erred, because ye know not the scriptures, nor the power of God? Luke 20:34b And the sons of this world take wives, and the women become the men's; Luke 20:35 but those that have become worthy of that world, and the resurrection from among the dead, do not take wives, and the women also do not become the men's. Luke 20:36 Nor is it possible that they should die; but they are like the angels, and are the children of God, because they have become the children of the resurrection. For in the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? And God is not the God of the dead, but of the living: for all of them are alive with him. And you have erred greatly. Matthew 22:33 And when the multitudes heard, they were wondering at his teaching. Luke 20:39 And some of the scribes answered and said unto him, Teacher, you have well said.

LUKE

The Son of David

Luke 20:41-44 Matt 22:41-46 Mark 12:35-37

Luke 20

41 But he said to them, How do they say that Christ is the son of David? 42 And David himself said in the book of Psalms, *The Lord said to my Lord, Sit at my right hand, 43 until I put your enemies, the footstool of your feet?* 44 David then called him Lord: and how is he his son?

Matthew 22

41 And the Pharisees being assembled, Jesus asked them 42 saying, What is your opinion of Christ? Whose son is he? They say to him, David's. 43 He said to them, How then does David in spirit call him Lord, saying, *44 The Lord said to my Lord, sit on my right hand, until I put your enemies the footstool of your feet?* 45 If David therefore call him Lord, how is he his son? 46 And no man could answer him a word: neither did any man from that day ask him anymore.

Mark 12

35 And Jesus answering, said teaching in the temple, How do the scribes say, that Christ is the son of David? 36 For David himself said in the Holy Ghost: *Our Lord said unto my Lord, sit on my right hand, until I put your enemies the footstool of your feet.* 37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly.

St. Augustine This is given also by Mark in due course, and in the same order. (Mark 12:35-37) Luke, again, only omits mention of the person who asked the Lord which was the first commandment in the law, and, after passing over that incident in silence, observes the same order once more as the others, narrating just as these, do this question which the Lord put to the Jews concerning Christ, as to how He was David's son. (Luke 20:41-44) Neither is the sense at all affected by the circumstance that, as Matthew puts it, when Jesus had asked them what they thought of Christ, and whose son He was, they [the Pharisees] replied, "The son of David," and then He proposed the further query as to how David then called Him Lord; whereas, according to the version presented by the other two, Mark and Luke, we do not find either that these persons were directly interrogated, or that they made any answer. For we ought to take this view of the matter, namely, that these two evangelists have introduced the sentiments which were expressed by the Lord Himself after the reply made by those parties, and have recorded the terms in which He spoke in the hearing of those whom He wished profitably to instruct in His authority, and to turn away from the teaching of the scribes, and whose knowledge of Christ amounted then only to this, that He was made of the seed of David according to the flesh, while they did not understand that He was God, and on that ground also the Lord even of David. It is in this way, therefore, that in the accounts given by these two evangelists, the Lord is mentioned in a manner which makes it appear as if He was discoursing on the subject of these erroneous teachers to men whom He desired to see delivered from the errors in which these scribes were involved. Thus, too, the question, which is presented by Matthew in the form, "What say ye?" is to be taken not as addressed directly to these [Pharisees], but rather as expressed only with reference to those parties, and directed really to the persons whom He was desirous of instructing.

LUKE

Hypocrisy of the Scribes and Pharisees

Luke 20:45-47 Matt 23:1-36 Mark 12:37-40

Luke 20

45 And all the people hearing him, he said to his Disciples, 46 Beware of the scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts. 47 Which devour widow's houses: feigning long prayer. These shall receive greater damnation.

Matthew 23

1 THEN Jesus spoke to the multitudes and to his Disciples, 2 saying, Upon the chair of Moses have sit the scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do not, for they say and do not. 4 For they bind heavy burdens and importable: and put them upon men's shoulders: but with a finger of their own they will not move them. 5 But they do all their works, for to be seen of men. For they make broad their phylacteries, and enlarge their fringes. 6 And they love the first places at suppers, and the first chairs in the synagogues, 7 and salutations in the market-place, and to be called of men, rabbi. 8 But be not you called rabbi, for one is your Most er, and all you are brethren. 9 And call none father to yourself upon earth: for one is your Father, he that is in heaven. 10 Neither you be called most ers: for one is your Most er, Christ. 11 He that is the greater of you, shall be your servant. 12 And he that exalts himself, shall be humbled: and he that humbles himself, shall be exalted. 13 But woe to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For yourselves do not enter in: and those that are going in, you suffer not to enter. 14 Woe to you scribes and Pharisees, hypocrites: because you devour widows houses, praying long prayers, for this you shall receive the greater judgment. 15 Woe to you scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 16 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. 17 You foolish and blind, for whether is greater, the gold, or the temple that sanctifies the gold? 18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 You blind, for whether is greater, the gift, or the altar that sanctifies the gift? 20 He therefore that swears by the altar, swears by it and by all things that are upon it: 21 and whosoever shall swear by the temple, swears by it and by him that dwells in it: 22 and he that swears by heaven, swears by the throne of God and by him that sits thereon. 23 Woe to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith, these things you

ought to have done, and not to have omitted those. 24 Blind guides that strain a gnat, and swallow a camel. 25 Woe to you scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. 26 You blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean. 27 Woe to you scribes and Pharisees, hypocrites: because you are like to whited sepulchers, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity. 29 Woe to you scribes and Pharisees, you hypocrites: because you build the prophets sepulchers, and garnish the monuments of just men, 30 and say: If we had been in our fathers days, we had not been their fellows in the blood of the prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the prophets; 32 and you now fill up the measure of your fathers. 33 You serpents, vipers broods, how will you flee from the judgment of hell? 34 Therefore behold I send unto you prophets and wise men and scribes, and of them you shall kill and crucify, and of them you shall scourge in your synagogues, and persecute from city into city: 35 that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just even unto the blood of Zechariah the son of Barachiah, whom you murdered between the temple and the altar. 36 Amen I say to you, all these things shall come upon this generation.

Mark 12

37 David therefore himself called him Lord, and where is he his son? And a great multitude heard him gladly. 38 And he said to them in his doctrine, Take heed of the scribes that will walk in long robes, and be saluted in the market place, 39 and sit in the first chairs in the synagogues, and love the highest places at suppers: 40 which devour widow's houses under the pretense of long prayer: these shall receive larger judgment.

Weaved Together Matthew 23:1 Then spoke Jesus unto the multitudes and his disciples, and said unto them, Matthew 23:2 On the seat of Moses are seated the scribes and Pharisees: Matthew 23:3 everything that they say unto you now to keep, keep and do: but according to their deeds do ye not; for they say, and do not. Matthew 23:4 And they bind heavy burdens, and lay them on the shoulders of the people; while they with one of their fingers will not come near them. Matthew 23:5a But all their deeds they do to make a show before men. Mark 12:37b And all the multitude were hearing that with pleasure. Mark 12:38 And in the course of his teaching he said unto them, Guard yourselves from the scribes, who desire to walk in robes, Mark 12:39 and love salutation in the marketplaces, and sitting in the highest places of the synagogues, and at feasts in the highest parts of the rooms: Matthew 23:5b and they broaden their amulets, and lengthen the cords of their cloaks, Matthew 23:7b and love that they should be called by men, My most er, Mark 12:40 and devour widows' houses, because of their prolonging their prayers; these then shall receive greater judgement. Matthew 23:8 But you, be ye not called most ers: for your most er is one; all you are brethren. Matthew 23:9 Call not then to yourselves any one father on earth: for your Father is one, who is in heaven. Matthew 23:10 And be not called directors: for your director is one, even the Messiah. Matthew 23:11 He that is great among you shall be unto you a minister. Matthew 23:12 Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted. Luke 11:43 Woe unto you, Pharisees! Because ye love the highest places in the synagogues, and salutation in the marketplaces. Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! Because ye devour widows' houses, because of your prolonging your prayers: for this reason then you shall receive greater judgement. Matthew 23:13a Woe unto you, scribes and Pharisees, hypocrites! Because you

LUKE

have shut the kingdom of God before men. Luke 11:52a Woe unto you that know the law! For you concealed the keys of knowledge: Matthew 23:13b ye enter not, and those that are entering ye suffer not to enter. Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! Because ye compass land and sea to draw one proselyte; and when he is become so, you make him a son of hell twice as much as yourselves. Matthew 23:16 Woe unto you, you blind guides! Because ye say, Whosoever swears by the temple, it is nothing; but whosoever swears by the gold that is in the temple, shall be condemned. Matthew 23:17 You blind foolish ones: which is greater, the gold, or the temple which sanctifies the gold? Matthew 23:18 And, Whosoever swears by the altar, it is nothing; but whosoever swears by the offering that is upon it, shall be condemned. Matthew 23:19 You blind foolish ones: which is greater, the offering, or the altar which sanctifies the offering? Matthew 23:20 Whosoever then swears by the altar, has sworn by it, and by all that is upon it. Matthew 23:21 And whosoever swears by the temple, has sworn by it, and by him that is dwelling in it. Matthew 23:22 And whosoever swears by heaven, has sworn by the throne of God, and by him that sits upon it. Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! Because ye tithe mint and rue and dill and cummin and all herbs, and you leave the important matters of the law, judgement, and mercy, and faith, and the love of God: this ought ye to do, and not to leave that undone. Matthew 23:24 You blind guides, which strain out a gnat, and swallow camels. Matthew 23:25 Woe unto you, scribes and Pharisees, hypocrites! Because ye cleanse the outside of the cup and of the platter, while the inside of them is full of injustice and wrong. Matthew 23:26 You blind Pharisees, cleanse first the inside of the cup and of the platter, then shall the outside of them be cleansed. Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! Because ye resemble whited sepulchres, which appear from the outside beautiful, but within full of the bones of the dead, and all uncleanness. Matthew 23:28 So ye also from without appear unto men like the righteous, but within you are full of wrong and hypocrisy. Luke 11:45 One of the scribes answered and said unto him, Teacher, in this saying of yours you are casting a slur on us. Luke 11:46 He said, And to you also, you scribes, woe! For you lade men with heavy burdens, and you with one of your fingers come not near those burdens. Woe unto you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, which your fathers killed, and adorn the burying-places of the righteous, and say, Matthew 23:30 If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Matthew 23:31 Wherefore, behold, you witness against yourselves, that you are the children of those that slew the prophets. Matthew 23:32 And ye also, ye fill up the measure of your fathers. Matthew 23:33 You serpents, you children of vipers, where shall you flee from the judgment of Gehenna? Matthew 23:34 Therefore, behold, I, the wisdom of God, am sending unto you prophets, and apostles, and wise men, and scribes: and some of them you shall slay and crucify; and some of them you shall beat in your synagogues, and persecute from city to city: Matthew 23:35 that there may come on you all the blood of the righteous that has been poured upon the ground from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom you slew between the temple and the altar. Matthew 23:36 Verily I say unto you, All these things shall come upon this generation.

The Widow's Mite

Luke 21:1-4 Mark 12:40-44

Luke 21

1 AND beholding, he saw them that did cast their gifts into the treasury, rich persons. 2 And he saw also a certain poor widow casting two brass mites. 3 And he said, Verily I say to you, that this poor widow has cast more than all. 4 For all these of their abundance have cast into the gifts of God, but she of her penury, has cast in all her living that she had.

Mark 12

40 which devour widow's houses under the pretense of long prayer: these shall receive larger judgment. 41 And Jesus sitting over against the treasury, beheld how the multitude did, cast money into the treasury, and many rich men did cast in much. 42 And when there came a certain poor widow, she cast in two mites, which is a farthing. 43 And calling his Disciples together, he said to them, Amen, I say to you, that this poor widow has cast in more than all that have cast into the treasury. 44 For all they of their abundance have cast in: but she, of her penury has cast in all that she had, her whole living.

St. Augustine In this entire context, all the above has been subjected to investigation already, with the view of removing the appearance of any contrariety, when we were comparing the other Gospels in due order with Matthew. This narrative, however, of the poor widow who cast two mites into the treasury is reported only by two of them, namely, Mark and Luke. (Luke 21:1-4) But their harmony admits of no question. And from this point onwards to the Lord's Supper, which latter act formed the starting-point for our discussion of all the records of the four evangelists taken conjointly, Mark introduces nothing of a kind to make it necessary for us to institute a special comparison between it and any other statement, or to conduct an inquiry with the view of dispelling any appearance of discrepancy.

LUKE

Destruction of Jerusalem Predicted

Luke 21:5-6 Matt 24:1-2 Mark 13:1-2

Luke 21

5 And certain ones saying of the temple that it was adorned with good stones and gifts, he said, 6 These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed.

Matthew 24

1 AND Jesus being gone out of the temple, went. And his Disciples came to show him the buildings of the temple. 2 And he answering, said to them, Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

Mark 13

1 AND when he went out of the Temple, one of his Disciples said to him, Most er, behold what manner of stones, and what kind of buildings. 2 And Jesus answering, said to him, See all these great buildings? There shall not be left a stone upon a stone that shall not be destroyed.

St. Augustine This incident is related also by Mark, and nearly in the same order. But he brings it in after a digression of some small extent, which is made with a view to mention the case of the widow who put the two mites into the treasury, (Mark 12:41-13:2) which occurrence is recorded only by Mark and Luke. For in proof that Mark's order is essentially the same as Matthew's, we need only notice that in Mark's version also, after the account of the Lord's discussion with the Jews on the occasion when He asked them how they held Christ to be David's son, we have a narrative of what He said in warning them against the Pharisees and their hypocrisy,—a section which Matthew has presented on the amplest scale, introducing into it a larger number of the Lord's sayings on that occasion. Then after this paragraph, which has been handled briefly by Mark, and treated with great fullness by Matthew, Mark, as I have said, introduces the passage about the widow who was at once so extremely poor, and yet abounded so remarkably. And finally, without interpolating anything else, he subjoins a section in which he comes again into unison with Matthew,—namely, that relating to the destruction of the temple. In like manner, Luke first states the question which was propounded regarding Christ, as to how He was the son of David, and then mentions a few of the words which were spoken in cautioning them against the hypocrisy of the Pharisees. Thereafter he proceeds, as Mark does, to tell the story of the widow who cast the two mites into the treasury. And finally he appends the statement, (Luke 20:16-21:6) which appears also in Matthew and Mark, on the subject of the destined overthrow of the temple.

Signs before the End

Luke 21:7-11 Matt 24:3-8 Mark 13:3-8

Luke 21

7 And they asked him, saying, Most er, when shall these things be, and what shall be the sign when they shall begin to come to pass? 8 Who said, See you be not seduced, for many will come in my name, saying that I am he: and the time is at hand, go not therefore after them. 9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by. 10 Then he said to them, nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in places, and pestilences and famine, and terrors from heaven, and there shall be great signs.

Matthew 24

3 And when he was sitting upon Mount Olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? And what shall be the sign of your coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you: 5 for many shall come in my name saying, I am Christ: and they shall seduce many. 6 For you shall hear of wars, and rumors of wars. See that you be not troubled, for these things must be done: but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places, 8 and all these things are the beginnings of sorrows.

Mark 13

3 And when he sat in Mount Olivet against the temple, Peter and James and John and Andrew asked him apart: 4 Tell us, when shall these things be? And what shall be the sign when all these things shall begin to be consummate? 5 And Jesus answering, began to say to them, See that no man seduce you. 6 For many shall come in my name saying that I am he: and they shall seduce many. 7 And when you shall hear of wars and rumors of wars, fear not, for these things must be, but the end is not yet. 8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows.

McEvilly Matthew 24:3 "And when He was sitting on Mount Olivet." Our Redeemer, after preaching in the temple during the day, went out each evening to Bethania, whence, after refection, He retired to Mount Olivet, which was just near, where He "spent the night" (Luke xxi. 37), most likely, in prayer and preparation for His approaching Passion. It may be, on this occasion, that on His way to Bethania, and wearied from in His labors, and weak from fasting during the day, He sat on Mount Olivet; or that, after partaking of supper, He returned to spend the night, and then sat down, "over

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against the temple"(Mark xiii. 3), of which He had a full view from Mount Olivet. This happened, according to some (Maldonatus), on the fourth day (viz., Wednesday) after His triumphal entry into Jerusalem. According to others (Jansenius, etc.), on the third. The view of the temple, recalled to the minds of His disciples His prophecy relating to its destruction. Possibly, also, our Redeemer, in viewing the temple, may have again spoken of its coming destruction. "The disciples came to Him privately." Mark (xiii. 3) says, only four of them did so. Maybe, that these four alone spoke and questioned Him, with the concurrence of the rest. This they did "privately," away from the multitude. Others interpret, "privately" (A. Lapide), apart from the other disciples. These four referred to, who were most intimate with Him, question Him on this very delicate subject, which was most dangerous to speak of publicly, lest it should reach the Scribes. St. Stephen's death is owing to a charge of his having spoken on this subject (Acts vi. 14). "Tell us," to whom you are accustomed to disclose what you do not wish to make known to all, "when shall these things be? and what shall be the sign?" etc. Mark (xiii. 5) and Luke (xxi. 7) have only—1st, "When shall these things be?" which have been so often prophesied by Thee, regarding the destruction of Jerusalem; and 2ndly, "The sign when all these things shall be begin to be fulfilled," regarding Thy glorious coming; whereas, St. Matthew has, for the second question, "What shall be the sign of Thy coming, and of the consummation of the world?" Hence, some commentators, with St. Jerome, divide this latter question in St. Matthew into two, and say the question of the disciples was threefold —1. The time of this menaced ruin of the temple; 2. Its sign ; 3. The sign of the end of the world. It seems most probable, that the second question in St. Matthew is the same as that in Mark and Luke.

Weaved Together Mark 13:3 And when Jesus sat on the mount of Olives opposite the temple, his disciples, Simon Cephas and James and John and Andrew, came forward unto him, and said unto him between themselves and him, Teacher, tell us when that shall be, and what is the sign of your coming and the end of the world. Jesus answered and said unto them, Days will come, when you shall long to see one of the days of the Son of Matthew 24:5a man, and shall not behold. Luke 21:8b Take heed lest any man lead you astray. Many shall come in my name, and say, I am the Messiah; and they shall say, The time has come near, and shall lead many astray: go not therefore after them. And when you hear of wars and tidings of insurrections, see to it, be not agitated: for these things must first be; only the end is not yet come. Matthew 24:7a Nation shall rise against nation, and kingdom against kingdom: Luke 21:11 and great earthquakes shall be in one place and another, and there shall be famines and deaths and agitations: and there shall be fear and terror and great signs that shall appear from heaven, and there shall be great storms Matthew 24:8 All these things are the beginning of travail.

The Faithful Will Be Protected

Luke 21:12-19 Matt 24:9-14 Mark 13:9-13

Luke 21

12 But before all these things they will lay their hands upon you: and persecute you delivering you into synagogues and prisons, drawing you to kings and presidents for my name. 13 And it shall happen unto you for testimony. 14 Lay up this therefore in your hearts, not to premeditate how you shall answer. 15 For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. 16 And you shall be delivered up by your parents and brethren, and kinsmen and friends: and they will put some of you to death. 17 And you shall be odious to all men for my name. 18 And a hair of your head shall not perish. 19 In your patience you shall possess your souls.

Matthew 24

9 Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my name's sake. 10 And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another. 11 And many false prophets shall rise: and shall seduce many. 12 And because iniquity shall abound: the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved. 14 And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

Mark 13

9 But look to yourselves. For they shall deliver you up in councils, and in synagogues shall you be beaten, and you shall stand before presidents and kings for my sake, for a testimony unto them. 10 And into all nations first the Gospel must be preached. 11 And when they shall lead you and deliver you, be not careful beforehand what you shall speak: but that which shall be given you in that hour that you speak. For it is not you that speak, but the Holy Ghost. 12 And brother shall deliver brother unto death, and the father his son: and the children shall rise against the parents, and shall work their death. 13 And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

McEvilly Hence, St. Luke says (xxi. 12). "but for all things, they will lay their hands on you," etc. It is observed, that St. Matthew does not so minutely or circumstantially detail the evils which were to befall the Apostles, as is done by St. Luke and St. Mark; but this is accounted for as St. Matthew had done so already, (x. 17, etc.)

St. Augustine Here, as elsewhere, each of these writers gives some matters which are peculiar to himself, in which, nevertheless, we have not to apprehend any suspicion of inconsistency. But what we have to make sure of is the proof that, in those passages which are exact parallels, they are nowhere to be regarded as in antagonism with each other. For if anything bearing the appearance of a contradiction meets us here, the simple affirmation that it is something wholly distinct, and uttered by the Lord in similar terms indeed, but on a totally different occasion, cannot be deemed a legitimate mode of explanation in a case like this, where the narrative, as given by all the three evangelists, moves in the same connection at once of subjects and of dates. Moreover, the mere fact that the writers do not all observe the same order in the reports which they give of the same sentiments expressed by the Lord, certainly does not in any way affect either the understanding or the communication of the subject itself, provided the matters which are represented by them to have been spoken by Him are not inconsistent the one with the other. Again, what Matthew states in this form, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," (Mt 24:14) is given also in the

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same connection by Mc in the following manner: "And the gospel must first be published among all nations." (Mark 13:10) Mc has not added the words, "and then shall the end come;" but he indicates what they express, when he uses the phrase "first" in the sentence, "And the gospel must first be published among all nations." For they had asked Him about the end. And therefore, when He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come.

Weaved Together Luke 21:12 But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues and into prisons, and bring you before kings and judges for my name's sake. Luke 21:13 And that shall be unto you for a witness. Mark 13:10 But first must my gospel be preached unto all nations. Luke 12:11 And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how you shall answer for yourselves, or what ye shall say: Mark 13:11b because it is not ye that speak, but the Holy Spirit. Luke 21:14 Lay it to your heart, not to be anxious before the time what you shall say: Luke 21:15 and I shall give you understanding and wisdom, which all your adversaries shall not be able to gainsay. Matthew 24:9 And then shall they deliver you unto constraint, and shall kill you: and you shall be hated of all nations because of my name. Matthew 24:30 And then shall many go astray, and they shall hate one another, and deliver one another unto death. Luke 21:16 And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall slay some of you. Luke 21:18 But a lock of hair from your heads shall not perish. Luke 21:19 And by your patience you shall gain your souls. Matthew 24:11 And many men, false prophets, shall arise, and lead many astray. Matthew 24:12 And because of the abounding of iniquity, the love of many shall wax cold. Matthew 24:13 But he that endures to the end, the same shall be saved. Matthew 24:14 And this, the gospel of the kingdom, shall be preached in all the world for a testimony to all nations; and then shall come the end of all.

The Destruction of Jerusalem

Luke 21:20-24 Matt 24:15-22 Mark 13:14-20

Luke 21

20 And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. 21 Then they that are in Judea, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But woe to them that are with child and that give suck in those days, for there shall be great affliction upon the land, and wrath on this people. 24 And they shall fall by the edge of the sword: and shall be led captive into all nations, and Jerusalem shall be trodden of the Gentiles: until the times of nations are fulfilled.

Matthew 24

15 Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that reads, let him understand): 16 then they that are in Judea, let them flee to the mountains: 17 and he that is on the house top, let him not come down to take anything out of his house: 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the winter or on the Sabbath. 21 For there shall be then great tribulation, such as has not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened.

Mark 13

14 And when you shall see the *abomination of desolation*, standing where it ought not, he that reads, let him understand, then they that are in Judea, let them flee unto the mountains. 15 And he that is on the house top, let him not go down into the house, nor enter in to take anything out of his house. 16 And he that shall be in the field, let him not return back to take his garment. 17 And woe to them that are with child, and that give suck in those days. 18 But pray that the things chance not in the winter. 19 For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he has elected, he has shortened the days.

St. Augustine When He addresses them thus, "The gospel must first be published among all nations," the term "first" clearly suggests the idea of something to be done before the consummation should come. In like manner, what Matthew states thus, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand," (Mt 24:15) is put in the following form by Mark: "But when ye shall see the abomination of desolation standing where it ought not, let him that readeth understand." (Mark 12:14) But though the phrase is thus altered, the sense conveyed is the same. For the point of the clause "where it ought not," is that the abomination of desolation ought not to be in the holy place. Luke's method of putting it, again, is neither, "And when ye shall see the abomination of desolation stand in the holy place," nor "where it ought not," but, "And when ye shall see Jerusalem compassed with an army, then know that the desolation thereof is nigh." (Luke 21:20) At that time, therefore, will the abomination of desolation be in the holy place. Again, what is given by Matthew in the following terms: "Then let them which be in Judaea flee into the mountains; and let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes," (Mt 24:16-18) is reported also by Mark almost in so many words. On the other hand, Luke's version proceeds thus: "Then let them which are in Judaea flee to the mountains." (Luke 21:21) Thus far he agrees with the other two. But he presents what is subsequent to that in a different form. For he goes on to say, "And let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto: for these be the days of vengeance, that all things which are written may be fulfilled." Now these statements seem to present differences enough between each other. For the one, as it occurs in the first two evangelists, runs thus: "Let him which is on the house-top not come down to take anything out of his house;" whereas what is given by the third evangelist is to this effect: "And let them which are in the midst of it depart out." The import, however, may be, that in the great agitation which will arise in the face of so mighty an impending peril, those shut up in the state of siege (which is expressed by the phrase, "they which are in the midst of it") will appear upon the housetop [or "wall"], amazed and anxious to see what

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terror hangs over them, or what method of escape may open. Still the question rises, How does this third evangelist say here, "let them depart out." when he has already used these terms: "And when ye shall see Jerusalem compassed with an army"? For what is brought in after this—namely, the sentence, "And let not them that are in the countries enter there-into"—appears to form part of one consistent admonition; and we can perceive how those who are outside the city are not to enter into it; but the difficulty is to see how those who are in the midst of it are to depart out, when the city is already compassed with an army. Well, may not this expression, "in the midst of it," indicate a time when the danger will be so urgent as to leave no opportunity open, so far as temporal means are concerned, for the preservation of this present life in the body, and that the fact that this will be a time when the soul ought to be ready and free, and neither taken up with, nor burdened by, carnal desires, is imported by the phrase employed by the first two writers—namely, "on the house-top," or, "on the wall"? In this way the third evangelist's phraseology, "let them depart out" (which really means, let them no more be engrossed with the desire of this life, but let them be prepared to pass into another life), is equivalent in sense to the terms used by the other two, "let him not come down to take anything out of his house" (which really means, "let not his affections turn towards the flesh, as if it could yield him anything to his advantage then"). And in like manner the phrase adopted by the one, "And let not them that are in the countries enter thereunto" (which is to say, "Let not those who, with good purpose of heart, have already placed themselves outside it, indulge again in any carnal lust or longing after it"), denotes precisely what the other two evangelists embody in the sentence, "Neither let him which is in the field return back to take his clothes," which is much the same as to state that he should not again involve himself in cares of which he had been unburdened. Moreover, Matthew proceeds thus: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Part of this is given and part omitted by Mark, when he says, "And pray ye that your flight be not in the winter." Luke, on the other hand, leaves this out entirely, and instead of it introduces something which is peculiar to himself, and by which he appears to me to have cast light upon this very clause which has been set before us somewhat obscurely by these others. For his version runs thus: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." (Luke 21:34-36) This is to be understood to be the same flight as is mentioned by Matthew, which should not be taken in the winter or on the Sabbath-day. That "winter," moreover, refers to these "cares of this life" which Luke has specified directly; and the "Sabbath-day" refers in like manner to the "surfeiting and drunkenness." For sad cares are like a winter; and surfeiting and drunkenness drown and bury the heart in carnal delights and luxury—an evil which is expressed under the term "Sabbath-day," because of old, as is the case with them still, the Jews had the very pernicious custom of repelling in pleasure on that day, when they were ignorant of the spiritual Sabbath. Or, if something else is intended by the words which thus appear in Matthew and Mark, Luke's terms may also be taken to bear on something else, while no question implying any antagonism between them need be raised for all that. At present, however, we have not undertaken the task of expounding the Gospels, but only that of defending them against groundless charges of falsehood and deceit. Furthermore, other matters which Matthew has inserted in this discourse, and which are common to him and Mark, present no difficulty. On the other hand, with respect to those sections which are common to him and Luke, [it is to be remarked that] these are not introduced into the present discourse by Luke, although in regard to the order of narration here they are at one. But he records sentences of like tenor in other connections, either reproducing them as they suggested themselves to his memory, and thus bringing them in by anticipation so as to relate at an earlier point words which, as spoken by the Lord, belong really to a later; or else, giving us to understand that they were uttered twice over by the Lord, once on the occasion referred to by Matthew, and on a second occasion, with which Luke himself deals.

Weaved Together Luke 21:20 But when you see Jerusalem with the army compassing it about, then know that its desolation has come near.

Luke 21:21 Those then that are in Judæa at that time shall flee to the mountain; and those that are within her shall flee; and those that are in the villages shall not enter her. Luke 21:22 For these days are the days of vengeance, that all that is written may be fulfilled. Matthew 24:15 And when you see the unclean sign of desolation, spoken of in Daniel the prophet, standing in the pure place, he that reads shall understand, Matthew 24:16 and then he that is in Judæa shall flee in to the mountain: Mark 13:15 and let him that is on the roof not go down, nor enter in to take anything from his house: Mark 13:16 and let him that is in the field not turn behind him to take his garment. Luke 21:23 Woe to them that are with child and to them that give suck in those days! There shall be great distress in the land, and wrath against this nation. Luke 21:24 And they shall fall on the edge of the sword, and shall be taken captive to every land: and Jerusalem shall be trodden down of the nations, until the times of the nations be ended.

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The Signs of the Last Day

Luke 21:25-28 Matt 24:29-31 Mark 13:24-27

Luke 21

25 And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves. 26 Men withering for fear and expectation, what shall come upon the whole world, for the powers of Heaven shall be moved. 27 And then they shall see the Son of man coming in a cloud with great power and majesty. 28 But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.

Matthew 24

29 And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30 and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. 31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven even to the ends thereof.

Mark 13

24 But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light. 25 And the stars of heaven shall be falling down, and the powers that are in heaven shall be moved. 26 And then they shall see the Son of man coming in the clouds, with much power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the utter most part of heaven.

Lapide Matthew 24:31 *from extremity to extremity*, from one terminus of heaven and earth to their other terminus, from the east to the west. For *ἀκζα* signifies any *extreme limit*, whether above or below, whether to the right or to the left. Mark has (xiii. 27), *from the height of earth to the height of heaven* (Vulg.), by which is meant the same thing as in S. Matthew, from one extreme of earth to the other extremity of heaven and earth. For the earth at its extremities seems to be joined to the sky.

Weaved Together Luke 21:25 And there shall be signs in the sun and the moon and the stars; and upon the earth affliction of the nations, and rubbing of hands for the confusion of the noise of the sea, and an earthquake: Luke 21:26a the souls of men shall go forth from fear of that which is to come upon the earth. And in those days, straightway after the distress of those days, the sun shall become dark, and the moon shall not show its light, and the stars shall fall from heaven, and the powers of heaven shall be convulsed: Matthew 24:30 and then shall appear the sign of the Son of man in heaven: and at that time all the tribes of the earth shall wail, and look unto the Son of man coming on the clouds of heaven with power and much glory. Matthew 24:31 And he shall send his angels with the great trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. Luke 21:28 But when these things begin to be, be of good cheer, and lift up your heads; for your salvation has come near.

The Time of the Coming. The Parable of the Fig Tree

Luke 21:29-33 Matt 24:32-36 Mark 13:28-32

Luke 21

29 And he spoke to them a similitude. See the fig tree, and all trees: 30 when they now bud forth fruit out of themselves, you know that summer is near. 31 So you also when you shall see these things come to pass, know that the kingdom of God is near. 32 Amen, I say to you, that this generation shall not pass, until all be done. 33 Heaven and earth shall pass: but my words shall not pass.

Matthew 24

32 And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is near. 33 So you also, when you shall see these things, know that it is near even at the doors. 34 Amen I say to you, that this generation shall not pass, until all these things be done. 36 Heaven and earth shall pass, but my words shall not pass. 36 But of that day and hour nobody knows, neither the angels of heaven, but the Father alone.

Mark 13

28 And of the fig tree learn a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very near. 29 So you also when you shall see these things come to pass, know that it is very near at the doors. 30 Amen, I say to you, that this generation shall not pass, until all these things be done. 31 Heaven and earth shall pass, but my words shall not pass. 32 But of that day or hour no man knows neither the angels in heaven, nor the Son, but the Father.

McEvilly Luke (xxi. 30), says, "when they now bud forth their fruit." But, by "fruit" he means, the young shoots and leaves, the same as is here expressed by St. Matthew verse 32.

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Conclusion. "Take Heed, Watch!"

Luke 21:34-36

34 And look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and care of this life: and that day come upon you suddenly. 35 For as a snare shall it come upon all that sit upon the face of all the earth. 36 Watch therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

McEvilly The exhortation to vigilance, with which our Lord closes His description of His coming to judgment, is recorded in the Gospels of Matthew (xxiv. 36-42); Mark (xiii. 32-37), as well as here, in different words. The lesson of instruction is substantially the same in the three.

The Ministry of Jesus in Jerusalem

Luke 21:37-38

37 And the days he was teaching in the temple: but the nights going forth, he abode in the mount that is called Olivet. 38 And all the people in the morning went unto him in the temple to hear him.

McEvilly "In the day-time" literally, "the days." He was preaching on Sunday, Monday, Tuesday, and Wednesday. It is not likely He went to the Temple on Thursday (see Matthew xxvi. 2-30). For the most of the "nights" after preaching during the day, He retired to Mount Olivet, and there spent the chief part of the night in prayer, and in communing with His Heavenly Father, in order to prepare for His coming struggle. "He abode in the Mount of Olives." He certainly went one of the nights to Bethania (Matthew xxi. 17). But whether He went there the other nights, is, by no means, clear. The words of this verse could be verified even in that view, as Bethania lay quite close to the Mountain of Olives. It may be, that our Lord spent the greater part of the night in the open air.

Jesus' Death is Premeditated

Luke 22:1-2 Matt 26:1-5 Mark 14:1-2

Luke 22

1 AND the festival day of the Azymes approached, which is called Pasch: 2 and the chief priests and the scribes sought how they might kill him: but they were fearful the people.

Matthew 26

1 AND it came to pass, when Jesus had ended all these words, he said to his Disciples, 2 You know that after two days shall be the Pasch, and the Son of man shall be delivered to be crucified. 3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 5 But they said, Not on the festival day, lest perhaps there might be a tumult among the people.

Mark 14

1 AND the Pasch was and the Azymes after two days: and the chief priests and the scribes sought how they might by some wile lay hands on him, and kill him. 2 For they said, Not on the festival day, lest there might be a tumult of the people.

St. Augustine Matthew continues thus: "And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days will be the feast of the Passover, and the Son of man shall be betrayed to be crucified." (Mt 26:1-2) This is attested in like manner by the other two,—namely, Mark and Luke,—and that, too, with a thorough harmony on the subject of the order of narration. (Mark 14:1 Luke 22:1) They do not, however, introduce the sentence as one spoken by the Lord Himself. They make no statement to that effect. At the same time, Mark, speaking in his own person, does tell us that "after two days was the feast of the Passover and of unleavened bread." And Luke likewise gives this as his own

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affirmation: "Now the feast of unleavened bread drew nigh, which is called the Passover;" that is to say, it "drew nigh" in this sense, that it was to take place after two days' space, as the other two are more apparently at one in expressing it. John, on the other hand, has mentioned in three several places the nearness of this same feast-day. In the two earlier instances the intimation is made when he is engaged in recording certain matters of another tenor. But on the third occasion his narrative appears clearly to deal with those very times, in connection with which the other three evangelists also notice the subject,—that is to say, the times when the Lord's passion was actually imminent.(John 11:55, 12:1, 13:1) But to those who look into the matter without sufficient care, there may seem to be a contradiction involved in the fact that Matthew and Mark, after stating that the Passover was to be after two days, have at once informed us how Jesus was in Bethany on that occasion, on which the account of the precious ointment comes before us; whereas John, when he is about to give us the same narrative concerning the ointment, begins by telling us that Jesus came to Bethany six days before the Passover.(John 12:1) Now, the question is, how the Passover could be spoken of by those two evangelists as about to be celebrated two days after, seeing that we find them, immediately after they have made this statement, in company with John, giving us an account of the scene with the ointment in Bethany; while in that connection the last-named writer informs us, that the feast of the Passover was to take place six days after. Nevertheless, those who are perplexed by this difficulty simply fail to perceive that Matthew and Mark have brought in their account of the scene which was enacted in Bethany really in the form of a recapitulation, not as if the time of its occurrence was actually subsequent to the [time indicated in the] announcement made by them on the subject of the two days' space, but as an event which had already taken place at a date when there was still a period of six days preceding the Passover. For neither of them has appended his account of what took place at Bethany to his statement regarding the celebration of the Passover after two days' space in any such terms as these: "After these things, when He was in Bethany." But Matthew's phrase is this: "Now when Jesus was in Bethany." And Mark's version is simply this: "And being in Bethany," etc.; which is a method of expression that may certainly be taken to refer to a period antecedent to the utterance of what was said two days before the Passover. The case, therefore, stands thus: As we gather from the narrative of John, Jesus came to Bethany six days before the Passover; there the supper took place, in connection with which we get the account of the precious ointment; leaving this place, He came next to Jerusalem, sitting upon an ass; and thereafter happened those things which they relate to have occurred after this arrival of His in Jerusalem. Consequently, even although the evangelists do not mention the fact, we understand that between the day on which He came to Bethany, and which witnessed the scene with the ointment, and the day to which all these deeds and words which are at present before us belonged, there elapsed a period of four days, so that at this point might come in the day which the two evangelists have defined by their statement as to the celebration of the Passover two days after. Further, when Luke says, "Now the feast of unleavened bread drew nigh," he does not indeed make any express mention of a two days' space; but still, the nearness which he has instanced ought to be accepted as made good by this very space of two days. Again, when John makes the statement that "the Jews' Passover was nigh at hand,"(John 11:55) he does not intend a two days' space to be understood thereby, but means that there was a period of six days before the Passover. Thus it is that, on recording certain matters immediately after this affirmation, with the intention of specifying what measure of nearness he had in view when he spoke of the Passover as nigh at hand, he next proceeds in the following strain: "Then Jesus, six days before the Passover, came to Bethany, where Lazarus had died, whom Jesus raised from the dead; and there they made Him a supper."(John 12:1-2) This is the incident which Matthew and Mark introduce in the form of a recapitulation, after the statement that after two days would be the Passover. In their recapitulation they thus come back upon the day in Bethany, which was yet a six days' space off from the Passover, and give us the account which John also gives of the supper and the ointment. Subsequently to that scene, we are to suppose Him to come to Jerusalem, and then, after the occurrence of the other things recorded, to reach this day, which was still a two days' space from the Passover, and from which these evangelists have made this digression, with the object of giving a recapitulatory notice of the incident with the ointment in Bethany. And after the completion of that narrative, they return once more to the point from which they made the digression; that is to say, they now proceed to record the words spoken by the Lord two days before the Passover. For if we remove the notice of the incident at Bethany, which they have introduced as a digression from the literal order, and have given in the form of a recollection and recapitulation inserted at a point subsequent to its actual historical position, and if we then set the narrative in its regular connection, the recital will go on as follows;—according to Matthew, the Lord's words coming in thus: "Ye know that after two days shall be the feast of the Passover, and the Son of man shall be betrayed to be crucified. Then assembled together the chief priests and the elders of the people unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on the feast-day, lest there be an uproar among the people. Then one of the twelve, called Judas Scarioth, went unto the chief priests,"(Mt 24:2-5,14) etc. For between the place where it is said, "lest there be an uproar among the people," and the passage where we read, "then one of the disciples, called Judas, went," etc., that notice of the scene at Bethany intervenes, which they have introduced by way of recapitulation. Consequently, by leaving it out, we have established such a connection in the narrative as may make our conclusion satisfactory, that there is no contradiction here in the matter of the order of times. Again, if we deal with Mark's Gospel in like manner, and omit the account of the same supper at Bethany, which he also has brought in as a recapitulation, his narrative will proceed in the following order: "Now after two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. For they said, Not on the feast-day, lest there be an uproar of the people. And Judas Scariothes, one of the twelve, went unto the chief priests, to betray Him."(Mark 14:1-2,10) Here, again, the incident at Bethany which these evangelists have inserted, by way of recapitulation, is placed between the clause, "lest there be an uproar of the people," and the verse which we have attached immediately to that, namely, "And Judas Scariothes, one of the twelve." Luke, on the other hand, has simply omitted the said occurrence at Bethany. This is the explanation which we give in reference to the six days before the Passover, which is the space mentioned by John when narrating what took place at Bethany, and in reference to the two days before the Passover, which is the period specified by Matthew and Mark when presenting their account, in direct sequence upon the statement thus made, of that same scene in Bethany which has been recorded also by John.

LUKE

Judas Agrees to Betray Jesus

Luke 22:3-6 Matt 26:14-16 Mark 14:10-11

Luke 22

3 And Satan entered into Judas that was surnamed Iscariot, one of the Twelve. 4 And he went and talked with the chief priests and magistrates, how he might betray him to them. 5 And they were glad, and bargained to give him money. 6 And he promised. And he sought opportunity to betray him apart from the multitudes.

Matthew 26

14 Then went one of the Twelve, which was called Judas Iscariot, to the chief priests, 15 and said to them, What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. 16 And from there forth he sought opportunity to betray him.

Mark 14

10 And Judas Iscariot one of the Twelve went his way to the chief priests, for to betray him to them. 11 Who hearing it, were glad: and they promised him that they would give him money. And he sought how to betray him conveniently.

St. Augustine Nothing in this section can be supposed to stand in any contradiction with the versions of Mark and Luke, who record this same passage in a similar manner.

Peter and John Prepare for the Passover

Luke 22:7-14 Matt 26:17-20 Mark 14:12-17

Luke 22

7 And the day of the Azymes came, wherein it was necessary that the Pasch should be killed. 8 And he sent Peter and John, saying, Go and prepare us the Pasch, that we may eat. 9 But they said, Where do you desire that we prepare it? 10 And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he enters. 11 And you shall say to the good man of the house, The Most er said to you, Where is the inn where I may eat the Pasch with my Disciples? 12 And he will show you a great refectory adorned: and there prepare. 13 And they going, found as he said to them, and prepared the Pasch. 14 And when the hour came, he sat down, and the twelve Apostles with him.

Matthew 26

17 And the first day of the Azymes the Disciples came to Jesus, saying, Where do you desire that we prepare for you to eat the Pasch? 18 But Jesus said, Go into the city to a certain man: and say to him, The Most er says, My time is at hand, with you do I make the Pasch with my Disciples. 19 And the Disciples did as Jesus appointed them, and they prepared the Pasch. 20 But when it was evening, he sat down with his twelve Disciples.

Mark 14

12 And the first day of the Azymes, when they sacrificed the Pasch, the Disciples said to him, Where do you desire that we go, and prepare for you to eat the Pasch? 13 And he sent two of his Disciples, and said to them, Go into the city: and there shall meet you a man carrying a pitcher of water, follow him. 14 And wheresoever he enters, say to the most er of the house, that the Most er said, Where is my refectory, where I may eat the Pasch with my Disciples? And he will show you a great chamber, adorned: and there prepare for us. 16 And his Disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasch. 17 And when evening came, he came with the Twelve.

St. Augustine For as regards the statement given by Matthew in these terms, "Go into the city to such a man, and say unto him, The Most er saith, My time is at hand: I will keep the Passover at thy house with my disciples," (Mt 26:18) it just indicates the person whom Mark and Luke name the "goodman of the house," or the "most er of the house," in which the dining-room was shown them where they were to make ready the Passover. And Matthew has expressed this by simply bringing in the phrase, "to such a man," as a brief explanation introduced by himself with the view of succinctly giving us to understand who the person referred to was. For if he had said that the Lord addressed them in words like these: "Go into the city, and say unto him [or "it"], The Most er saith, My time is at hand, I will keep the Passover at thy house," it might have been supposed that the terms were intended to be directed to the city itself. For this reason, therefore, Matthew has inserted the statement, that the Lord bade them go "to such a man,"

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not, however, as a statement made by the Lord, whose instructions he was recording, but simply as one volunteered by himself, with the view of avoiding the necessity of narrating the whole at length, when it seemed to him that this was all that required to be mentioned in order to bring out with sufficient accuracy what was really meant by the person who gave the order. For who can fail to see that no one naturally speaks to others in such an indefinite fashion as this, "Go ye to such a man"? If, again, the words had been, "Go ye to any one whatsoever," or "to any one you please," the mode of expression might have been correct enough, but the person to whom the disciples were sent would have been left uncertain: whereas Mark and Luke present him as a certain definitely indicated individual, although they pass over his name in silence. The Lord Himself, we may be sure, knew to what person it was that He despatched them. And in order that those also whom He was thus sending might be able to discover the individual meant, He gave them, before they set out, a particular sign which they were to follow,—namely, the appearance of a man bearing a pitcher or a vessel of water,—and told them, that if they went after him, they would reach the house which He intended. Hence, seeing that it was not competent here to employ the phraseology, "Go to any one you please," which is indeed legitimate enough, so far as the demands of linguistic propriety are concerned, but which an accurate statement of the matter dealt with here renders inadmissible in this passage, with how much less warrant could an expression like this have been used here (by the speaker Himself), "Go to such a man," which the usage of correct language can never admit at all? But it is manifest that the disciples were sent by the Lord, plainly, not to any man they pleased, but to "such a man," that is to say, to a certain definite individual. And that is a thing which the evangelist, speaking in his own person, could quite rightly have related to us, by putting it in this way: "He sent them to such a man, in order to say to him, I will keep the Passover at thy house." He might also have expressed it thus: "He sent them to such a man, saying, Go, say to him, I will keep the Passover at thy house." And thus it is that, after giving us the words actually spoken by the Lord Himself, namely, "Go into the city," he has introduced this addition of his own, "to such a man," which he does, however, not as if the Lord had thus expressed Himself, but simply with the view of giving us to understand, although the name is left unrecorded, that there was a particular person in the city to whom the Lord's disciples were sent, in order to make ready the Passover. Thus, too, after the two [or three] words brought in that manner as an explanation of his own, he takes up again the order of the words as they were uttered by the Lord Himself, namely, "And say unto him, The Most er saith." And if you ask now "to whom" they were to say this, the correct reply is given [at once] in these terms, To that particular man to whom the evangelist has given us to understand that the Lord sent them, when, speaking in His own person, he introduced the clause, "to such a man." The clause thus inserted may indeed contain a rather unusual mode of expression, but still it is a perfectly legitimate phraseology when it is thus understood. Or it may be, that in the Hebrew language, in which Matthew is reported to have written, there is some peculiar usage which might make it entirely accordant with the laws of correct expression, even were the whole taken to have been spoken by the Lord Himself. Whether that is the case, those who understand that tongue may decide. Even in the Latin language itself, indeed, this kind of expression might also be used, in terms like these: "Go into the city to such a man as may be indicated by a person who shall meet you carrying a pitcher of water." If the instructions were conveyed in such words as these, they could be acted upon without any ambiguity. Or again, if the terms were anything like these, "Go into the city to such a man, who resides in this or the other place, in such and such a house," then the note thus given of the place and the designation of the house would make it quite possible to understand the commission delivered, and to execute it. But when these instructions, and all others of a similar order, are left entirely untold, the person who in such circumstances uses this kind of address, "Go to such a man, and say unto him," cannot possibly be listened to intelligently for this obvious reason, that when he employs the terms, "to such a man," he intends a certain particular individual to be understood by them, and yet offers us no hint by which he may be identified. But if we are to suppose that the clause referred to is one introduced as an explanation by the evangelist himself, [we may find that] the requirements of brevity will render the expression somewhat obscure, without, however, making it incorrect. Moreover, as to the fact, that where Mark speaks of a pitcher of water, Luke mentions a vessel, the simple explanation is, that the one has used a word indicative of the kind of vessel, and the other a term indicative of its capacity, while both evangelists have nevertheless preserved the real meaning actually intended.

Weaved Together Luke 22:7 And the first day came, the feast of unleavened bread, on which the Jews were wont to sacrifice the Passover. Luke 22:8 And Jesus sent two of his disciples, Cephas and John, and said unto them, Go and make ready for us the Passover that we may eat. Luke 22:9 And they said unto him, Where will you that we make ready for you? Luke 22:10a He said unto them, Go, enter the city; and at the time of your entering, there shall meet you a man bearing a pitcher of water; Luke 22:11a follow him, and the place where he enters, say to such an one, the most er of the house, Matthew 26:18b Our Most er says, My time has come, and at your house I keep the Passover. Luke 22:11b Where then is the lodging-place where I shall eat with my disciples? Luke 22:12 And he will show you a large upper room spread and made ready: Mark 14:15 there then make ready for us. Mark 14:16 And his two disciples went out, and came to the city, and found as he had said unto them: and they made ready the Passover as he had said unto them. Luke 22:14 And when the evening had come, and the time arrived, Jesus came and reclined, and the twelve apostles with him.

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The Last Supper

Luke 22:15-20 Matt 26:26-29 Mark 14:22-25

Luke 22

15 And he said to them, With desire I have desired to eat this Pasch with you before I suffer. 16 For I say to you, that from this time I will not eat it, until it be fulfilled in the kingdom of God. 17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you.

Matthew 26

26 And while they were at supper, Jesus took bread, and blessed, and broke: and he gave to his Disciples, and said, Take, and eat: This is my body. 27 And taking the chalice, he gave thanks: and gave to them, saying: Drink all of this. 28 For this is my blood of the new testament, which shall be shed for many unto remission of sins. 29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

Mark 14

22 And while they were eating, Jesus took bread: and blessing broke and gave to them, and said, Take, this is my body. 23 And taking the chalice, giving thanks he gave to them, and they all drank of it. 24 And he said to them, This is my blood of the new testament, that shall be shed for many. 25 Amen, I say to you, that now I will not drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

St. Augustine Let us commence here, accordingly, with the notice presented by Matthew, [which runs thus]: "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to His disciples, and said, Take, eat; this is my body."(Mt 26:26) Both Mark and Luke also gave this section. (Mark 14:22 Luke 22:19) It is true that Luke has made mention of the cup twice over: first before He gave the bread; and, secondly, after the bread has been given. But the fact is, that what is stated in that earlier connection has been introduced, according to this writer's habit, by anticipation, while the words which he has inserted here in their proper order are left unrecorded in those previous verses, and the two passages when put together make up exactly what stands expressed by those other evangelists. John, on the other hand, has said nothing about the body and blood of the Lord in this context; but he plainly certifies that the Lord spoke to that effect on another occasion, (John 6:32-64) with much greater fullness than here. At present, however, after recording how the Lord rose from supper and washed the disciples' feet, and after telling us also the reason why the Lord dealt thus with them, in expressing which He had intimated, although still obscurely, and by the use of a testimony of Scripture, the fact that He was being betrayed by the man who was to eat of His bread, at this point John comes to the section in question, which the other three evangelists also unite in introducing. He presents it thus: "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked (as the same John subjoins) one on another, doubting of whom He spoke."(John 13:21-22)

Weaved Together Mark 14:22a And while they were eating, Jesus took bread, and blessed, and divided; Matthew 26:26b and he gave to his disciples, and said unto them, Take and eat; this is my body. Mark 14:23a And he took a cup, and gave thanks, and blessed, and gave them, Matthew 26:27b and said, Take and drink of it, all of you. Mark 14:23b And they drank of it, all of them. Mark 14:24a And he said unto them, Matthew 26:28 This is my blood, the new covenant, that is shed for many for the forgiveness of sins. Matthew 26:29 I say unto you, I shall not drink henceforth of this, the juice of the vine, until the day in which I drink with you new wine in the kingdom of God. Luke 22:19b And thus do ye in remembrance of me.

The Betrayer

Luke 22:21-23

21 But yet behold, the hand of him that betrays me, is with me at the table. 22 And the Son of man indeed goes according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this.

McEvilly John says, "And He testified" openly declared what He before had only insinuated (v. 19), "and said," adding solemnly, to His seemingly incredible declaration, "Amen, amen, I say to you, one of you shall betray Me." When did our Lord say this? Was it before the institution of the Blessed Eucharist? Some hold it was. Others, following the order of narrative given by St. Luke (xxii. 21), hold that it was after the institution, He uttered these

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words; and that Matthew and Mark describe this by anticipation. St. Augustine (*Lib. 3, de Consensi Evang. c. 1*), and other expositors, reconcile the narrative of the Evangelists, by saying, our Lord referred to the treason of Judas both before and after the institution of the Blessed Eucharist. The order of events was, probably, as follows; after the Paschal supper was over, and when the common Jewish supper, which succeeded it, had commenced, our Lord rose from table, while they were engaged at the common supper, and washed His disciples' feet, and then reclining, said all that is recorded in this chapter from verse 12 to this verse 21. Then, troubled in spirit, He refers to the traitor, and on each one asking, "Is it I Lord?" and Jesus replying, "Thou hast said it" (Matthew xxvi. 25), He instituted the Blessed Eucharist. After which, He again refers to the traitor, as in Luke (xxii. 21). Then, Peter asked John, to know of whom He spoke, and our Lord answers, "to whom I shall reach bread dipped" (v. 26). Whereupon Judas, on receiving the morsel at our Lord's hands, after the devil had entered into Him, withdraws. After that, our Lord delivered the following beautiful discourse to His disciples.

Weaved Together John 13:21a Jesus said that, and was agitated in his spirit, and testified, and said, Verily, verily, I say unto you, One of you, he that eats with me, shall betray me. And they were very sorrowful; and they began to say unto him, one after another of them, Can it be I, Lord? Mark 14:20 He answered and said unto them, One of the twelve, he that dips his hand with me in the dish, will betray me. Luke 22:21 And lo, the hand of him that betrays me is on the table. Mark 14:21 And the Son of man goes, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! For it would have been better for that man had he not been born. John 13:22 And the disciples 50 looked one on another, for they knew not to whom he referred; Luke 22:23 and they began to search among themselves, who that might be who was to do this. John 13:23 And one of his disciples was sitting in his bosom, he whom Jesus loved. John 13:24 To him Simon Cephas beckoned, that he should ask him who this was, concerning whom he spoke. John 13:25 And that disciple leaned on Jesus' breast, and said unto him, My Lord, who is this? John 13:26 Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. John 13:27 And after the bread, Satan entered him. And Jesus said unto him, What you desirest to do, hasten the doing of it. John 13:28 And no man of them that sat knew why he said this unto him. John 13:29 And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay something to the poor. Matthew 26:25 Judas the betrayer answered and said, Can it be I, my Most er? Jesus said unto him, You have said. John 13:30 And Judas took the bread straightway, and went forth without: and it was still night.

Contention Among the Apostles

Luke 22:24-30

24 And there fell also a contention between them, which of them seemed to be greater. 25 And he said to them. The kings of the Gentiles overrule them: and they that have power upon them are called beneficial. 26 But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as the waiter. 27 For which is greater, he that sits at the table, or he that ministers? Is not he that sits? But I am in the midst of you, as he that ministers:

McEvilly Some expositors — among them Maldonatus — conceiving that it was utterly improbable that the Apostles, after having received the Blessed Eucharist, and witnessed our Lord's humility in washing His disciples' feet, etc., would, under such solemn circumstances, indulge so inopportunely in an unseemly strife for pre-eminence, in the very presence of their Divine Most er, — are of opinion that there is question here of the same contention that took place on their journey to Jerusalem (Matthew xx. 10), and that it is inserted here, out of the order of events, by St. Luke. The lesson of humility given here is the same as that given in the passage of Matthew referred to. Against this opinion it is held, that St. Luke had already (ix. 46, etc.), referred to the former contention. Others, with Venerable Bede, hold, that the contention here mentioned, had for object, to yield the more honorable places to one another — each trying to occupy the lower place, so that it is rather a contention of humility than of pride — "non est incredibile, quia honore se invicem praveniendo certaverint." The following words of our Lord do not well accord with this view. By others, it is maintained, that on hearing our Lord say He was to leave them (v. 22), they began, in suppressed accents, to inquire, who was to exercise His authority and superiority after He had gone — "which of them should seem to be greater" — which many understand for "greatest," some contending for this party, others, for that. Very likely they did not fully understand our Lord's words, addressed to Peter. (Matthew xvi.) Hence, our Lord addressed to them the admonition contained in verses 25-28, which is in sense very like that delivered on the occasion of the similar contention which formerly took place, if the present be not the same. Some maintain, that this strife and the subsequent words occurred before the institution of the Eucharist, and in connection with the washing of the disciples' feet (John xiii. 4-12). The exhortation which He gives them there (John xiii. 14-16) to practice humility, of which He Himself gave an example, is, in substance, very like the exhortation delivered here.

LUKE

Peter's Denials Predicted

Luke 22:31-34 Matt 26:30-35 Mark 14:26-31 John 13:36-38

Luke 22

31 And our Lord said, Simon, Simon, behold Satan has required to have you for to sift as wheat: 32 but I have prayed for you, that your faith fail not: and you once converted, confirm your brethren. 33 Who said to him, Lord, with you I am ready to go both into prison and unto death. 34 And he said, I say to you Peter, the cock shall not crow today, until you deny thrice that you know me.

Matthew 26

30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus said to them, All you shall be scandalized in me in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed.* 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in you, I will never be scandalized. 34 Jesus said to him, Amen I say to you, that in this night before the cock crow, you shall deny me thrice. 35 Peter said to him, Yes though I should die with you, I will not deny you. Likewise also said all the Disciples.

Mark 14

26 And a hymn being said, they went forth into Mount Olivet. 27 And Jesus said to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheep shall be dispersed.* 28 But after that I shall be risen again, I will go before you into Galilee. 29 And Peter said to him, Although all shall be scandalized: yet not I. 30 And Jesus said to him, Amen, I say to you, that you in this day in this night, before the cock crow twice, shall thrice deny me. 31 But he spoke more vehemently, Although I should die together with you, I will not deny you. And in like manner also they all said.

John 13

36 Simon Peter said to him, Lord where will you go? Jesus answered, where I go, you cannot now follow me, but hereafter you shall follow. 37 Peter said to him, Why cannot I follow you now? I will yield my life for you. 38 Jesus answered him, Your life you will yield for me? Amen, amen, I say to you, the cock shall not crow, until you deny me thrice.

St. Augustine John is not the only evangelist who details this incident of the prophetic announcement of his own denial to Peter. The other three also record the same thing. (Mt 26:30-35 Mark 14:26-31 Luke 22:31-34) They do not, however, take one and the same particular point in the discourses [of Christ] as their occasion for proceeding to this narration. For Matthew and Mark both introduce it in a completely parallel order, and at the same stage of their narrative, namely, after the Lord left the house in which they had eaten the Passover; while Luke and John, on the other hand, bring it in before He left that scene. Still we might easily suppose, either that it has been inserted in the way of a recapitulation by the one couple of evangelists, or that it has been inserted in the way of an anticipation by the other; only such a supposition may be made more doubtful by the circumstance that there is so remarkable a diversity, not only in the Lord's words, but even in those sentiments of His by which the incident in question is introduced, and by which Peter was moved to venture his presumptuous asseveration that he would die with the Lord or for the Lord. These considerations may constrain us rather to understand the narratives really to import that the man uttered his presumptuous declaration thrice over, as it was called forth by different occasions in the series of Christ's discourses, and that also three several times the answer was returned him by the Lord, which intimated that before the rooster crew he would deny Him thrice. And surely there is nothing incredible in supposing that Peter was moved to such an act of presumption on several occasions, separated from each other by certain intervals of time, as he was actually instigated to deny Him repeatedly. Neither should it seem unreasonable to fancy that the Lord gave him a reply in similar terms at three successive periods, especially when [we see that] in immediate connection with each other, and without the interposition of anything else either in fact or word, Christ addressed the question to him three several times whether he loved Him, and that, when Peter returned the same answer thrice over, He also gave him thrice over the self-same charge to feed His sheep. (John 21:15-17) That it is the more reasonable thing to suppose that Peter displayed his presumption on three different occasions, and that thrice over he received from the Lord a warning with respect to his triple denial, is further proved, as we may see, by the very terms employed by the evangelists, which record sayings uttered by the Lord in diverse form and of diverse import. Let us here call attention again to that passage which I introduced a little ago from the Gospel of John. There we certainly find that He had expressed Himself in this way "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto Him, Lord, whither goest Thou?" (John 13:33-36) Now, surely it is evident here that what moved Peter to utter this question, "Lord, whither goest Thou?" was the words which the Lord Himself had spoken. For he had heard Him say, "Whither I go, ye cannot come." Then Jesus made this reply to the said Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Thereupon Peter expressed himself thus: "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." (John 13:37) And to this presumptuous declaration the Lord responded by predicting his denial. Luke, again, first mentions how the Lord said, "Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren:" next he proceeds immediately to tell us how Peter replied to this effect: "Lord, I am ready to go with Thee, both unto prison and to death;" and then he continues thus: "And He said, I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:31-33) Now, who can fail to perceive that this is an occasion by itself, and that the incident in connection with which Peter was incited to make the presumptuous declaration already referred to is an entirely different one? But, once more, Matthew presents us with the following passage: "And when they had sung an hymn," he says, "they went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into

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Galilee.”(Mt 26:30-32) The same passage is given in precisely the same form by Mark.(Mark 14:26-28) What similarity is there, however, in these words, or in the ideas expressed by them, either to the terms in which John represents Peter to have made his presumptuous declaration, or to those in which Luke exhibits him as uttering such an asseveration? And so we find that in Matthew’s narrative the connection proceeds immediately thus: “Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus saith unto him, Verily, I say unto thee, that this night, before the rooster crow, thou shalt deny me thrice. Peter saith unto him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all His disciples.”(Mt 26:33-35) All this is recorded almost in the same language also by Mark, only that he has not put in so general a form what the Lord said with regard to the manner in which the event [of Peter’s failure] was to be brought about, but has given it a more particular turn. For his version is this: “Verily I say unto thee, That this day, even in this night, before the rooster crow twice; thou shalt deny me thrice.”(Mark 14:30) Thus it appears that all of them tell us how the Lord foretold that Peter would deny Him before the rooster crew, but that they do not all mention how often the rooster was to crow, and that Mark is the only one who has presented a more explicit notice of this incident in the narrative. Hence some are of opinion that Mark’s statement is not in harmony with those of the others. But this is simply because they do not give sufficient attention to the facts of the case, and, above all, because they approach the question under the cloud of a prejudiced mind, in consequence of their being possessed by a hostile disposition towards the gospel. The fact is, that Peter’s denial, when taken as a whole, is a threefold denial. For he remained in the same state of mental agitation, and harbored the same mendacious intention, until what had been foretold regarding him was brought to his mind, and healing came to him by bitter weeping and sorrow of heart. It is evident, however, that if this complete denial—that is to say, the threefold denial—is taken to have commenced only after the first crowing of the rooster, three of the evangelists will appear to have given an incorrect account of the matter. For Matthew’s version is this: “Verily I say unto thee, That this night, before the rooster crow, thou shalt deny me thrice;” and Luke puts it thus: “I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me;” and John presents it in this form: “Verily, verily, I say unto thee, the rooster shall not crow till thou hast denied me thrice.” And thus, in different terms and with words introduced in diverse successions, these three evangelists have expressed one and the same sense as conveyed by the words which the Lord spake—namely, the fact that, before the rooster should crow, Peter was to deny Him thrice. On the other hand, if [we suppose that] he went through the whole triple denial before the rooster began to crow at all, then Mark will be made to underlie the charge of having given a superfluous statement when he puts these words into the Lord’s mouth: “Verily I say unto thee, That this day, before the rooster crow twice, thou shalt deny me thrice.” For to what purpose would it be to say, “before the rooster crow twice,” when, on the supposition that this entire threefold denial was gone through previous to the first crowing of the rooster, it is self-evident that a negation, which would thus be proved to have been completed before the first cockcrow, must also, as matter of course, be understood to have been fully uttered before the second cockcrow and before the third, and, in short, before all the cockcrowings which took place on that same night? But, inasmuch as this threefold denial was begun previous to the first crowing of the rooster, those three evangelists concerned themselves with noticing, not the time at which Peter was to complete it, but the extent to which it was to be carried, and the period at which it was to commence; that is to say, their object was to bring out the facts that it was to be thrice repeated, and that it was to begin previous to the cockcrow. At the same time, so far as the man’s own mind is concerned, we might also quite well understand it to have been engaged in, as a whole, previous to the first cockcrow. For although it is true that, so far as regards the actual utterance of the individual who was guilty of the denial, that threefold negation was only entered upon previous to the first cockcrow, and really finished before the second cockcrow, still it is equally true that, in so far as the disposition of mind and the apprehensions indulged by Peter were concerned, it was conceived, as a whole, before the first cockcrow. Neither is it a matter of any consequence of what duration those intervals of delay were which elapsed between the several utterances of that thrice-recurring voice, if it is the case that the denial completely possessed his heart even previous to the first cockcrow,—in consequence, indeed, of his having imbibed a spirit of terror so abject as to make him capable of denying the Lord when he was questioned regarding Him, not only once, but a second time, and even a third time. Thus, a more correct and careful consideration of the matter might show us that, precisely as it is declared that the man who looketh on a woman to lust after her has committed adultery with her already in his heart,(Mt 5:28) so, in the present instance, inasmuch as in the words which he spoke, Peter merely expressed the apprehension which he had already conceived with such intensity in his mind as to make it capable of enduring even on to a third repetition of his denial of the Lord, this threefold negation is to be assigned as a whole to that particular period at which the fear that sufficed thus to carry him on to a threefold denial took possession of him. In this way, too, it may be made apparent that, even if the words in which the denial was couched began to break forth from him only after the first cockcrow, when his heart was smitten by the inquiries addressed to him, it would involve neither any absurdity nor any untruthfulness, although it were said that before the rooster crew he denied Him thrice, seeing that, in any case, previous to the crowing of the rooster, his mind had been assailed by an apprehension violent enough to be able to draw him on even to a third denial. All the less, therefore, ought we to feel any difficulty in the matter, if it appears that the threefold denial, as expressed also in the thrice-recurring utterances of the person who made the denial, was entered upon previous to the crowing of the rooster, although it was not completed before the first cockcrow. We may take a parallel case, and suppose an intimation to be made to the following effect to a person: “This night, before the rooster crow, you will write a letter to me, in which you will revile me thrice.” Well, surely in this instance, if the man began to write the letter] before the rooster had crowed at all, and finished it after the rooster had crowed for the first time, that would be no reason for alleging that the intimation previously made was false. The fact, therefore, is that, in putting these words into the Lord’s lips, “Before the rooster crow twice, thou shalt deny me thrice,” Mark has given us a plainer indication of the intervals of time which separated the utterances themselves. And when we come to the said section of the evangelical narrative, we shall see that the circumstances are presented in a manner which exhibits, in that connection also, the harmony subsisting among the evangelists. If, however, the demand is to get at the very words, literally and completely, which the Lord addressed to Peter, we answer that it is impossible to discover these; and further, that it is simply superfluous to ask them, inasmuch as the speaker’s meaning—to intimate which wasthe object He had in view in uttering the words—admits of being understood with the utmost plainness, even under the diverse terms employed by the evangelists. And whether, then, it be the case that Peter, instigated at different occasions in the course of the Lord’s sayings, made his presumptuous declaration three several times, and had his denial foretold him thrice over by the Lord, as is the more probable result to which our investigation points us; or whether it may appear that the accounts given by all the evangelists are capable of being reduced to a single statement, when a certain order of narration is adopted, so that it could be proved that it was only on one occasion that the Lord predicted to Peter, on the exhibition of his presumptuous spirit, the fact that he would deny Him;—in either case, any contradiction between the evangelists will fail to be detected, as nothing of that nature really exists.

Weaved Together John 13:36 Simon Cephas said unto him, Our Lord, where are you going? Jesus answered and said unto him, Whither I go, you can not now follow me; but later you shall come. Matthew 26:31 Then said Jesus unto them, You all shall desert me this night: it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. Matthew 26:32 But after my rising, I shall go before you into Galilee. Matthew 26:33 Simon Cephas answered and said unto him, My Lord, if every man desert you, I shall at no time desert you. Luke 22:33b I am with you ready for imprisonment and for death. John 13:37b And my life will I give up for you. John 13:38a Jesus said unto him, Will you give up your life for me? Mark 14:30b Verily, verily, I say unto you, You shall today, during this night, before the cock crow twice, three times deny me, that you know me not. But Cephas said the more, Even if it lead to death with you, I shall not deny you, my Lord. And in like manner said all the disciples also.

Spiritual Preparedness Needed in the Future

Luke 22:35-38

35 And he said to them, When I sent you without purse and scrip, and shoes, did you lack any thing? But they said, Nothing. 36 He said therefore unto them, But now he that has a purse, let him take it, likewise also a scrip: and he that has not, let him sell his coat and buy a sword. 37 For I say to you, that yet this that is written must be fulfilled in me, *And with the wicked was he reputed.* For those things that are concerning me have an end. 38 But they said, Lord, Lo two swords here. But he said to them, It is enough.

Jesus in Gethsemane

Luke 22:39-46 Matt 26:36-46 Mark 14:32-42 John 18:1

Luke 22

39 And going forth he went, according to his custom, into Mount Olivet. And his Disciples also followed him. 40 And when he came to the place, he said to them, Pray lest you enter into temptation. 41 And he was pulled away from them a stone's cast: and kneeling, he prayed, 42 saying, Father, if you will, transfer this Chalice from me. But yet not my will, but yours be done. 43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth. 45 And when he was risen up from prayer, and came to his Disciples, he found them sleeping for pensiveness. 46 And he said to them, Why do you sleep? Arise, pray, lest you enter into temptation.

Matthew 26

36 Then Jesus came with them into a village called Gethsemane: and he said to his Disciples, Sit here until I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. 38 Then he said to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as you. 40 And he came to his Disciples, and finds them sleeping, and he said to Peter, Even so? Could you not watch one hour with me? 41 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, your will be done. 43 And he came again, and found them sleeping: for their eyes became heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he came to his Disciples, and said to them, Sleep now and take rest: behold the hour approaches, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold, he approaches that shall betray me.

Mark 14

32 And they came unto a farm place called Gethsemane. And he said to his Disciples, Sit here until I pray. 33 And he took Peter and James and John with him: and he began to fear and to be heavy. 34 And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: 36 and he said, *Abba*, Father, all things are possible to you, transfer this chalice from me, but not that which I will, but that which you. 37 And he came, and found them sleeping. And he said to Peter, Simon, You sleep? Could you not watch one hour? 38 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh infirm. 39 And going away again, he prayed, saying the self-same word. 40 And returning, again he found them asleep, for their eyes were heavy, and they knew not what they should answer him. 41 And he came the third time, and said to them, Sleep now, and take rest, it suffices, the hour is come: behold the Son of man shall be betrayed into the hands of sinners. 42 Arise, let us go, behold, he that shall betray me, is at hand.

John 18

1 WHEN Jesus had said these things, he went forth with his Disciples beyond the torrent Cedron, where was a garden, into the which he entered and his Disciples.

St. Augustine Matthew then proceeds with his narrative in the same connection as follows: "Then cometh Jesus with them unto a place called Gethsemane." (Mt 26:36-46) This is mentioned also by Mark. (Mark 14:32-42) Luke, too, refers to it, although he does not notice the piece of ground by name. For he says: "And He came out, and went, as was His wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation." (Luke 22:39-46) That is the place which the other two have instanced under the name of Gethsemane. There, we understand, was the garden which John brings into notice when he gives the following narration: "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." (John 18:1) Then taking Matthew's record, we get this statement next in order: "He said unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." (Mt 26:36-46) Mark also records these passages, introducing them quite in the same method and succession. Some of the sentences, however, are given with greater brevity by him, and others are somewhat more fully explained. These sayings of our Lord, indeed, may seem in one portion to stand in some manner of contradiction to each other as they are presented in Matthew's version. I refer to the fact that [it is stated there that] He came to His disciples after His third prayer, and said to them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." For what are we to make of the direction thus given above, "Sleep on now, and take your rest," when there is immediately subjoined this other declaration, "Behold, the hour is at hand," and thereafter also the instruction, "Arise, let us be going"? Those readers who perceive something like a contradiction here, seek to pronounce these words, "Sleep on now, and take your rest," in a way betokening that they were spoken in reproach, and not in permission. And this is an expedient which might quite fairly be adopted were there any necessity for it. Mark, however, has reproduced these sayings in a manner which implies that after He had expressed himself in the terms, "Sleep on now, and take your rest," He added the words, "It is enough," and then appended to these the further statement, "The hour is come; behold, the Son of man shall be betrayed." (Mark 14:41) Hence we may conclude that the case really stood thus: namely, that after addressing these words to them, "Sleep on now, and take your rest," the Lord was silent for a space, so that what He had thus given them permission to do might be [seen to be] really acted upon; and that thereafter He made the other declaration "Behold the hour is come" Thus it is that in Mark's Gospel we find those words [regarding the sleeping] followed immediately by the phrase, "It is enough;" that is to say, "the rest which you have had is enough now." But as no distinct notice is introduced of this silence on the Lord's part which intervened then, the passage comes to be understood in a forced manner, and it is supposed that a peculiar pronunciation must be given to these words. Luke, on the other hand, has omitted to mention the number of times that He prayed. He has told us, however, a fact which is not recorded by the others—namely, that when He prayed He was strengthened by an angel, and that, as He prayed more earnestly, He had a bloody sweat, with drops falling down to the ground. Thus it appears that when he makes the statement, "And when He rose up from prayer, and was come to His disciples," he does not indicate how often He had prayed by that time. But still, in so doing, he does not stand in any kind of antagonism to the other two. Moreover, John does indeed mention how He entered into the garden along with His disciples. But he does not relate how He was occupied there up to the period when His betrayer came in along with the Jews to apprehend Him. These three evangelists, therefore, have in this manner narrated the same incident, just as, on the other hand, one man might give three several accounts of a single occurrence, with a certain measure of diversity in his statements, and yet without any real contradiction. Luke, for example, has specified the distance to which He went forward from the disciples—that is to say, when He withdrew from them in order to pray—more definitely than the others. For he tells us that it was "about a stone's cast." Mark, again, states first of all in his own words how the Lord prayed that, "If it were possible, the hour might pass from Him," referring to the hour of His Passion, which he also expresses presently by the term "cup." He then reproduces the Lord's own words, in the following manner: "Abba, Father, all things are possible to Thee: take away this cup from me." And if we connect with these terms the clause which is given by the other two evangelists, and for which Mark himself has also already introduced a clear parallel, presented as a statement made in his own person instead of the Lord's, the whole sentence will be exhibited in this form: "Father, if it be possible, (for) all things are possible unto Thee, take away this cup from me." And it will be so put just to prevent any one from supposing that He made the Father's power less than it is when He said, "If it be possible." For thus His words were not "If Thou canst do it" but "If it be possible. And anything is possible which He wills. Therefore, the expression, "If it be possible," has here just the same force as, "If Thou wilt." For Mark has made the sense in which the phrase, "If it be possible," is to be taken quite plain, when he says, "All things are possible unto Thee." And further, the fact that these writers have recorded how He said, "Nevertheless, not what I will, but what Thou wilt" (an expression which means precisely the same as this other form, "Nevertheless, not my will but Thine be done"), shows us clearly enough that it was with reference not to any absolute impossibility on the Father's side, but only to His will, that these words, "If it be possible," were spoken. This is made the more apparent by the plainer statement which Luke has presented to the same effect. For his version is not, "If it be possible," but, "If Thou be willing." And to this clearer declaration of what was really meant we may add, with the effect of still greater clearness, the clause which Mark has inserted, so that the whole will proceed thus: "If Thou be willing, (for) all things are possible unto Thee, take away this cup from me." Again, as to Mark's mentioning that the Lord said not only "Father," but "Abba, Father," the explanation simply is, that "Abba" is in Hebrew exactly what "Pater" is in Latin. And perhaps the Lord may have used both words with some kind of symbolical significance, intending to indicate thereby, that in sustaining this sorrow He bore the part of His body, which is the Church, of which He has been made the cornerstone, and which comes to Him [in the person of disciples gathered] partly out of the Hebrews, to whom He refers when He says "Abba," and partly out of the Gentiles, to whom He refers when He says "Pater" [Father]. (Eph 2:11-22) The Apostle Paul also makes use of the same significant expression. For he says, "In whom we cry, Abba, Father;" (Rom 8:13) and, in another passage, "God sent His Spirit into your hearts, crying, Abba, Father." (Gal 4:6) For it was meet that the good Most er and true Saviour, by sharing in the sufferings of the more infirm, should in His own person illustrate the truth that His witnesses ought not to despair, although it might perchance happen that, through human frailty, sorrow might steal in upon their hearts at the time of suffering; seeing that they would overcome it if, mindful that God knows what is best for those whose well-being He regards, they gave His will the preference over their own. On this subject, however, as a whole, the present is not the time for entering on any more detailed discussion. For we have to deal simply with the question concerning the harmony of the evangelists, from whose varied modes of narration we gather the wholesome lesson that, in order to get at the truth, the one essential thing to aim at in dealing with the terms is simply the intention which the speaker had in view in using them. For the word "Father" means just the same as the phrase "Abba, Father." But with a view to bring out the mystic significance, the expression, "Abba, Father," is the clearer form; while, for indicating the unity, the word "Father" is sufficient. And that the Lord did indeed employ this method of address, "Abba, Father," must be accepted as matter of fact. But still His intention would not appear very obvious were there not the means (since others use simply the term "Father") to show that under such a form of expression those two Churches, which are constituted, the one out of the Jews,

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and the other out of the Gentiles, are presented as also really one. In this way, then, [we may suppose that] the phrase, "Abba, Father," was adopted in order to convey the same idea as was indicated by the Lord on another occasion, when He said, "Other sheep I have which are not of this fold." (John 10:16) In these words He certainly referred to the Gentiles, since He had sheep also among the people of Israel. But in that passage He goes on immediately to add the declaration, "Them also I must bring, that there may be one fold and one Shepherd." And so we may say that, just as the phrase, "Abba, Father," contains the idea of [the two races,] the Israelites and the Gentiles, the word "Father," used alone, points to the one flock which these two constitute.

Jesus Arrested

Luke 22:47-53 Matt 26:47-56 Mark 14:43-52 John 18:2-12

Luke 22

47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached Jesus for to kiss him. 48 And Jesus said to him, Judas, with a kiss do you betray the Son of man? 49 And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? 50 And one of them smote the servant of the high priest: and cut off his right ear: 51 but Jesus answering, said, Suffer you thus far. And when he had touched his ear, he healed him. 52 And Jesus said to them that came unto him, the chief priests, and magistrates of the temple, and ancients, As it were to a thief do you come forth with swords and clubs? 53 When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.

Matthew 26

47 As he yet spoke, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto are you come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, Return your sword into its place: for all that take the sword, shall perish with the sword. 53 Do you think that I cannot ask my Father: and he will give me presently more than twelve legions of angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You have come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled.

Mark 14

43 And as he was yet speaking, came Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the ancients. 44 And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he came, immediately going to him, he said, Rabbi, and he kissed him. 46 But they laid hands upon him: and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief priest, and cut off his ear. 48 And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him with sindon upon the bare: and they took him. 52 But he casting off the sindon fled from them naked.

John 18

2 And Judas also, that betrayed him knew the place: because Jesus had often resorted there together with his Disciples. 3 Judas therefore having received the band of men, and of the chief priests and the Pharisees, ministers, came there with lanterns and torches and weapons. 4 Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom do you seek? 5 They answered him, Jesus of Nazareth. Jesus said to them, I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he: they went backward and fell to the ground. 7 Again therefore he asked them, Whom do you seek? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he, if therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, *That of them whom you have given me, I have not lost any.* 10 Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: and cut off his right ear. And the name of the servant was Malchus. 11 Jesus therefore said to Peter, Put up your sword into the scabbard. The chalice which my Father has given me, shall not I drink? 12 The band therefore and the tribune and the ministers of the Jews apprehended Jesus, and bound him:

St. Augustine When we follow the versions presented by Matthew and Mark, we find that the history now proceeds thus: "And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that

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betrayed Him, gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.”(Mt 26:47-56) First of all, however, as we gather from Luke’s statement, He said to the traitor, “Judas, betrayest thou the Son of man with a kiss?”(Luke 12:48) Next, as we learn from Matthew, He spoke thus: “Friend, wherefore art thou come?” Thereafter He added certain words which are found in John’s narrative, which runs in the following strain: “Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way; that the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none.”(John 18:4-9) Next comes in a passage, which is given by Luke as follows: “When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest,” as is noticed by all the four historians, “and cut off his ear,” which, as we are informed by Luke and John, was his “right ear.” Moreover, we gather also from John that the person who smote the servant was Peter, and that the name of the man whom he thus struck was MaLukēhus. Next we take what Luke mentions, namely, “Jesus answered and said, Suffer ye thus far,”(Luke 22:51) with which we must connect the words appended by Matthew, namely, “Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?”(Mt 26:52-55) Along with these words we may also place the question to which John tells us He gave utterance on the same occasion, namely, “The cup which my Father hath given me, shall I not drink it?”(John 18:11) And then, as is recorded by Luke, He touched the ear of the person who had been struck, and healed him. Neither should we let the idea disturb us, that some contradiction may be found in the circumstance that Luke tells us how, when the disciples asked Him whether they should smite with the sword, the Lord replied in these words, “Suffer ye thus far,” in a manner which might seem to imply that He thus expressed Himself, after the blow had been struck, in terms bearing that He was satisfied with what had been done so far, but desired nothing further to be done; whereas the language which is employed by Matthew might give us rather to understand that this whole incident of the use which Peter made of the sword was displeasing to the Lord. For it is more correct to suppose that when they put the question to Him, “Lord, shall we smite with the sword?” He replied then, “Suffer ye thus far,” His meaning being this: “Let not what is about to take place agitate you. These men are to be suffered to go thus far; that is to say, so far as to apprehend me, and thus to effect the fulfillment of those things which are written of me.” We have further to suppose, however, that during the time which passed in the interchange of the question addressed by them to the Lord, and the reply returned by Him to them, Peter was borne on by his intense desire to appear as defender, and by his stronger excitement in the Lord’s behalf, to deal the blow. But while these two things might easily have happened at the same time, two different statements could not have been uttered by the same person in one breath. For the writer would not have used the expression, “And Jesus answered and said,” unless the words were a reply to the question which had been addressed by those who were about Him, and not a statement directed to Peter’s act. For Matthew is the only one who has recorded the judgment passed by Jesus on Peter’s act. And in that passage the phrase which Matthew has employed is also not in the form, “Jesus answered Peter thus, Put up thy sword;” but it runs in these terms: “Then said Jesus unto him, Put up thy sword;” from which it appears that it was after the deed that Jesus thus declared Himself. What is contained, again, in the phraseology used by Luke, namely, “And Jesus answered and said, Suffer ye thus far,” must be taken to have been the reply which was returned to the parties who had put the question to Him. But inasmuch as, according to our previous explanation, the single blow with which the servant was struck was delivered just during the time when the terms of the said question and answer were passing between these persons and the Lord, the writer has considered it right to record that act in the same particular order, so that it stands inserted between the words of the interrogation and those in which the response was couched. Consequently, there is nothing here in antagonism to the statement introduced by Matthew, namely, “For all they that take the sword shall perish with the sword,”—that is to say, those who may have used the sword. But there might appear to be some inconsistency here if the Lord’s answer were taken in a sense which would show Him to have expressed approval on this occasion of the voluntary use of the sword, even although it was only to the effect of a single wound, and that, too, not a fatal one. The words, however, which were addressed to Peter may be understood, as a whole, in an application quite in harmony with the rest; so that, bringing in also what Luke and Matthew have reported, as I have stated above, we obtain the following connection: “Suffer ye thus far. Put up thy sword into its place; for all they that take the sword shall perish with the sword,” etc. In what way, moreover, this sentence, “Suffer ye thus far,” is to be understood, I have explained already. And if there is any better method of interpreting it, be it so. Only let the veracity of the evangelists be maintained in any case. After this, Matthew continues the narrative, and mentions that in that hour He addressed the multitude as follows: “Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.”(Mt 26:53) Then He added also certain words, which Luke introduces thus: “But this is your hour, and the power of darkness.”(Luke 22:53) Next comes the sentence given by Matthew: “But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled.” This last fact is recorded also by Mark. The same evangelist makes also the following addition: “And there followed Him a certain young man, having a linen cloth cast about his naked body; and when they laid hold on him, he left the linen cloth, and fled from them naked.”(Mark 14:52)

LUKE

Jesus before the Sanhedrin (Peter's Denial)

Luke 22:54-71 Matt 26:57-68 Mark 14:53-65 John 18:13-24

Luke 22

54 And apprehending him, they led him to the high priest's house: but Peter followed afar off. 55 And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crew, you shall thrice deny me. 62 And Peter going out, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blindfold him, and smote his face. And they asked him, saying, Prophecy, who is it that smote you? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the ancients of the people and the chief priests and scribes, and they brought him into their council, saying, 67 If you be Christ, tell us. And he said to them, If I tell you, you will not believe me: 68 if also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of man shall be sitting on the right hand of the power of God. 70 And they all said, Are you then the Son of God? Who said, You say that I am. 71 But they said, What need we testimony any further? For ourselves have heard of his own mouth.

Matthew 26

57 But they taking hold of Jesus, led him to Caiaphas the high priest, where the scribes and ancients were assembled. 58 And Peter followed him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. 59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 and they said, This man said, I am able to destroy the temple of God, and after three days to re-edify it. 62 And the high priest rising up, said to him: You answer nothing to the things which these do testify against you? 63 But Jesus held his peace. And the high priest said to him: I adjure you by the living God, that you tell us if you be Christ the Son of God. 64 Jesus said to him, You have said, nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high priest rent his garments, saying, He has blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy. 66 What do you think? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 saying, Prophecy unto us O Christ: who is he that struck you?

Mark 14

53 And they brought Jesus to the chief priest: and all the priests and the scribes and the ancients assembled together. 54 And Peter followed him afar off even in unto the court of the high priest: and he sat with the servants at the fire, and warmed himself. 55 And the chief priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. 56 For many spoke false witness against him: and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying, 58 That we heard him say, I will dissolve this temple made by hand, and in three days will I build another not made by hand. 59 And their testimony was not convenient. 60 And the high priest rising up into the midst, asked Jesus, saying, You answer nothing to these things that are objected to you of these? 61 But he held his peace and answered nothing. Again the high priest asked him, and said to him, Are you Christ the Son of the blessed God? 62 And Jesus said to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. 63 And the high priest renting his garments, said, What need we witnesses any further? 64 You have heard blasphemy: What do you think? Who all condemned him to be guilty of death. 65 And certain began to spit upon him, and to cover his face: and to beat him with buffets, and to say unto him, Prophecy: and the servants gave him blows.

John 18

13 and they brought him to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. 14 And Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. 15 And Simon Peter followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16 But Peter stood at the door without. The other disciple therefore that was known to the high priest, went forth, and spoke to the gatekeeper, and brought in Peter. 17 The wench therefore that was gatekeeper, said to Peter, Are not you also of this man's disciples? He said to her, I am not. 18 And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high priest therefore asked Jesus of his Disciples, and of his doctrine. 20 Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple where all the Jews resort together: and in secret I have spoken nothing. 21 Why do you ask me? Ask them that have heard what I have spoken unto them: behold they know what things I have said. 22 When he said these things, one of the ministers standing by, gave Jesus a blow, saying, Is this the way you answer the high priest? 23 Jesus answered him, If I have spoken ill, give testimony of evil: but if well, why do you strike me? 24 And Annas sent him bound to Caiphas the high priest.

See all notes below that are combined for Jesus before the Sanhedrin and Peter's Denial.

LUKE

Peter's Denial

Luke 22:56-62 Matt 26:69-75 Mark 14:66-72 John 18:25-27

Luke 22

56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, you shall thrice deny me. 62 And Peter going out, wept bitterly.

Matthew 26

69 But Peter sat without in the court: and there came to him one wench, saying: You also were with Jesus the Galilean. 70 But he denied before them all, saying, I was not what you say. 71 And as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the Nazarene. 72 And again he denied with an oath, That I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely you also are of them: for even your speech does reveal you. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crow, you shall deny me thrice. And going forth, he wept bitterly.

Mark 14

66 And when Peter was in the court beneath, there came one of the woman servants of the high priest. 67 And when she had seen Peter warming himself, beholding him she said, And you was with Jesus of Nazareth. 68 But he denied, saying, Neither do I know, neither do I understand what you say. And he went forth before the court: and the cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again, they that stood by, said to Peter, Verily you are of them: for you are also a Galilean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, you shall thrice deny me. And he began to weep.

John 18

25 And Simon Peter was standing, and warming himself. They said therefore to him, Are not you also of his disciples? He denied and said: I am not. 26 One of the servants of the high priest said to him, his cousin whose ear Peter did cut off, Did not I see you in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew.

St. Augustine In the line of Matthew's narrative we come next upon this statement: "And they that laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled." (Mt 26:57) We learn, however, from John that He was conducted first to Annas, the father-in-law of Caiaphas. (John 18:13) On the other hand, Mark and Luke omit all mention of the name of the high priest. (Mark 14:53 Luke 22:54) Moreover [we find that] He was led away bound. For, as John informs us, there were at hand there, in the multitude, a tribune and a cohort, and the servants of the Jews. (John 18:12) Then in Matthew we have these words: "But Peter followed Him afar off unto the high priest's palace, and went in and sat with the servants to see the end." (Mt 26:58) To this passage in the narrative Mark makes this addition: "And he warmed himself at the fire." (Mark 14:54) Luke also makes a statement which amounts to the same, thus: "Peter followed afar off: and when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them." (Luke 22:54-55) And John proceeds in these terms: "And Simon Peter followed Jesus, and so did another disciple. That disciple (namely, that other) was known unto the high priest, and went in (as John also tells us) with Jesus into the palace of the high priest. But Peter (as the same John adds) stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." (John 18:15-18) For, the last fact we are thus indebted to John's narrative. And in this way we see how it came about that Peter also got inside, and was within the hall, as the other evangelists mention. Then Matthew's report goes on thus: "Now the chief priests and elders and all the council sought false witness against Jesus, to put Him to death, but found none: yea, though many false witnesses came, yet found they none." (Mt 26:59-60) Mark comes in here with the explanation, that "their witness agreed not together." (Mark 14:56) But, as Matthew continues, "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Mt 26:61) Mark states that there were also others who said, "We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. And therefore (as Mark also observes in the same passage) their witness did not agree together." (Mark 14:57-59) Then Matthew gives us the following relation: "And the high priest arose and said unto Him, Answerest thou nothing? What is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Mt 26:62-64) Mark reports the same passage in different terms, only he omits to mention the fact that the high priest adjured Him. He makes it plain, however, that the two expressions ascribed to Jesus as the reply to the high priest,—namely, "Thou hast said," and, "I am," (Mark 14:62) —really amount to the same. For, as the said Mark puts it, the narrative goes on thus: "And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." (Mark 14:62) This is just as Matthew also presents the passage, with the solitary exception that he does not say that Jesus replied in the phrase "I am." Again, Matthew goes on further in this strain: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further

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need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? And they answered and said, He is guilty of death.”(Mt 26:65-66) Mark’s version of this is entirely to the same effect. So Matthew continues, “Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?”(Mt 26:67-68) Mark reports these things in like manner. He also mentions a further fact, namely, that they covered His face.(Mark 14:65) On these incidents we have likewise the testimony of Luke. These things the Lord is understood to have passed through on to the early morning in the high priest’s house, to which He was first conducted, and in which Peter was also tempted. With respect, however, to this temptation of Peter, which took place during the time that the Lord was enduring these injuries, the several evangelists do not present the same order in the recital of the circumstances. For Matthew and Mark first narrate the injuries offered to the Lord, and then this temptation of Peter. Luke, again, first describes Peter’s temptation, and only after that the reproaches borne by the Lord; while John, on the other hand, first recounts part of Peter’s temptation, then introduces some verses recording what the Lord had to bear, next appends a statement to the effect that the Lord was sent away thence (i.e. from Annas) to Caiaphas the high priest, and then at this point resumes and sums up the relation which he had commenced of Peter’s temptation in the house to which he was first conducted, giving a full account of that incident, thereafter reverting to the succession of things befalling the Lord, and telling us how He was brought to Caiaphas. Accordingly, Matthew proceeds as follows: “Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And as he went out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying that he knew not the man. And immediately the rooster crew.”Mt 26:69-74 Such is Matthew’s version. But we are also given to understand that after he had gone outside, and when he had now denied the Lord once, the first rooster crew,—a fact which Matthew does not specify, but which is intimated by Mark. But it was not when he was outside at the gate that he denied the Lord the second time. That took place after he had come back to the fire-place. There was no need, however, to mention the precise time at which he did thus return. Consequently Mark goes on with his narrative of the incident in these terms: “And he went out into the porch, and the rooster crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.”(Mark 14:68-70) This is not the same maid, however, as the former one, but another, as Matthew tells us. Nay, we gather further that on the occasion of the second denial he was addressed by two parties, namely, by the maid who is mentioned by Matthew and Mark, and also by another person who is noticed by Luke. For Luke’s account runs in this style: “And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied Him, saying, Woman, I know Him not. And after a little while, another saw him, and said, “Thou art also of them.”(Luke 22:54-58) Now the clause, “And after a little while,” which Luke introduces, covers the period during which [we may suppose that] Peter went out and the first rooster crew. By this time, however, he had come in again; and thus we can understand the consistency of John’s narrative, which informs us that he denied the Lord the second time as he stood by the fire. For in his version of Peter’s first denial, John not only says nothing about the first crowing of the rooster (which holds good of the other evangelists, too, with the exception of Mark), but also leaves unnoticed the fact that it was as he sat by the fire that the maid recognized him. For all that John says there is this, “Then saith the damsel that kept the door unto Peter, Art not thou also one of this man’s disciples? He saith, I am not.”(John 18:17) Then he brings in the statement which he deemed it right to make on the subject of what took place with Jesus in that same house. His record of this is to the following effect: “And the servants and officers stood there, who had made a fire of coals, for it was cold. And they warmed themselves; and Peter stood with them, and warmed himself.”(John 18:18) Here, therefore, we may suppose Peter to have gone out, and by this time to have come in again. For at first he was sitting by the fire; and after a space, as we gather, he had returned, and commenced to stand [by the hearth]. It may be, however, that someone will say to us: Peter had not actually gone out as yet, but had only risen with the purpose of going out. This may be the allegation of one who is of opinion that the second interrogation and denial took place when Peter was outside at the door. Let us therefore look at what follows in John’s narrative. It is to this effect: “The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? And Annas sent Him bound to Caiaphas the high priest.”(John 18:19-24) This certainly shows us that Annas was high priest. For Jesus had not been sent to Caiaphas as yet, when the question was thus put to Him, “Answerest thou the high priest so?” Mention is also made of Annas and Caiaphas as high priests by Luke at the beginning of his Gospel.(Luke 3:2) After these statements, John reverts to the account which he had previously begun of Peter’s denial. Thus he brings us back to the house in which the incidents took place which he has recorded, and from which Jesus was sent away to Caiaphas, to whom He was being conducted at the commencement of this scene, as Matthew has informed us.(Mt 26:57) Moreover, it is in the way of a recapitulation that John records the matters regarding Peter which he has introduced at this point. Falling back upon his narration of that incident with the view of making up a complete account of the threefold denial, he proceeds thus: “And Simon stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.”(John 18:25) Here, therefore, we find that Peter’s second denial occurred, not when he was at the door, but as he was standing by the fire. This, however, could not have been the case, had he not returned by this time after having gone outside. For it is not that by this second occasion he had actually gone out, and that the other maid who is referred to saw him there outside; but the matter is put as if it was on his going out that she saw him; or, in other words, it was when he rose to go out that she observed him, and said to those who were there,—that is, to those who were gathered by the fire inside, within the court,—“This fellow was also with Jesus of Nazareth.” Then we are to suppose that the man who had thus gone outside, on hearing this assertion, came in again, and swore to those who were now inimically disposed, “I do not know the man.”(Mt 26:71) In like manner, Mark also says of this same maid, that “she began to say to them that stood by, This is one of them.”(Mark 14:69) For this damsel was speaking not to Peter, but to those who had remained there when he went out. At the same time, she spoke in such a manner that he heard her words; whereupon he came back and stood again by the fire, and met their words with a negative. Then we have the statement made by John in these terms: “They said, Art not thou also one of his disciples?” We understand this question to have been addressed to him on his return as he stood there; and we also recognize the harmony in which this stands with the position that on this occasion Peter had to do not only with that other maid who is mentioned by Matthew and Mark in connection with this second denial, but also with that other person who is introduced by Luke. This is the reason why John uses the plural, “They said.” The explanation then may be, that when the maid said to those who were with her in the court as he went out, “This is one of them,” he heard her words and returned with the purpose of clearing himself, as it were, by a denial. Or, in accordance with the more probable theory, we may suppose that he did not catch what was said about him as he went out, and that on his return the maid and the other person who is introduced by Luke addressed him thus, “Art not thou also one of his disciples?” that he met them with a denial, “and said, I am not;” and further, that when this other person of whom Luke speaks insisted more pertinaciously, and said, “Surely thou art one of them,” Peter answered thus, “Man, I am not.” Still, when we compare together all the statements made by the several evangelists on this subject, we come clearly to the conclusion, that Peter’s second denial took place, not when he was at the door, but when he was within, by the fire in the court. It becomes evident, therefore, that Matthew and Mark, who have told us how he went without, have left the fact of his return unnoticed simply with a view to brevity. Accordingly, let us next examine into the consistency of the evangelists so far as the third denial is concerned, which we have previously instanced in the statement given

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by Matthew only. Mark then goes on with his version in these terms: "And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the second time the rooster crew." (Mark 14:70-72) Luke, again, continues his narrative, relating the same incident in this fashion: "And about the space of one hour after, another confidently affirmed, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake the rooster crew." (Luke 22:59-60) John follows with his account of Peter's third denial, which is thus given: "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the rooster crew." (John 18:26-27) Now what precise period of time is meant under the phrase, "a little after," which is employed by Matthew and Mark, is made clear by Luke, when he says, "And about the space of one hour after." John, however, conveys no intimation of this space of time. Again, with respect to the circumstance that Matthew and Mark use the plural number instead of the singular, and speak of the persons who were engaged with Peter, while Luke mentions only a single individual, and John, too, specifies but one, particularizing him further as kinsman to him whose ear Peter cut off; we may easily explain it either by understanding Matthew and Mark to have adopted a familiar method of speech here in employing the plural number simply instead of the singular, or by supposing that one of the persons present—one who knew Peter and had seen him—took the lead in making the declaration, and that the rest, imitating his confidence, joined him in pressing the assertion upon Peter. If this is the case, then two of the evangelists have given the general statement, using simply the plural number; while the other two have preferred to particularize only the one special individual who played the chief part in the transaction. But, once more, Matthew affirms that the words, "Surely thou also art one of them, for thy speech bewrayeth thee," were spoken to Peter himself. In like manner, John tells us that the question, "Did not I see thee in the garden with him?" was addressed directly to Peter. But Mark, on the other hand, gives us to understand that the sentence, "Surely he is one of them, for he is also a Galilean," was what those who stood by said to each other about Peter. And, in the same way, Luke indicates that the declaration uttered by the other person, who said, "Of a truth, this fellow also was with him, for he is a Galilean," was not addressed to Peter, but was made regarding Peter. These variations, however, may be explained either by understanding the evangelists, who speak of Peter as the person directly addressed, to have fairly reproduced the general sense, inasmuch as what was spoken about the man in his own presence was much the same as if it had been spoken immediately to him; or by supposing that both these methods of address were actually practiced, and that the one has been noticed by the former evangelists, and the other by the latter. Moreover, we take the second cockcrowing to have occurred after the third denial, as Mark has expressly informed us. Matthew then proceeds with his narrative in these terms: "And Peter remembered the word of Jesus which He had said unto him, Before the rooster crow thou shalt deny me thrice. And he went out and wept bitterly." (Mt 26:75) Mark, again, gives it thus: "And Peter called to mind the word that Jesus had said unto him, Before the rooster crow twice thou shalt deny me thrice. And he began to weep." (Mark 14:72) Luke's version is as follows: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the rooster crow thou shalt deny me thrice. And Peter went out and wept bitterly." (Luke 22:61-62) John says nothing about Peter's recollection and weeping. Now, the statement made here by Luke, to the effect that "the Lord turned and looked upon Peter," is one which requires more careful consideration, with a view to its correct acceptance. For although there are also inner halls (or courts), so named, it was in the outer court (or hall) that Peter appeared on this occasion among the servants, who were warming themselves along with him at the fire. And it is not a credible supposition that Jesus was heard by the Jews in this place, so that we might also understand the look referred to have been a look with the bodily eye. For Matthew presents us first with this narrative: "Then did they spit in His face and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?" (Mt 26:67-68) And then he follows this up immediately with the paragraph about Peter: "Now Peter sat without in the palace." He would not, however, have used this latter expression, had it not been the case that the things previously alluded to were done to the Lord inside the house. And, indeed, as we gather from Mark's version, these things took place not simply in the interior, but also in the upper parts of the house. For, after recording the said circumstances, Mark goes on thus: "And as Peter was beneath in the palace." (Mark 14:66) Thus, as Matthew's words, "Now Peter sat without in the palace," show us that the things previously mentioned took place inside the house, so Mark's words, "And as Peter was beneath in the palace," indicate that they were done not only in the interior, but in the upper parts of the house. But if this is the case, how could the Lord have looked on Peter with the actual glance of the bodily eye? These considerations bring me to the conclusion, that the look in question was one cast upon Peter from Heaven, the effect of which was to bring up before his mind the number of times he had now denied [his Master], and the declaration which the Lord had made to him prophetically, and in this way (the Lord thus looking mercifully upon him), to lead him to repent, and to weep salutary tears. The expression, therefore, will be a parallel to other modes of speech which we employ daily, as when we thus pray, "Lord, look upon me;" or as when, in reference to one who has been delivered by the divine mercy from some danger or trouble, we say that the "Lord looked upon him." In the Scriptures, also, we find such words as these: "Look upon me and hear me;" (Ps 13:3) and "Return, O Lord, and deliver my soul." (Ps 6:4) And, according to my judgment, a similar view is to be taken of the expression adopted here, when it is said that "the Lord turned and looked upon Peter; and Peter remembered the word of the Lord." Finally, we have to notice how, while it is the more usual practice with the evangelists to employ the name "Jesus" in preference to the word "Lord" in their narratives, Luke has used the latter term exclusively in the said sentence, saying expressly, "The 'Lord' turned and looked upon Peter; and Peter remembered the word of the 'Lord:'" whereas Matthew and Mark have passed over this "look" in silence, and consequently have said that Peter remembered not the word of the "Lord," but the word of "Jesus." From this, therefore, we may gather that the "look" thus proceeding from Jesus was not one with the eyes of the human body, but a look cast from Heaven.

LUKE

Jesus Before Pilate

Luke 23:1 Matt 27:1-2 Mark 15:1 John 18:28

Luke 23

1 AND all the multitude of them rising up, led him to Pilate.

Matthew 27

1 And when morning came, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate the president.

Mark 15

1 AND forthwith in the morning the chief priests, with the ancients and the scribes and the whole council, consulting together, binding Jesus, led and delivered him to Pilate.

John 18

28 They therefore bring Jesus from Caiaphas into the palace. And it was morning: and they went not in into the palace, that they might not be contaminated, but that they might eat the Pasch.

St. Augustine Matthew next proceeds as follows: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put Him to death; and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor." (Mt 26:1-2) Mark's version is to the like effect: "And straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate." (Mark 15:1-2) Luke, again, after completing his account of Peter's denial, recapitulates what Jesus had to endure when it was now about daybreak, as it appears, and continues his narrative in the following connection: "And the men that held Jesus mocked Him, and smote Him; and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we further witness? For we ourselves have heard of His own mouth. And the whole multitude of them arose, and led Him unto Pilate." (Luke 22:63-23:1) Luke has thus recorded all these things. His statement contains certain facts which are also related by Matthew and Mark; namely, that the Lord was asked whether He was the Son of God, and that He made this reply, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And we gather that these things took place when the day was now breaking, because Luke's expression is, "And as soon as it was day." Thus Luke's narrative is similar to those of the others, although he also introduces something which these others have left unnoticed. We gather further, that when it was yet night, the Lord faced the ordeal of the false witnesses,—a fact which is recorded briefly by Matthew and Mark, and which is passed over in silence by Luke, who, however, has told the story of what was done when the dawn was coming in. The former two—namely, Matthew and Mark—have given connected narratives of all that the Lord passed through until early morning. After that, however, they have reverted to the story of Peter's denial; on the conclusion of which they have come back upon the events of the early morning, and have introduced the other circumstances which remained for recital with a view to the completion of their account of what befell the Lord. But up to this point they have given no account of the occurrences belonging specifically to the morning. (Mt 26:59-27:1-2 Mark 14:55-15:2) In like manner John, after recording what was done with the Lord as fully as he deemed requisite, and after telling also the whole story of Peter's denial, continues his narrative in these terms: "Then lead they Jesus to Caiaphas, unto the hall of judgment. And it was early." (Jn 18:28) Here we might suppose either that there had been something imperatively requiring Caiaphas' presence in the hall of judgment, and that he was absent on the occasion when the other chief priests held an inquiry on the Lord; or else that the hall of judgment was in his house; and that yet from the beginning of this scene they had thus only been leading Jesus away to the personage in whose presence He was at last actually conducted. But as they brought the accused person in the character of one already convicted, and as it had previously approved itself to Caiaphas' judgment that Jesus should die, there was no further delay in delivering Him over to Pilate, with a view to His being put to death.¹¹² And thus it is that Matthew here relates what took place between Pilate and the Lord.

Weaved Together And all of their assembly arose, and took Jesus, and brought him bound to the prætorium, and delivered him up to Pilate the judge; John 18:28c but they entered not into the prætorium, that they might not be defiled when they should eat the Passover.

LUKE

The Trial before Pilate

Luke 23:2-5 Matt 27:11-14 Mark 15:2-5 John 18:29-38

Luke 23

2 And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to Caesar, and saying that he is Christ the King. 3 And Pilate asked him saying, Are you the King of the Jews? But he answering said, You say. 4 And Pilate said to the chief priests and multitudes, I find no cause in this man. 5 But they were more earnest, saying, He stirred the people, teaching throughout all Judea, beginning from Galilee even here.

Matthew 27

11 And Jesus stood before the president, and the president asked him, saying, Are you the king of the Jews? Jesus said to him, You say. 12 And when he was accused of the chief priests and ancients, he answered nothing. 13 Then Pilate said to him, Do you not hear how many testimonies they allege against you? 14 And he answered him not a word: so that the president did marvel exceedingly.

Mark 15

2 And Pilate asked him, Are you the King of the Jews? But he answering, said to him, You say. 3 And the chief priests accused him in many things. 4 And Pilate again asked him, saying, You answer nothing? See in how many things they accuse you. 5 But Jesus answered nothing more, so that Pilate marveled.

John 18

29 Pilate therefore went forth to them without, and said, What accusation do you bring against this man? 30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to you. 31 Pilate therefore said to them, You take him, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. 32 That the word of Jesus might be fulfilled which he said, signifying what death he should die. 33 Pilate therefore went into the palace again, and called Jesus and said to him, Are you the king of the Jews? 34 Jesus answered, Did you say this of yourself, or have others told you of me? 35 Pilate answered, Why, am I a Jew? Your nation and the chief priests have delivered you up to me, what have you done? 36 Jesus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews, but now my kingdom is not from here. 37 Pilate therefore said to him, Are you a king then? Jesus answered, you say that I am a king. For this I was born, and for this I came into the world: that I should give testimony to the truth. Every one that is of the truth, hears my voice. 38 Pilate said to him, What is truth? And when he had said this, he went forth again to the Jews, and said to them, I find no cause in him.

McEvilly As each of the Evangelists has only recorded a part of the circumstances of the Life and Passion of our Lord, several, circumstances are described by St. John (xix. 28-32), which are omitted by St. Matthew, and which should be prefixed to this verse (11), as having taken place before what is recorded here. Pilate being no way moved by their general charges against our Lord, and their clamorous demands for His punishment, they then proceed to more specific charges, which are recorded by St. Luke (xxiii. 2).

LUKE

Jesus before Herod

Luke 23:6-12

6 But Pilate hearing Galilee, asked if the man were of Galilee. 7 And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days. 8 And Herod seeing Jesus, was very glad, for he was desirous for a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him. 9 And he asked him in many words. But he answered him nothing. 10 And there stood the chief priests and the scribes constantly accusing him. 11 And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12 And Herod and Pilate were made friends that day, for before they were enemies one to another.

Jesus Again Before Pilate

Luke 23:13-16

13 And Pilate calling together the chief priests and magistrates and the people, 14 said to them, You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things where in you accuse him. 15 No, nor Herod neither, for I sent you to him, and behold, nothing worthy of death is done to him. 16 I will chasten him therefore and dismiss him.

Pilate Tries to Appease the Crowd

Luke 23:17-23 Matt 27:15-23 Mark 15:6-14 John 18:39-40

Luke 23

17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you. 21 But yet behold, the hand of him that betrays me, is with me at the table. 22 And the Son of man indeed goes according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this.

Matthew 27

15 And upon the solemn day the president had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom do you desire that I release to you, Barabbas, or Jesus that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of judgment, his wife sent unto him, saying: Have nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the president answering, said to them: Which of the two do you want do you want to be released unto you? But they said, Barabbas. 22 Pilate said to them, What shall I do then with Jesus that is called Christ? They all said, Let him be crucified. 23 The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified.

Mark 15

6 And upon the festival day he was wont to release unto them one of the prisoners, whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in sedition had committed murder. 8 And when the multitude came up, they began to require according as always he did unto them. 9 And Pilate answered them, and said, Do you desire that I release unto you the king of the Jews? 10 For he knew that the chief priests for envy had delivered him. 11 But the chief priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them, What do you desire then that I do to the king of the Jews. 13 But they again cried, Crucify him. 14 And Pilate said to them, Why, what evil has he done? But they cried the more, Crucify him.

John 18

39 But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the king of the Jews? 40 They all therefore cried again saying, Not him, but Barabbas. And Barabbas was a thief.

St. Augustine Mark also presents an almost entire identity with Matthew, both in language and in subject. The words, however, in which Pilate replied to the people when they asked him to release one prisoner according to the custom of the feast, are reported by this evangelist as follows: "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" (Mark 15:9) On the other hand, Matthew gives them thus: "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" There need be no difficulty in the circumstance that Matthew says nothing about the people having requested that one should be released unto them. But it may fairly be asked, what were the words which Pilate actually uttered, whether these reported by Matthew, or those recited by Mark. For there seems to be some difference between these two forms of expression, namely, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" and, "Will ye that I release unto you the King of the Jews?" Nevertheless, as they were in the habit of calling their kings "anointed ones," and one might use the one term or the other, it is evident that what Pilate asked them was whether they would have the King of the Jews, that is, the Christ, released unto them. And it matters nothing to the real identity in meaning that Mark, desiring simply to relate what concerned the Lord Himself, has not mentioned Barabbas here. For, in the report which he gives of their reply, he indicates with sufficient clearness who the person was whom they asked to have released unto them. His version is this: "But the chief priests moved the people, that he should rather release Barabbas unto them." Then he proceeds to add the sentence, "And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?" This makes it plain enough now, that in speaking of the King of the Jews, Mark meant to express the very sense which Matthew intended to convey by using the term "Christ." For kings were not called "anointed ones" except among the Jews; and the form which Matthew gives to the words in question is this, "Pilate saith unto them, What shall I do then with Jesus which is called Christ?" So Mark continues, "And they cried out again, Crucify him:" which appears thus in Matthew, "They all say unto him, Let him be crucified." Again Mark goes on, "Then Pilate said unto them Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." Matthew has not recorded this passage; but he has introduced the statement, "When Pilate saw that he could prevail nothing, but that rather a tumult was made," and has also informed us how he washed his hands before the people with the view of declaring himself innocent of the blood of that just person (a circumstance not reported by Mark and the others). And

LUKE

thus he has also shown us with all due plainness how the governor dealt with the people with the intention of securing His release. This has been briefly referred to by Mark, when he tells us that Pilate said, "Why, what evil hath he done?" And thereupon Mark also concludes his account of what took place between Pilate and the Lord in these terms: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." The above is Mark's recital of what occurred in presence of the governor. (Mark 15:2-15)...Here we notice that Luke has omitted to mention how Pilate asked the Lord what answer He had to make to His accusers.

Weaved Together Matthew 27:15 And at every feast the custom of the judge was to release to the people one 21 prisoner, him whom they would. Matthew 27:16 And there was in their prison a well-known prisoner, called Barabbas. Matthew 27:17a And when they assembled, Pilate said unto them, John 18:39 You have a custom, that I should release unto you a prisoner at the Passover: will you that I release unto you the King of the Jews? John 18:40 And they all cried out and said, Release not unto us this man, but release unto us Barabbas. And this Barabbas was a robber, Luke 23:19 who for sedition and murder, which was in the city, was cast into the prison. Mark 15:8 And all the people cried out and began to ask him to do as the custom was that he should do with them. And Pilate answered and said unto them, Whom will you that I release unto you? Barabbas, or Jesus which is called the Messiah, the King of the Jews? Matthew 27:18 For Pilate knew that envy had moved them to deliver him up. Matthew 27:20 And the chief priests and the elders asked the multitudes to deliver Barabbas, and to destroy Jesus. Matthew 27:21 The judge answered and said unto them, Whom of the two will ye that I release unto you? They said, Barabbas. Matthew 27:22a Pilate said unto them, And Jesus which is called the Messiah, what shall I do with him? Mark 15:13 They all cried out and said, Crucify him. Luke 23:20 And Pilate spoke to them again, for he desired to release Jesus; Luke 23:21 but they cried out and said, Crucify him, crucify him, and release unto us Barabbas. Luke 23:22 And Pilate said unto them a third time, What evil has this man done? I have not found in him any cause to necessitate death: I will chastise him and let him go. Luke 23:23 But they increased in importunity with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for:

Pilate Condemns Jesus to Death

Luke 23:24-25 Matt 27:24-26 Mark 15:15 John 19:16

Luke 23

24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

Matthew 27

24 And Pilate seeing that he prevailed nothing, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look to it yourselves. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

Mark 15

15 And Pilate willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

John 19

16 Then therefore he delivered him unto them for to be crucified. And they took Jesus and led him forth.

McEvilly Here Pilate devises another and most cruel expedient for satisfying the fury of the people, without involving himself in the crime of condemning Him. He orders Him to be scourged, hoping, that the fury of the people would relent on beholding the pitiable condition to which the cruel flagellation would reduce Him. Hence, he afterwards presented Him to the multitude, "Behold the Man" (John xix. 5). The washing of his hands by Pilate, etc. (vv. 24, 25), occurred after our Lord was scourged (Luke xxiii. 22), and is given here by anticipation. The circumstances and order of this flagellation are recorded more fully by SS. Luke and John. St. Luke mentions (xxiii. 18-22), that Pilate, after our Lord's return from Herod, calling together the Chief Priests, etc., said, "I shall chastise Him" that is, scourge Him, "and release Him" He does not, however, tell us afterwards, what this chastisement was, how or when it took place. He ends his narrative of Pilate's conversation with the Jews, by simply informing us, that overcome by their clamorous importunity, after releasing Barabbas, "he delivered Jesus up to their will" (v. 25). But, St. John, who wrote after St. Luke, distinctly informs us (xix. 1, etc.), that this chastisement was scourging; and that its object was to cause the people to relent at the sight of the man presented to them in such a pitiable state after his flagellation. St. Matthew and St. Mark, however, refer to the scourging of our Lord in such a way, as if it would seem to have taken place, not so much for the purpose of appeasing the multitude, as preparatory for crucifixion. For, as we are informed by St. Jerome, the custom with the Romans was to scourge first, those who were doomed to the ignominious death of the cross. And as St. John insinuates, that the scourging had for object to appease the multitude; hence, some expositors hold, that our Redeemer was scourged twice, and mocked twice by the soldiers; once, before the sentence of death was pronounced upon Him, in order to appease the fury of the Jews;—to this, St. John refers (xix. 1, etc.)—and a second time after the sentence, in compliance with the law or custom of the Romans, in such cases. This latter scourging, they say, is referred to by Matthew and Mark. The more probable and more common opinion, however, is, that He was scourged, etc., but once; and that, before the sentence was pronounced, as in St. John. To the same scourging, St. Matthew refers, when he says (xxvii. 26), "having scourged Jesus." I already. This one flagellation answered the requirement of the Roman law quoted from St. Jerome, and the Greek word for, "having scourged" which refers to a past action, will fully bear out the meaning. Hence, in referring after the sentence of death was pronounced by Pilate, to the scourging and the insulting treatment of our Redeemer in Pilate's hall by the soldiers, both St. Matthew and St. Mark repeat, out of the proper order of narration, what took place before the sentence of death was pronounced, as we are informed by St. John. (xix. 1, etc.)

LUKE

The Way to the Cross

Luke 23:26-32 Matt 27:31-32 Mark 15:20-21 John 19:17

Luke 23

26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* 31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two male factors with him to be executed.

Matthew 27

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his cross.

Mark 15

20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. 21 And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha.

St. Augustine From all this we understand that Jesus was carrying the cross Himself as He went forth into the place mentioned. But on the way the said Simon, who is named by the other three evangelists, was pressed into the service, and got the cross to carry for the rest of the course until the spot was reached. Thus we find that both circumstances really took place; namely, first the one noticed by John, and thereafter the one instanced by the other three.

Weaved Together And the Jews took Jesus, and went away to crucify him. And when he bare his cross and went out, they stripped him of those purple and scarlet garments which he had on, and put on him his own garments. And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: Matthew 27:32b and they compelled this man to bear the cross of Jesus. Luke 23:26b And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

LUKE

The Crucifixion

Luke 23:33-34 Matt 27:33-37 Mark 15:22-26 John 19:17-27

Luke 23

33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots.

Matthew 27

33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots.* 36 And they sat and watched him. 37 And they put over his head his cause written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15

22 And they brought him into the place Golgotha, which being interpreted is, The place of Calvary. 23 And they gave him to drink wine mingled with myrrh: and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was super scribed, KING OF THE JEWS.

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha. 18 Where they crucified him, and with him two others, one on the one side and on the other, and in the midst Jesus. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, Jesus of Nazareth the King of the Jews. 20 This title therefore many of the Jews did read: because the place where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin. 21 The chief priests therefore of the Jews said to Pilate, Write not, *The king of the Jews*: but that he said, I am king of the Jews. 22 Pilate answered, That which I have written, I have written. 23 The soldiers therefore when they had crucified him, took his garments, and they made four parts, to every soldier a part, and his coat. And his coat was without seam, wrought from the top throughout. 24 They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying, *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers did these things. 25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

LUKE

McEvilly Matthew says, "And they gave Him wine" etc. In some Greek copies, for wine we read vinegar. However, St. Jerome and St. Hilary read, wine, as in our Vulgate. St. Mark (xv. 23), has, "wine mixed with myrrh." The most probable mode of reconciling this discrepancy is, that the Greek word for vinegar, sometimes denotes a poor sort of wine, and the Greek word for "gall" sometimes means, a bitter drug. It is used by the LXX. to signify, absinthium, so that it denotes the same thing with the myrrh, referred to by St. Mark. It may be, that both ingredients, "myrrh" and "gall," were added, to render it more bitter. It was customary, before crucifixion, to give persons, about to be executed, a potion, out of pity and humanity, in order to give them some consolation and refreshment, and also to strengthen them to bear their torments with greater fortitude. But, such was the malice of the Jews, that this potion was converted into a nauseous, bitter draught, not to be endured. The drink here given is different from that referred to (v. 48), and by St. Luke (xxiii. 36), St. John (xix. 29). In the former are verified the words of the Psalmist, "dederunt in escam meam fel;" in the latter, "et in siti mea potaverunt me aceto." The former was given before His crucifixion, and it was wine; the latter, in the crucifixion, and it was vinegar.... The day of our Redeemer's crucifixion was the 25th of March; the hour, about mid-day. St. John says, it was "the sixth hour" (xix. 14), from sunrise, which was mid-day. "It was the third hour," according to St. Mark (xv. 25). But, he means "the third hour," now closing, which was the commencement of the sixth hour. For, each hour in the computation of their four watches contained three hours among the Jews and Romans. Tertullian (Lib. contra Marcion), and others, say, that our Lord was crucified on the same day, in the vernal equinox, on which Adam was created, and was crucified at the same hour, at which he ate the forbidden fruit... The four Evangelists describe the division of the garments, the inscription of the title, and the crucifixion of the two robbers, not in the same order. St. Mark (xv. 24, etc.), follows the same order of narrative with St. Matthew. St. Luke (xxiii. 33, etc.), describes the crucifixion of the robbers first; then, the division of the garments, and finally, the inscription of the title. St. John, whose order of narrative is deemed the most accurate, as he wrote after the others (xix. 18, etc.), places the crucifixion of the robbers first, the title next, and the division of the garments in the last place. The words of our Redeemer on the cross, described by St. Luke (xxiii. 34), "Father, forgive them" etc., should be inserted before these words, in the order of narrative. Then, "they divided His garments, casting lots." This is more circumstantially and more distinctly narrated by St. John. (xix. 23, etc.) He informs us, that the soldiers divided His garments into four parts, so that the soldiers, who were four in number, received a part, each. From the words of the soldiers, in reference to the seamless (inner) garment... Matthew says, "And they" that is, the soldiers, His executioners, by the command of Pilate (John xix. 19), "put over His head," that is, on the portion of the cross, which was above His head, "His cause written." that is, the alleged crime for which He was condemned to death. Mark (xv. 26) calls it, "the inscription of His cause;" Luke (xxiii. 38), "a superscription;" John (xix. 19), "a title." They all mean the same thing, viz., the words written, or, rather, legibly cut on a board or tablet placed over His head, and indicating to all the charge on which He was condemned to death. It is not likely, that the words were inscribed on the arm of the cross, placed above His head, as it would hardly contain space enough to have the words inscribed in large, legible characters, in three languages. It is a very ancient Oriental custom to have these titles either attached to every malefactor condemned to death, or borne before him. This title of our Redeemer was written in three languages, which were consecrated on the cross of Christ; the Hebrew, the vernacular of the country; the Greek, then most extensively diffused; and the Latin, on account of the majesty of the Roman Empire. It is given differently by the four Evangelists, who agree, however, in substance. That given by St. John, "Jesus of Nazareth, King of the Jews," is generally considered to be the most exact title, because St. John saw it at the crucifixion, and wrote after the other Evangelists; and also, this corresponds with the title, which, as a most precious relic, is preserved at Rome, in the Church of the Holy Cross. In this relic, the only word perfectly legible is "Nazareus." As the Hebrew form, like all Hebrew writings, was written from right to left; so, in the Greek and Latin inscriptions, the same order, contrary to the usual custom, was observed. The writing of the title in three languages, the language of the Jews, and the principal languages among the Gentiles.

Weaved Together Luke 23:33 And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: Luke 23:33b they crucified with him these two malefactors, one on his right, and the other on his left. Mark 15:28 And the scripture was fulfilled, which says, He was numbered with the transgressors. Mark 15:23a And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; and he tasted, and would not drink; and he received it not. John 19:23 And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was without sewing, from the top woven throughout. John 19:24 And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which says, They divided my garments among them, And cast the lot for my vesture. Matthew 27:36 This the soldiers did. And they sat and guarded him there. John 19:19 And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. Matthew 27:37 And there was written upon it thus: This is Jesus the Nazarene, the King of the Jews. John 19:20 And this tablet read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. John 19:21 And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is that said, I am the King of the Jews. John 19:22 Pilate said unto them, What has been written has been written. And the people were standing beholding; and they that passed by were reviling him, and shaking their heads, and saying, You who destroys the temple, and builds it in three days, The savior of others cannot save himself. If he is the Messiah, the chosen of God, and the King of Israel, let him come down now from the cross, that we may see, and believe in him.

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Jesus is Mocked on the Cross

Luke 23:35-38 Matt 27:38-43 Mark 15:27-32

Luke 23

35 And the people stood expecting, and the princes with them derided him, saying, Others he has saved, let him save himself, if this be Christ, the elect of God. 36 And the soldiers also mocked him coming to him, and offering him vinegar, 37 saying, If you be the king of the Jews, save yourself. 38 And there was also a superscription written over him in Greek and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

Matthew 27

38 Then were crucified with him two thieves: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, wagging their heads, 40 and saying, Vah, you that destroy the temple of God, and in three days do re-edify it: save your own self: if you be the Son of God, come down from the cross. 41 In like manner also the chief priests with the scribes and ancients mocking, said: 42 He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God: let him now deliver him if he will: for he said, That I am the Son of God.

Mark 15

27 And with him they crucified two thieves: one on the right hand, and another on his left. 28 And the Scripture was fulfilled that said, *And with the wicked he was reputed.* 29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroys the temple, and in three days build it: 30 save yourself, come down from the cross. 31 In like manner also the chief priests mocking, said with the scribes one to another, He saved others, himself he cannot save. 32 Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

St. Augustine Matthew goes on in the following strain: "And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross." (Mt 27:39-40) Mark's statement agrees with this almost to the letter. Then Matthew continues thus: "Likewise also the chief priests, mocking Him, with the scribes and elders, said, He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will: for he said, I am the Son of God." (Mt 27:41-43) Mark and Luke, although they report the words differently, nevertheless agree in conveying the same meaning, although the one passes without notice something which the other mentions. (Mark 15:29-32 Luke 23:35-37) For they are both really at one on the subject of the chief priests, giving us to understand that they insulted the Lord when He was crucified. The only difference is, that Mark does not specify the elders, while Luke, who has instanced the rulers, has not added the designation "of the priests," and thus has rather comprehended the whole body of the leading men under the general designation; so that we may fairly take both the scribes and the elders to be included in his description.

The Good and the Bad Thief

Luke 23:39-43 Matt 27:44 Mark 15:32

Luke 23

39 And one of those thieves that were hanged, blasphemed him, saying, If you be Christ, save yourself and us. 40 But the other answering, rebuked him, saying, Neither do you fear God, whereas you are in the same damnation? 41 And we indeed justly, for we receive worthy of our doings: but this man has done no evil. 42 And he said to Jesus, Lord, remember me when you shall come into your kingdom. 43 And Jesus said to him, Amen, I say to you: this day you shall be with me in paradise.

Matthew 27

44 And the self-same thing the thieves also that were crucified with him, reproached him withal.

Mark 15

32 Let Christ the king of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him.

St. Augustine Matthew continues his narrative in these terms: "The robbers also, which were crucified with Him, cast the same in His teeth." (Mt 27:44) Mark is quite in harmony with Matthew here, giving the same statement in different words. (Mark 15:32) On the other hand, Luke may be thought to contradict this, unless we be careful not to forget a certain mode of speech which is sufficiently familiar. For Luke's narrative runs thus: "And one of

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the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us.”(Luke 23:39) And then the same writer proceeds to introduce into the same context the following recital: “But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day thou shalt be with me in paradise.”(Luke 23:40-43) The question then is, how we can reconcile either Matthew’s report, “The robbers also, which were crucified with Him, cast the same in His teeth,” or Mark’s, namely, “And they that were crucified with Him reviled Him,” with Luke’s testimony, which is to the effect that one of them reviled Christ, but that the other arrested him and believed on the Lord. The explanation will be, that Matthew and Mark, presenting a concise version of the passage under review, have employed the plural number instead of the singular; as is the case in the Epistle to the Hebrews, where we find the statement given in the plural form, that “they stopped the mouths of lions,”(Heb 11:33) while Daniel alone is understood to be referred to. Again, the plural number is adopted where it is said that they “were sawn asunder,”(Heb 11:37) while that manner of death is reported only of Isaiah. In the same way, when it is said in the Psalm, “The kings of the earth set themselves, and the rulers took counsel together,” etc.,(Ps 2:2) the plural number is employed instead of the singular, according to the exposition given of the passage in the Acts of the Apostles. For those who have made use of the testimony of the said Psalm in that book take the kings to refer to Herod, and the princes to Pilate.(Acts 4:26-27) But further, inasmuch as the pagans are in the habit of bringing such slanderous charges against the Gospel, I would ask them to consider how their own writers have spoken of Phaedras and Medeas and Clytemnestras, when there really was but a single individual reputed trader each of these names. And what is more common, for example, than for a person to say, “The rustics also behave insolently to me,” even although it should only be one that acted rudely? In short, no real discrepancy would be created by the restriction of Luke’s report to one of the two robbers, unless the other evangelists had declared expressly that “both” the malefactors reviled the Lord; for in that case it would not be possible for us to suppose only one individual intended under the plural number. Seeing, however, that the phrase employed is “the robbers,” or “those who were crucified with Him,” and the term “both” is not added, the expression is one which might have been used if both these men had been engaged in the thing, but which might equally well be adopted if one of the two had been implicated in it,—that fact being then conveyed by the use of the plural number, according to a familiar method of speech.

The Death of Jesus

Luke 23:44-48 Matt 27:45-54 Mark 15:33-39 John 19:28-30

Luke 23

44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened: and the veil of the temple was rent in the midst. 46 And Jesus crying with a loud voice, said, *Father, into your hands I commend my spirit.* And saying this he gave up the ghost. 47 And the centurion seeing that which was done, glorified God, saying, Indeed this man was just. 48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

Matthew 27

45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabachthani?* That is, My God, my God, why have you forsaken me? 47 And certain that stood there and heard, said, He called Elijah. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And another said, Let be, let us see whether Elijah comes to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. 52 And the graves were opened: and many bodies of the saints that had slept, rose. 53 And they going forth out of the graves after his resurrection came into the holy city: and appeared to many. 54 And the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God.

Mark 15

33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted, *My God, my God, why have you forsaken me?* 35 And certain of the standers about hearing, said, Behold, he calls Elijah. 36 And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Let be: let us see if Elijah comes to take him down. 37 And Jesus putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Son of God.

John 19

28 Afterwards Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he said, I thirst. 29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 Jesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost.

St. Augustine *OF THE HARMONY OF THE FOUR EVANGELISTS IN THEIR NOTICES OF THE DRAUGHT OF VINEGAR* Matthew proceeds in the following terms: "Now from the sixth hour there was darkness over all the land unto the ninth hour." (Mt 27:45) The same fact is attested by two others of the evangelists. (Mark 15:33-36 Luke 23:44-45) Luke adds, however, a statement of the cause of the darkness, namely, that "the sun was darkened." Again, Matthew continues thus: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani! that is to say, My God, my God, why hast Thou forsaken me? And some of them that stood there, when they heard that, said, This man calleth for Elias." (Mt 27:46-47) Mark's agreement with this is almost complete, so far as regards the words, and not only almost, but altogether complete, so far as the sense is concerned. Matthew next makes this statement: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." (Mt 27:48) Mark presents it in a similar form: "And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." (Mark 15:36) Matthew, however, has represented these words about Elias to have been spoken, not by the person who offered the sponge with the vinegar, but by the rest. For his version runs thus: "But the rest said, Let be; let us see whether Elias will come to save Him;" (Mt 27:49) —from which, therefore, we infer that both the man specially referred to and the others who were there expressed themselves in these terms. Luke, again, has introduced this notice of the vinegar previous to his report of the robber's insolence. He gives it thus: "And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself." (Luke 23:36-37) It has been Luke's purpose to embrace in one statement what was done and what was said by the soldiers. And we ought to feel no difficulty in the circumstance that he has not said explicitly that it was "one" of them who offered the vinegar. For, adopting a method of expression which we have discussed above, he has simply put the plural number for the singular.²¹⁶ Moreover, John has also given us an

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account of the vinegar, where he says: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." (John 19:28-29) But although the said John thus informs us that Jesus said "I thirst," and also mentions that there was a vessel full of vinegar there, while the other evangelists leave these things unspecified, there is nothing to marvel at in this. OF THE LORD'S SUCCESSIVE UTTERANCES WHEN HE WAS ABOUT TO DIE Matthew proceeds as follows: "And Jesus, crying again with a loud voice, yielded up the ghost." (Mt 27:50) In like manner, Mark says, "And Jesus cried with a loud voice, and gave up the ghost." (Mark 15:37) Luke, again, has told us what He said when that loud voice was uttered. For his version is thus: "And Jesus, crying with a loud voice, said, Father, into Thy hands I commend my spirit: and saying this, He gave up the ghost." (Luke 23:46) John, on the other hand, as he has left unnoticed the first voice, which Matthew and Mark have reported—namely, "Eli, Eli"—has also passed over in silence the one which has been recited only by Luke, while the other two have referred to it under the designation of the "loud voice." I allude to the cry, "Father, into Thy hands I commend my spirit." Luke has also attested the fact that this exclamation was uttered with a loud voice; and hence we may understand this particular cry to be identified with the loud voice which Matthew and Mark have specified. But John has stated a fact which is noticed by none of the other three, namely, that He said "It is finished," after He had received the vinegar. This cry we take to have been uttered previous to the loud voice referred to. For these are John's words: "When Jesus, therefore, had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost." (John 19:30) In the interval elapsing between this cry, "It is finished," and what is referred to in the subsequent sentence, "and He bowed His head and gave up the ghost," the voice was uttered which John himself has passed over without record, but which the other three have noticed. For the precise succession appears to be this, namely, that He said first "It is finished," when what had been prophesied regarding Him was fulfilled in Him, and that thereafter—as if He had been waiting for this, like one, indeed, who died when He willed it to be so—He commended His spirit [to His Father], and resigned it. But, whatever the order may be in which a person may consider it likely that these words were spoken, he ought above all things to guard against entertaining the notion that any one of the evangelists is in antagonism with another, when one leaves unmentioned something which another has repeated, or particularizes something which another has passed by in silence. OF THE RENDING OF THE VEIL OF THE TEMPLE Matthew proceeds thus: "And, behold, the veil of the temple was rent in twain from the top to the bottom." (Mt 27:51) Mark's version is also as follows: "And the veil of the temple was rent in twain from the top to the bottom." (Mark 15:38) Luke likewise gives a statement in similar terms: "And the veil of the temple was rent in the midst." (Luke 23:45) He does not introduce it, however, in the same order. For, with the intention of attaching miracle to miracle, he has told us first how "the sun was darkened," and then has deemed it right to subjoin the said sentence in immediate succession, namely, "And the veil of the temple was rent in the midst." Thus it would appear that he has introduced at an earlier point this incident, which really took place when the Lord expired, so as to give us there a summary description of the circumstances relating to the drinking of the vinegar, and the loud voice, and the death itself, which are understood to have taken place previous to the rending of the veil, and after the darkness had come in. For Matthew has inserted this sentence, "And, behold, the veil of the temple was rent," in immediate succession to the statement, "And Jesus, crying again with a loud voice, yielded up the ghost;" and has thus given us clearly to understand that the time when the veil was rent was after Jesus had given up His spirit. If, however, he had not added the words, "And behold," but had said simply, "And the veil of the temple was rent," it would have been uncertain whether Mark and he had narrated the incident in the form of a recapitulation, while Luke had kept the exact order, or whether Luke had given the summary account of what these others had introduced in the correct historical succession. ON THE SUBJECT OF THE ASTONISHMENT FELT BY THE CENTURION AND THOSE WHO WERE WITH HIM Matthew proceeds thus: "And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many." (Mt 27:51-53) There is no reason to fear that these facts, which have been related only by Matthew, may appear to be inconsistent with the narratives presented by any one of the rest. The same evangelist then continues as follows: "Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Mt 27:54) Mark offers this version: "And when the centurion which stood over against Him saw that He so cried out, and gave up the ghost, he said, Truly this was the Son of God." (Mark 15:39) Luke's report runs thus: "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." (Luke 23:47) Here Matthew says that it was when they saw the earthquake that the centurion and those who were with him were thus astonished, whereas Luke represents the man's amazement to have been drawn forth by the fact that Jesus uttered such a cry, and then gave up the ghost; thus making it clear how He had it in His own power to determine the time for His dying. But this involves no discrepancy. For as the said Matthew not only tells us how the centurion "saw the earthquake," but also appends the words, "and those things that were done," he has indicated that there was room enough for Luke to represent the Lord's death as itself the thing which called forth the centurion's wonder. For that event is also one of the things which were done in so marvelous a manner then. At the same time, even although Matthew had not added any such statement, it would still have been perfectly legitimate to suppose, that as many astonishing things did take place at that time, and as the centurion and those who were with him may well have looked upon them all with amazement, the historians were at liberty to select for narration any particular incident which they were severally disposed to instance as the subject of the man's wonder. And it would not be fair to impeach them with inconsistency, simply because one of them may have specified one occurrence as the immediate cause of the centurion's amazement, while another introduces a different incident. For all these events together had really been matters for the man's astonishment. Again, the mere fact that one evangelist tells us that the centurion said, "Truly this was the Son of God," while another informs us that the words were, "Truly this man was the Son of God," will create no difficulty to anyone who has retained some recollection of the numerous statements and discussions bearing upon similar cases, which have already been given above. For these different versions of the words both convey precisely the same sense and although one writer introduces the word "man" while another does not, that implies no kind of contradiction. A greater appearance of discrepancy may be supposed to be created by the circumstance, that the words which Luke reports the centurion to have uttered are not "This was the Son of God," but "This was a righteous man." But we ought to suppose either that both things were actually said by the centurion, and that two of the evangelists have recorded the one expression, and the third the other; or else perhaps that it was Luke's intention to bring out the exact idea which the centurion had in view when he said that Jesus was the Son of God. For it may be the case that the centurion did not really understand Him to be the Only-begotten, equal with the Father; but that he called Him the Son of God simply because he believed Him to be a righteous man, as many righteous men have been named sons of God. Moreover, when Luke says, "Now when the centurion saw what was done," he has really used terms which cover all the marvelous things which occurred on that occasion, commemorating a single deed of wonder, so to speak, of which all those miraculous incidents were, as we may say, members and parts. But, once more, as regards the circumstance that Matthew has also referred to those who were with the centurion, while the others have left these parties unnoticed, to whom will this not explain itself on the well-understood principle that there is no contradiction necessarily involved in the mere fact that one writer records what another passes by without mention? And, finally, as to Matthew's having told us that "they feared greatly," while Luke has said nothing about the man being afraid, but has informed us that "he glorified God," who can fail to understand that he glorified [God] just by the fear which he exhibited?

Weaved Together Luke 23:39 And one of those two malefactors who were crucified with him reviled him, and said, If you are the Messiah, save yourself, and save us also. Luke 23:40 But his comrade rebuked him, and said, Do you not even fear God, being yourself also in this condemnation?

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Luke 23:41 And we with justice, and as we deserved, and according to our deed, have we been rewarded: but this man has not done anything unlawful. Luke 23:42 And he said unto Jesus, Remember me, my Lord, when you come in your kingdom. Luke 23:43 Jesus said unto him, Verily I say unto you, Today shall you be with me in Paradise. John 19:25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary that was related to Clopas, and Mary Magdalene. John 19:26 And Jesus saw his mother, and that disciple whom he loved standing by; and he said to his mother, Woman, behold, your son! John 19:27 And he said to that disciple, Behold, your mother! And from that hour that disciple took her unto him self. And from the sixth hour darkness was on all the land unto the ninth hour, and the sun became dark. And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili, why have you forsaken me? Which is, My God, my God, why have you forsaken me? Matthew 27:47 And some of those that stood there, when they heard, said, This man called Elijah. John 19:28 And after that, Jesus knew that all things were finished; and that the scripture might be accomplished, he said, I thirst. And there was set a vessel full of vinegar: and in that hour one of them hasted, and took a sponge, and filled it with that vinegar, Mark 15:36b and fastened it on a reed, and brought it near his mouth to give him a drink. John 19:30a And when Jesus had taken that vinegar, he said, Everything is finished. But the rest said, Let be, that we may see whether Elijah comes to save him. Luke 23:46a And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into your hands I commend my spirit. John 19:30b He said that, and bowed his head, and gave up his spirit.

Witnesses of the Crucifixion

Luke 23:49 Matt 27:55-56 Mark 15:40-41 John 19:25-27

Luke 23

49 And all his acquaintance stood afar off: and the women that had followed him from Galilee seeing these things.

Matthew 27

55 And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Mark 15

40 And there were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome: 41 and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem.

John 19

25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

St. Augustine Matthew proceeds thus: "And many women were there beholding afar off, which followed Jesus from Galilee: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." (Mt 27:55-56) Mark gives it in this form: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome (who also, when He was in Galilee, followed Him, and ministered unto Him); and many other women which came up with Him unto Jerusalem." (Mark 15:40-41) I see nothing which can be supposed to constitute a discrepancy between these writers here. For in what way can the truth be affected by the fact that some of these women are named in both lists, while others are referred to only in the one? Luke has likewise connected his narrations as follows: "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance and the women that followed Him from Galilee stood afar off beholding these things." (Luke 23:48-49) Here we perceive that he is quite in harmony with the former two as far as regards the presence of the women, although he does not mention any of them by name. On the subject of the multitude of people who were also present, and who, as they beheld the things which were done, smote their breasts and returned, he is in like manner at one with Matthew, although that evangelist has introduced into the context this distinct statement: "Now the centurion and they that were with him." Thus it simply appears that Luke is the only one who has spoken expressly of His "acquaintance" who stood afar off. For John has also noticed the presence of the women before the Lord gave up the ghost. His narrative runs thus: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25-27) Now, as regards this statement, had not Matthew and Mark at the same time mentioned Mary Magdalene most explicitly by name, it might have been possible for us to say that there was one company of women afar off, and another near the cross. For none of these writers has mentioned the Lord's mother here but John himself. The question, therefore, which rises now is this, How can we understand the same Mary Magdalene both to have stood afar off along with other women, as the accounts of Matthew and Mark bear, and to have been by the cross, as John tells us, unless it be the case that these women were at such a distance as made it quite legitimate to say at once that they were near, because they were at hand there in the sight of Him, and also afar off in comparison with the crowd of people who were standing round about in closer vicinity along with the centurion and the soldiers? It is open for us, then, to suppose that those women who were present at the scene along with the Lord's mother, after He commended her to the disciple, began then to retire with the view of extricating themselves from the dense mass of people, and of looking on at what remained to be done from a greater distance. And in this way the rest of the evangelists, who have introduced their notices of these women only after the Lord's death, have properly reported them to be standing by that time afar off.

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The Burial

Luke 23:50-56 Matt 27:57-61 Mark 15:42-47 John 19:38-42

Luke 23

50 And behold a man named Joseph, which was a senator, a good man and a just. 51 He had not consented to their counsel and doings, of Arimathea a city of Judea, who also himself expected the kingdom of God. 52 This man came to Pilate, and asked for the body of Jesus. 53 And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Parasceve, and the Sabbath drew near. 55 And the women that came with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

Matthew 27

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapped it in clean sindon. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Mark 15

42 And when evening came (because it was the Parasceve, which is the Sabbath-eve) 43 came Joseph of Arimathea a noble senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. 44 But Pilate marveld if he were now dead. And sending for the centurion, asked him if he were now dead. 48 And when he understood by the centurion, he gave the body to Joseph. 46 And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalene and Mary of Joseph beheld where he was laid.

John 19

38 And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secret for fear of the Jews, desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore and took away the body of Jesus. 39 Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parasceve of the Jews, they laid Jesus because the monument was hard by.

St. Augustine *OF THE QUESTION WHETHER THE EVANGELISTS ARE ALL AT ONE ON THE SUBJECT OF THE NARRATIVE REGARDING JOSEPH* Matthew proceeds as follows: "Now when the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered." (Mt 27:57-58) Mark presents it in this form: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveld if He were already dead: and, calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." (Mark 15:42-45) Luke's report runs in these terms: "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just (the same had not consented to the counsel and deed of them): he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus." (Luke 23:50-52) John, on the other hand, first narrates the breaking of the legs of those who had been crucified with the Lord, and the piercing of the Lord's side with the lance (which whole passage has been recorded by him alone), and then subjoins a statement which is of the same tenor with what is given by the other evangelists. It proceeds in these terms: "And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." (John 19:38) There is nothing here to give any one of them the appearance of being in antagonism with another. But some one may perhaps ask whether John is not inconsistent with himself, when he at once unites with the rest in telling us how Joseph begged the body of Jesus, and comes forward as the only one who states here that Joseph had been a disciple of Jesus secretly for fear of the Jews. For the question may reasonably be raised as to how it happened that the man who had been a disciple secretly for fear had the courage to beg His body—a thing which not one of those who were His open followers was bold enough to do. We must understand, however, that this man did so in the confidence which his dignified position gave him, the possession of which rendered it possible for him to make his way on familiar terms into Pilate's presence. And we must suppose, further, that in the performance of that last service relating to the interment, he cared less for the Jews, however he tried in ordinary circumstances, when hearing the Lord, to avoid exposing himself to their enmity. *OF THE QUESTION WHETHER THE FIRST THREE EVANGELISTS ARE QUITE IN HARMONY WITH JOHN IN THE ACCOUNTS GIVEN OF HIS BURIAL* Matthew proceeds thus: "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchers, and departed." (Mt 27:59-60) Mark's version is as follows: "And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchers which was hewn out of a rock, and rolled a stone unto the door of the sepulchers." (Mark 15:46) Luke reports it in those terms: "And he took it down, and wrapped it in linen, and laid it in a sepulchers that was hewn in stone, wherein never man before was laid." (Luke 23:53) So far as these three narratives are concerned, no allegation of a want of harmony can possibly be raised. John, however, tells us that the burial of the Lord was attended to not only by Joseph, but also by Nicodemus. For he begins with Nicodemus in due connection with what proceeds, and goes on with his narrative as follows: "And there came also Nicodemus (which at the first came

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to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight.”(John 19:39) Then, introducing Joseph again at this point, he continues in these terms: “Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchers, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews’ preparation day; for the sepulchers was nigh at hand.”(John 19:40-42) But there is really as little ground for supposing any discrepancy here as there was in the former case, if we take a correct view of the statement. For those evangelists who have left Nicodemus unnoticed have not affirmed that the Lord was buried by Joseph alone, although he is the only one introduced into their records. Neither does the fact, that these three are all at one in informing us how the Lord was wrapped in the linen cloth by Joseph, preclude us from entertaining the idea that other linen stuffs may have been brought by Nicodemus, and added to what was given by Joseph, so that John may be perfectly correct in his narrative, especially as what he tells us is that the Lord was wrapped not in a linen cloth, but in linen clothes. At the same time, when we take into account the handkerchief which was used for the head, and the bandages with which the whole body was swathed, and consider that all these were made of linen, we can see how, even although there was really but a single linen cloth [of the kind referred to by the first three evangelists] there, it could still have been stated with the most perfect truth that “they wound Him in linen clothes.” For the phrase, linen clothes, is one applied generally to all textures made of flax.

Weaved Together Mark 15:42 And when the evening of the Friday had come, because of the entering of the Sabbath, Luke 23:50 there came a rich man, Matthew 27:57 a noble of Ramah, Luke 23:51b a city of Judah, named Joseph, and he was a good man and upright; John 19:38b and he was a disciple of Jesus, but was concealing himself for fear of the Jews. Luke 23:51a And he did not agree with the accusers in their desire and their deeds: Luke 23:51c and he was looking for the kingdom of God. Mark 15:43b And this man went boldly, and entered in unto Pilate, and asked of him the body of Jesus. Mark 15:44 And Pilate wondered how he had died already: and he called the officer of the footsoldiers, and asked him concerning his death before the time. Mark 15:45a And when he knew, he commanded him to deliver up his body unto Joseph. And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, and wound it in it; and they came and took it. And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume of myrrh and aloes, about a hundred pounds. John 19:40 And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

LUKE

The Women at the Tomb

Luke 24:1-12 Matt 28:1-8 Mark 16:1-8 John 20:1-13

Luke 24

1 AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. 2 And they found the stone rolled back from the monument. 3 And going in, they found not the body of our Lord Jesus. 4 And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them, Why do you seek the living with the dead? 6 He is not here, but is risen, remember how he spoke to you, when he yet was in Galilee, 7 saying, That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. 8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them. 12 But Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marveling with himself at that which was done.

Matthew 28

1 And in the evening of the Sabbath, which dawned on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulcher. 2 And behold, there was made a great earthquake. For an angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it; 3 and his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the angel answering, said to the women, Fear not: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell his Disciples that he is risen: and behold, he goes before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples.

Mark 16

1 AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint Jesus. 2 And very early the first of the Sabbaths, they come to the monument: the sun being now risen. 3 And they said one to another, Who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back, for it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. 6 Who said to them, be not dismayed: you seek Jesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and Peter that he goes before you into Galilee: there you shall see him, as he told you. 8 But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to anybody, for they were afraid.

John 20

1 AND the first of the Sabbath, Mary Magdalene came early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. 2 She ran therefore, and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, they have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and they came to the monument. 4 And both ran together, and that other disciple did outrun Peter, and came first to the monument. 5 And when he had stooped down, he saw the linen clothes lying: but yet he went not in. 6 Simon Peter therefore came, following him, and went into the monument, and saw the linen clothes lying, 7 And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. 8 Then therefore went in that other disciple also, which came first to the monument: and he saw, and believed. 9 For as yet they knew not the Scripture, that he should rise again from the dead. 10 The Disciples therefore departed again to themselves. 11 But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument: 12 And she saw two angels in white, sitting, one at the head, and the one at the feet, where the body of Jesus had been laid. 13 They say to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I know not where they have put him.

Lapide In the evening of the Sabbath, as the first day of the week was dawning, etc. (Mt 28:1) How could it be called evening if day was dawning, or even if, as St. Mark says, the sun were risen? (Mark 16:2) Firstly, St. Jerome answers that these women had gone forth frequently to the sepulchre, both in the evening and in the morning, so that the Evangelists refer to different occasions of their going forth. Secondly, St. Ambrose thinks that they were different women who went out in the evening and in the morning. So St. Gregory of Nyssa (Orat. 2, on the Resurrection) thinks that the women

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went four times to the sepulchre. But it is clear to any one who compares the different accounts, that the Evangelists speak of the same visit made by the same women to the sepulchre of Christ. I say, therefore, that by the evening of the Sabbath is signified the night which followed the Sabbath. That it was so clear, first, from St. Mark, who says, and when the Sabbath was passed; (Mark 16:1) secondly, because St. Matthew is wont to sum up many things in a few words. Accordingly, he here sums up the time when the women came together and made preparations for visiting and anointing Christ, which was in the evening, or immediately the Sabbath was passed; and he also wished to indicate the time when they came to the sepulchre, which was at the dawn of the Lord's day. For this is what St. Luke says (Luke 23:56), "And they returned (after Christ had been buried), and prepared spices and ointments, and rested on the Sabbath day, according to the commandment; and on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared." And St. Mark (Mark 16:1) says, "When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Jesus. And very early in the morning on the first day of the week, they came to the sepulchre." Mark is generally the interpreter of Matthew. St. Augustine says, "Thus, on the evening of the Sabbath is just the same as if he had said on the night of the Sabbath, that is, the night which follows the day of the Sabbath, which is sufficiently proved by the words which follow, as it began to dawn towards the first day of the week." This could not be if we understood only the first portion of the night, its beginning, to be signified by the word evening. For the evening, or beginning of the night, does not begin to dawn towards the first day of the week, but only the night which is concluded by the dawn. For the end of the first part of the night is the beginning of the second; and the dawn is the end of the whole night. Whence the evening could not be said to dawn towards the first day of the week, unless by the word evening the night itself is understood, which is concluded by the dawn. Matthew, therefore, declares that these women had prepared ointments at night, but came to the sepulchre at the rising of the dawn, as Luke, John, and Mark say. But John adds that they came early in the morning, while it was yet dark. (Jn 20:1) I answer, That also is true, because it was dawn, since the sun not having yet appeared, but only his rays reflected from the hills or clouds, there still remained a measure of darkness in the air. Mary Magdalene and the other Mary. (Mt 28:1) That is, the wife of Cleophas and mother of James. These were the leaders and standard-bearers of the rest who were wont to follow Christ; for that there were several others is clear from Luke 23:55, where, among others, he names Joanna, the wife of Chuza, Herod's steward: and Mark adds Salome. (Mark 16:1) The Blessed Virgin Mother of God did not come with them, because she certainly knew and expected that Christ would rise on that same day; whence she knew that the anointing would be useless. You will say, How do Matthew and Mark say that the angel sat, (Mt 28:5 Mark 16:5) when Luke says that he stood? (Luke 24:4) I answer, that by a Hebraism, to stand is a term applicable to any position; for it only signifies that a thing is present, whether standing upright, or sitting, or lying. Then, also, the account given by Matthew and Mark is a different one from that given by Luke, as I shall presently show. You will say, secondly, How does Matthew say that the angel sat upon the stone rolled back, that is, outside the sepulchre, (28:2) when Mark says that the women saw the angel not outside, (Mark 16:5) but on entering into the tomb? I answer, that the angel first removed the stone which closed the sepulchre, and then terrified the watch who were outside, and drove them away, so that they might not hinder the women from approaching the sepulchre; then, that he entered the sepulchre itself, and was there seen by the women, that he might show them the empty sepulchre, and that Christ had risen. Whence he says, "He is risen, as He said; come, see the place where the Lord lay." (Mt 28:6 Mark 16:6) So Theophylact. Or, rather, the angel of whom Matthew speaks was a different one from that of whom Mark speaks. So Barradius. But I maintain that the same angel is spoken of by Mark as by Matthew. For Mark is generally the interpreter of Matthew. Wherefore, what Mark says about their entering into the tomb is to be understood thus, when they were preparing or beginning to enter the tomb; for they had not yet entered it, but were still outside, and there they saw and heard the angel, as Matthew has it. For to enter signifies, here and elsewhere, an act begun and not finished. And the angel answered, etc. (Mt 28:5) You will say, How is it that Matthew and Mark speak only of one angel as seen by the women, when Luke affirms that two were seen, who comforted the women with different words from those which Matthew and Mark have? I answer that the account of Luke (24:4) is different from that of Matthew, and that he relates what happened later, as I shall hereafter show. The women. Namely, the Magdalene, Mary the mother of James, Joanna, and the rest (see Luke 24:10). Those are mistaken, therefore, who think that Magdalene, after she had seen the empty sepulchre, immediately ran back to tell the Apostles, without seeing the angels, and that they were only seen by Mary the mother of James and the rest. John, therefore (Jn 20:1), while he mentions Magdalene only, with her understands all the rest of her companions; for she was the leader and chief of them all. In the historical order of the events must be brought in here what Luke mentions (24:3), namely, that Magdalene and her companions, while at the invitation of the angel they had entered the sepulchre and seen that it was empty, yet were affrighted; on account of which the angels cheered them, and at the same time gently reproved their want of faith. For that Luke's account is not the same as that of Matthew and Mark, as some think, is clear from the words themselves, which are evidently different. Also, from the circumstance that in Luke two angels are said to have appeared, while in Matthew and Mark only one is mentioned. Tell His disciples. (Mt 28:7) Matthew does not mention what they told; but John and Luke explain it, but in different ways. For John says that Magdalene only said to Peter, (Jn 20:2) They have taken away my Lord out of the sepulchre, and we know not where they have laid Him. But Luke says that they related to the Apostles all the things they had seen and heard. (Luke 24:10) You will say, Whence this difference? I answer, It arises from the women being possessed with fear and doubt, and therefore they told no one anything by the way. And because they did not firmly and certainly believe that Christ had risen, they spoke alternating words, in accordance with the alternations of their thoughts; for at one time they speak of the vision of angels, at another they declare their opinion that the body of the Lord had been taken away. At this point we must bring into the history what S. John relates (Jn 20:2-19). Magdalene, then, was the first to see Christ, as Mark says. Afterwards, at the command of Christ, she hastened after the other women, and overtook them, and then with them again saw Christ, and heard His salutation. So St. Chrysostom, St. Jerome, and others.

Weaved Together And in the evening of the sabbath, which is the morning of the first day, and in the dawning while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. They brought with them the perfume which they had prepared, and said among themselves, Mark 16:3 Who is it that will remove for us the stone from the door of the tomb? For it was very great. And when they said thus, there occurred a great earthquake; and an angel came down from heaven, and came and removed the stone from the door. And they came and found the stone removed from the sepulchre, and the angel sitting upon the stone. Matthew 28:3 And his appearance was as the lightning, and his raiment white as the snow: Matthew 28:4 and for fear of him the guards were troubled, and became as dead men. Luke 24:3 And when he went away, the women entered into the sepulchre; and they found not the body of Jesus. Mark 16:5b And they saw there a young man sitting on the right, arrayed in a white garment; and they were amazed. Matthew 28:5 And the angel answered and said unto the women, Fear ye not: for I know that you seek Jesus the Nazarene, who has been crucified. He is not here; but he is risen, as he said. Matthew 28:6 Come and see the place where our Lord lay. Luke 24:4 And while they marvelled at that, behold, two men standing above them, their raiment shining: Luke 24:5 and they were seized with fright, and bowed down their face to the earth: and they said unto them, Why do you seek the living one with the dead? Luke 24:6 He is not here; he is risen: remember what he was speaking unto you while he was in Galilee, and saying, Luke 24:7 The Son of man is to be delivered up into the hands of sinners, and to be crucified, and on the third day to rise. Matthew 28:7a But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goes before you into Galilee; and there you shall see him, where he said unto you: lo, I have told you. And they remembered his sayings; and they departed in haste from the tomb with joy and great fear, and hastened and went; Mark 16:8b and perplexity and fear encompassed them; and they told no man anything, for they were afraid. John 20:2 And Mary hastened, and came to Simon Cephas, and to that other

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disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I know not where they have laid him. John 20:3 And Simon went out, and that other disciple, and came to the sepulchre. John 20:4 And they hastened both together: and that disciple outran Simon, and came first to the sepulchre; John 20:5 and he looked down, and saw the linen laid; but he went not in. John 20:6 And Simon came after him, and entered into the sepulchre, and saw the linen laid; John 20:7 and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. John 20:8 Then entered that disciple which came first to the sepulchre, and saw, and believed. John 20:9 And they knew not yet from the scriptures that the Messiah was to rise from among the dead. John 20:10 And those two disciples went to their place. John 20:11 But Mary remained at the tomb weeping: and while she wept, she looked down into the tomb; John 20:12 and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been laid. John 20:13 And they said unto her, Woman, why do you weep? She said unto them, They have taken my Lord, and I know not where they have left him.

Jesus Appears to Two Disciples Near Emmaus

Luke 24:13-35 Mark 16:12-13

Luke 24

13 And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus. 14 And they talked between themselves of all those things that had chanced. 15 And it came to pass while they talked and reasoned with themselves, Jesus also himself approaching went with them. 16 But their eyes were held that they might not know him. 17 And he said to them, What are these communications that you confer one with another walking, and are sad? 18 And one whose name was Cleopas, answering, said to him, Are you only a stranger in Jerusalem, and have not known the things that have been done in it, these days? 19 To whom he said, What things? And they said, concerning Jesus of Nazareth, who was a man, a Prophet, mighty in work and word before God and all the people. 20 And how our chief priests and princes delivered him into condemnation of death, and crucified him. 21 But we hoped that it was he that should redeem Israel: and now besides all this, today is the third day since these things were done. 22 But certain women also of ours made us afraid: who before it was light, were at the monument. 23 And not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. 24 And certain men of ours went to the monument: and they found it so as the women said, but him they found not. 25 And he said to them, O foolish and slow of heart to believe, in all things which the prophets have spoken. 26 Ought not Christ to have suffered these things, and so to enter into his glory? 27 And beginning from Moses and all the prophets, he did interpret to them in all the Scriptures the things that were concerning him. 28 And they drew near to the town where they went: and he made semblance to go further. 29 And they forced him, saying, Tarry with us, because it is toward night, and the day is now far spent. And he went in with them. 30 And it came to pass, while he sat at the table with them, he took bread, and blessed and broke and did reach to them. 31 And their eyes were opened and they knew him: and he vanished out of their sight. 32 And they said one to the other, Was not our heart burning in us, while he spoke in the way, and opened unto us the Scriptures? 33 And rising up the same hour they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, 34 saying, that our Lord is risen

Mark 16

12 And after this he appeared in another shape to two of them walking, as they were going into the country. 13 And they going, told the rest: neither them did they believe.

McEvilly This apparition by Mark is the same as that mentioned by St. Luke, which was made to the two disciples as they were proceeding, on Easter day, to the town of Emmaus, which was about sixty furlongs from Jerusalem (Luke xxiv. 13, etc.) This was the fourth time our Lord appeared on Easter day—1st. To Magdalen, at the tomb. 2nd. To her and the women, on their return to Jerusalem (Matt, xxviii. 9). 3rd. To Peter (Luke xxiv. 34). 4th. Here, "in another shape," which seemed to them different from His usual appearance.

Lapide These two mentioned by Luke are generally considered to be the same as those mentioned by S. Mark xvi. 12, but Euthymius is of a different opinion, and argues that the Apostles believed these (see verse 34), whereas S. Mark, xvi. 13, expressly states that those spoken of by him, "went and told it unto the residue: neither believed they them." But I answer that most of them believed, although some, as Thomas, doubted.

LUKE

Weaved Together Luke 24:14 And they were talking the one of them with the other of all the things which had happened. Luke 24:15 And during the time of their talking and inquiring with one another, Jesus came and reached them, and walked with them. Luke 24:16 But their eyes were veiled that they should not know him...Luke 24:33 And they rose in that hour, and returned to Jerusalem, and found the eleven gathered, and those that were with them, saying, Luke 24:34 Truly our Lord is risen, and has appeared to Simon. Luke 24:35 And they related what happened in the way, and how they knew him when he broke the bread. Mark 16:13 Neither believed they that also.

Jesus Appears to the Eleven

Luke 24:36-43

36 And while they spoke these things, Jesus stood in the midst of them, and he said to them, Peace be to you: it is I, fear not. 37 But they being troubled and frightened imagined that they saw a spirit. 38 And he said to them, Why are you troubled, and cogitations arise into your hearts? 39 See my hands and feet, that it is myself, handle, and see: for a spirit has not flesh and bones, as you see me to have. 40 And when he had said this, he showed them his hands and feet. 41 But they yet not believing and marveling for joy, he said, Have you here anything to be eaten? 42 But they offered him a piece of fish broiled and a honey comb. 43 And when he had eaten before them, taking the remains he gave to them.

McEvilly There is clearly question of the same apparition here, and John xx. 19. St. Luke mentions some circumstances omitted by John; while John, in turn, states circumstances omitted by Luke.

Jesus' Last Words and Ascension

Luke 24:44-53 Mark 16:19

Luke 24

44 And he said to them, these are the words which I spoke to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets and the Psalms of me. 45 Then he opened their understanding, that they might understand the Scriptures. 46 And he said to them, That so it is written, and so it behooved Christ to suffer, and to rise again from the dead the third day: 47 And penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem. 48 And you are witnesses of these things. 49 And I send the promise of my Father upon you: but you, tarry in the city, until you be endued with power from high. 50 And he brought them forth abroad into Bethany: and lifting up his hands he blessed them. 51 And it came to pass, while he blessed them, he departed from them, and was carried into heaven. 52 And they adoring went back into Jerusalem with great joy. 53 And they were always in the temple praising and blessing God.

Mark 16

19 And so our Lord Jesus, after he spoke unto them, was assumed into heaven, and sat on the right hand of God.

Lapide As for Luke 24:44, Some think that S. Luke wrote these words by anticipation, and that Christ spake them not on the day of His resurrection but on that of His ascension. For it was then that He bade the disciples remain in Jerusalem (Acts i. 4), as Luke records, verse 49, going on in the verses following to describe the ascension. But perhaps the words were used on both occasions, the oftener to impress them upon the Apostles for the greater confirmation of their faith.

THE GOSPEL OF ST. JOHN

SYNOPSIS WITH EXPLANATIONS

Prologue

John 1:1-18

1 IN the beginning was the Word, and the Word was with God, and God was the Word. 2 This was in the beginning with God. 3 All things were made by him: and without him was made nothing. That which was made, 4 in him was life, and the life was the light of men: 5 and the light shines in darkness, and the darkness did not comprehend it. 6 There was a man sent from God, whose name was John. 7 This man came for testimony: to give testimony of the light, that all might believe through him. 8 He was not the light, but to give testimony of the light. 9 It was the true light, which lightens every man that comes into this world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came into his own, and his own received him not. 12 But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. 13 Who not of blood, nor of the will of flesh, nor of the will of man, but of God are born. 14 AND THE WORD WAS MADE FLESH, and dwelt in us and we saw the glory of him, glory as it were of the only begotten of the Father full of grace and verity. 15 John gave testimony of him, and cried saying, This was he of whom I spoke, He that shall come after me, is made before me: because he was before me. 16 And of his fullness we all have received, and grace for grace. 17 For the law was given by Moses, grace and verity was made by Jesus Christ. 18 God no man has seen at any time: the only begotten Son which is in the bosom of the Father, he has declared.

John the Baptist Preaches Penance

John 1:19-23 Matt 3:1-6 Mark 1:2-6 Luke 3:1-6

John 1

19 And this is John's testimony, when the Jews sent from Jerusalem priests and Levites to him, that they should ask him, Who are you? 20 And he confessed, and did not deny and he confessed, That I am not Christ. 21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No. 22 They said therefore unto him, Who are you, that we may give an answer to them that sent us? What do you say of yourself? 23 He said, *I am the voice of one crying in the desert, make straight the way of our Lord, as* Isaiah the prophet said.

Matthew 3

1 AND in those days came John the Baptist preaching in the desert of Judea, 2 and saying, Do penance: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet, saying, *A voice of one crying in the desert, prepare the way of our Lord, make straight his paths.* 4 And the same John had his garment of camel's hair and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Judea, and all the country about Jordan: 6 and were baptized of him in Jordan, confessing their sins.

Mark 1

2 As it is written in Isaiah the prophet, *Behold I send mine angel before your face, who shall prepare your way before you.* 3 *A voice of one crying in the desert, Prepare the way of our Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went forth to him all the country of Judea, and all they of Jerusalem: and were baptized by him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey.

Luke 3

1 AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and the country Trachonitis, and Lysanias tetrarch of Abilene, 2 under the high priests Annas and Caiaphas: the word of our Lord was made upon John the son of Zachariah, in the desert. 3 And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins: as it is written in the book of the sayings of Isaiah the prophet: 4 *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths,* 5 *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* 6 *and all flesh shall see the Salvation of God.*

St. Augustine Matthew proceeds in these terms: In those days came John the Baptist, preaching in the wilderness of Judæa. Matt. iii. 1. Mark has not used the phrase "In those days," because he has given no recital of any series of events at the head of his Gospel immediately before this narrative, so that he might be understood to speak in reference to the dates of such events under the terms, "In those days." Mark i. 4. Luke, on the other hand, with greater precision has defined those times of the preaching or baptism of John, by means of the notes of the temporal power. For he says: Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. Luke iii. 1-3. We ought not, however, to understand that what was actually meant by Matthew when He said, "In those days," was simply the space of days literally limited to the specified period of these powers. On the contrary, it is apparent that he intended the note of time which was conveyed in the phrase "In those days," to be taken to refer to a much longer period. For he first gives us the account of the return of Christ from Egypt after the death of Herod,—an incident, indeed, which took place at the time of His infancy or childhood, and with which, consequently, Luke's statement of what befell Him in the temple when He was twelve years of age is quite consistent. Luke ii. 42-50. Then, immediately after this narrative of the recall of the infant or boy out of Egypt, Matthew continues thus in due order: "Now, in those days came John the Baptist." And thus under that phrase he certainly covers not merely the days of His childhood, but all the days intervening between His nativity and this period at which John began to preach and to baptize. At this period, moreover, Christ is found already to have attained to man's estate;

Concerning the Words Ascribed to John by All the Four Evangelists

Matthew makes up his account of John in the following manner:—Now in those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that is spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Matt. iii. 1-3. Mark also and Luke agree in presenting this testimony of Isaiah as one referring to John. Mark i. 3; Luke iii. 4. Luke, indeed, has likewise recorded some other words from the same prophet, which follow those already cited, when he gives his narrative of John the Baptist. The evangelist John, again, mentions that John the Baptist did also personally advance this same testimony of Isaiah regarding himself. John i. 23. And, to a similar effect, Matthew here has given us certain words of John which are unrecorded by the other evangelists. For he speaks of him as "preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand;" which words of John have been omitted by the others. In what follows, however, in immediate connection with that passage in Matthew's Gospel,—namely, the sentence, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight,"—the position is ambiguous; and it does not clearly appear whether this is something recited by Matthew in his own person, or rather a continuance of the words

JOHN

spoken by John himself, so as to lead us to understand the whole passage to be the reproduction of John's own utterance, in this way: "Repent ye, for the kingdom of heaven is at hand; for this is He that was spoken of by the prophet Isaiah," and so on. For it ought to create no difficulty against this latter view, that he does not say, "For I am He that was spoken of by the prophet Isaiah," but employs the phraseology, "For this is He that was spoken of." For that, indeed, is a mode of speech a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true." a man sitting at the receipt of custom," Matt. ix. 9. instead of "He found me." John, too, says, "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true," John xxi. 24. instead of "I am," etc., or, "My testimony is true."

Matthew has the words, "I indeed baptize you with water unto repentance;" whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all which is omitted by Matthew. So, when Luke tells us what reply the Baptist made to the people when they were musing in their hearts concerning Him, and thinking whether He were the Christ, he gives us simply the words, "I indeed baptize you with water," and does not add the phrase, "unto repentance."

Which Evangelists words are most accurate?

If now the question is asked, as to which of the words we are to suppose the most likely to have been the precise words used by John the Baptist, whether those recorded as spoken by him in Matthew's Gospel, or those in Luke's, or those which Mark has introduced, among the few sentences which he mentions to have been uttered by him, while he omits notice of all the rest, it will not be deemed worthwhile creating any difficulty for oneself in a matter of that kind, by anyone who wisely understands that the real requisite in order to get at the knowledge of the truth is just to make sure of the things really meant, whatever may be the precise words in which they happen to be expressed. For although one writer may retain a certain order in the words, and another present a different one, there is surely no real contradiction in that. Nor, again, need there be any antagonism between the two, although one may state what another omits. For it is evident that the evangelists have set forth these matters just in accordance with the recollection each retained of them, and just according as their several predilections prompted them to employ greater brevity or richer detail on certain points, while giving, nevertheless, the same account of the subjects themselves.

Weaved Together John 1:19 And this is the witness of John when the Jews sent to him from Jerusalem priests and Levites to ask him, Who are you? John 1:20 And he acknowledged, and denied not; and he confessed that he was not the Messiah. John 1:21 And they asked him again, What then? Are you Elijah? And he said, I am not he. Are you a prophet? He said, No. John 1:22 They said unto him, Then who are you? That we may answer them that sent us. What do you say of yourself? John 1:23 And he said, I am the voice that cries in the desert, Repair ye the way of the Lord, as said Isaiah the prophet. John 1:24 And they that were sent were from the Pharisees. John 1:25 And they asked him and said unto him, Why do you baptize now, when you are not the Messiah, nor Elijah, nor a prophet? John 1:26 John answered and said unto them, I baptize with water: among you is standing one whom you know not: John 1:27 this is he who I said comes after me and was before me, the latchets of whose shoes I am not worthy to unloose. John 1:28 And that was in Bethany beyond Jordan, where John was baptizing. Matthew 3:4 Now John's raiment was camel's hair, and he was girded with skins, and his food was of locusts and honey of the wilderness. Matthew 3:5 Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the, Jordan; Matthew 3:6 and they were baptized of him in the river Jordan, confessing their sins.

The Ministry of John the Baptist.

John 1:24-34 Matt 3:7-12 Mark 1:7-8 Luke 3:7-18

John 1

24 And they that were sent were of the Pharisees. 25 And they asked him, and said to him, Why then do you baptize, if you be not Christ, nor Elijah, nor the Prophet? 26 John answered them, saying, I baptize in water: but there has stood in the midst of you whom you know not. 27 The same is he that shall come after me that is made before me: whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethany beyond Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and he said, Behold the Lamb of God, behold him that takes away the sin of the world. 30 This is he of whom I said, After me there comes a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore I came baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining upon him, he it is that baptizes in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God.

Matthew 3

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, You vipers brood, who has showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father, for I tell you that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the roots of the trees. Every tree therefore that does not yield good fruit, shall be cut down, and cast into the fire. 11 I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

Mark 1

7 And he preached, saying, There comes a stronger than I after me: whose latchet of his shoes I am not worthy stooping down to unloose. 8 I have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3

7 He said therefore to the multitudes that went forth to be baptized of him, You vipers broods, who has showed you to flee from the wrath to come? 8 Yield therefore fruits worthy of penance, and do not begin to say, We have Abraham as our father. For I tell you, that God is able of these stones to raise up children to Abraham. 9 And now the axe is put to the root of the trees. Every tree therefore that yields not good fruit, shall be cut down and cast into fire. 10 And the multitudes asked him saying what shall we do then? 11 And he answering, said unto them: He that has two coats, let him give to him that has not: and he that has food let him do likewise. 12 And the publicans also came to be baptized, and said to him, Most er, what shall we do? 13 But he said to them, Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither calumniate any man: and be content with your stipends. 15 And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: 16 John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire. 17 Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people.

St. Augustine Matthew has the words, "I indeed baptize you with water unto repentance;" whereas Luke brings in the questions put by the multitudes as to what they should do, and represents John to have replied to them with a statement of good works as the fruits of repentance,—all

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The First Disciples

John 1:35-39

35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he said, Behold the Lamb of God. 37 And the two disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, said to them, What do you seek? Who said to him, Rabbi (which is called by interpretation, Master) where do you dwell? 39 He said to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour.

Peter and Becomes a Disciple

John 1:40-42

40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He found first his brother Simon, and said to him, We have found the Messiah, which is being interpreted, Christ. 42 And he brought him to Jesus. And Jesus looking upon him, said, You are Simon the son of Jonah: you shall be called Cephas, which is interpreted, Peter.

St. Thomas Aquinas About the calling of Peter and Andrew: for here it says that they were called near the Jordan, because they were John's disciples; but in Matthew (4:18) it says that Christ called them by the Sea of Galilee. The answer to this is that there was a triple calling of the apostles. The first was a call to knowledge or friendship and faith; and this is the one recorded here. The second consisted in the prediction of their office: "From now on you will be catching men" (Lk 5:10). The third call was to their apostleship, which is mentioned by Matthew (4:18). This was the perfect call because after this they were not to return to their own pursuits. (*St. Thomas Aquinas Com. On John.*)

JOHN

Philip is Called

John 1:43-44

43 On the next day he would go forth into Galilee, and he found Philip. And Jesus said to him, Follow me. 44 And Philip was of Bethsaida, the city of Andrew and Peter.

Nathanael is Called

John 1:45-46

45 Philip found Nathaniel, and said to him, Him whom Moses in the law and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathaniel said to him, From Nazareth can there be any good? Philip said to him, Come and see.

Nathanael Acknowledges Christ's Divinity

John 1:47-51

47 Jesus saw Nathaniel coming to him, and he said of him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathaniel said to him, How do you know me? Jesus answered and said to him, Before that Philip did call you, when you was under the fig tree, I saw you. 49 Nathaniel answered him, and said, Rabbi, you are the Son of God, you are the king of Israel. 50 Jesus answered, and said to him, Because I said unto you, I saw you under the fig tree, you believe: greater than these things shall you see. 51 And he said to him, Amen, Amen I say to you, You shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

The First Miracle, Wedding at Cana

John 2:1-11

1 AND the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. 2 And Jesus also was called, and his Disciples to the marriage. 3 And the wine failing, the mother of Jesus said to him, They have no wine. 4 And Jesus said to her, What is to me and you woman? My hour comes not yet. 5 His mother said to the ministers, Whatsoever he shall say to you, you do. 6 And there were set there six water pots of stone, according to the purification of the Jews, holding everyone two or three measures. 7 Jesus said to them, Fill the water pots with water. And they filled them up to the top. 8 And Jesus said to them, Draw now, and carry to the chief steward. And they carried it. 9 And after the chief steward tasted the water made wine, and knew not where it was, but the ministers knew that had drawn the water: the chief steward called the bridegroom, 10 and said to him, Every man first sets the good wine: and when they have well drunk, then that which is worse. But you have kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his Disciples believed in him.

JOHN

Christ's Journey to Galilee Before John's Imprisonment.

John 2:12-13

12 After this he went down to Capernaum himself and his mother, and his brethren, and his Disciples: and there they remained not many days. 13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

St. Thomas Aquinas Now as far as the historical truth is concerned, this seems to conflict with Matthew's account that the Lord went down to Capernaum after John had been thrown into prison (Mt 4:12), while the entire series of events the Evangelist refers to here took place before John's imprisonment. I answer that in order to settle this question we should bear in mind what is learned from the Ecclesiastical History, that is, that the other Evangelists, Matthew, Mark and Luke, began their account of the public life of Christ from the time that John was thrown into prison. Thus Matthew (4:12), after describing the baptism, fast and temptation of Christ, began at once to weave his story after John's imprisonment, saying: "When Jesus heard that John had been arrested." And Mark (1:14) says the same: "After John had been arrested, Jesus came into Galilee." John, who outlived the other three Evangelists, approved the accuracy and truth of their accounts when they came to his notice. Yet he saw that certain things had been left unsaid, namely, things which the Lord had done in the very first days of his preaching before John's imprisonment. And so, at the request of the faithful, John, after he began his own Gospel in a loftier manner, recorded events that took place during the first year in which Christ was baptized before John's imprisonment, as is plain from the order of the events in his Gospel. According to this, then, the Evangelists are not in disagreement. Rather, the Lord went down to Capernaum twice: once before John's imprisonment (which is the one dealt with here), and once after his imprisonment, which is dealt with in Matthew (4:13) and Luke (4:31). (*St. Thomas Aquinas Com. On John.*)

Cleansing of the Temple, Prediction of His Resurrection

John 2:14-22

14 and he found in the temple them that sold oxen and sheep and doves, and the bankers sitting. 15 And when he had made as it were a whip of little cords, he cast them all out of the temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew. 16 And to them that sold doves, he said, Take away these things hence, and make not the house of my Father, a house of merchandise. 17 And his Disciples remembered that it is written, *The zeal of your house has eaten me*. 18 The Jews therefore answered and said to him, What sign do you show us, that you do these things? 19 Jesus answered and said to them, Dissolve this temple, and in three days I will raise it. 20 The Jews therefore said, In forty and six years was this temple built, and you will raise it in three days? 21 But he spoke of the temple of his body. 22 Therefore when he was raised again from the dead, his Disciples remembered that he said this, and they believed the Scripture and the word that Jesus did say.

The Nature of Jesus Not Fully Understood

John 2:23-25

23 And when he was at Jerusalem in the Pasch, upon the festival day, many believed in his name, seeing his signs which he did. 24 But Jesus did not commit himself unto them, for that he knew all, 25 and because it was not needful for him that any should give testimony of man: for he knew what was in man.

JOHN

He teaches Nicodemus by night

John 3:1-21

1 AND there was a man of the Pharisees, named Nicodemus, a prince of the Jews. 2 This man came to Jesus by night, and said to him, Rabbi, we know that you have come from God a most er, for no man can do these signs which you do, unless God be with him. 3 Jesus answered, and said to him, Amen, Amen I say to you, Unless a man be born again, he cannot see the kingdom of God. 4 Nicodemus said to him, How can a man be born, when he is old? Can he enter into his mother's womb again and be born? 5 Jesus answered, Amen, Amen I say to you, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh: and that which is born of the spirit, is spirit. 7 Marvel not, that I said to you, you must be born again. 8 The Spirit breathes where he will: and you hear his voice, but you know not where he comes and where he goes: so is every one that is born of the Spirit. 9 Nicodemus answered, and said to him, How can these things be done? 10 Jesus answered, and said to him, You are a most er in Israel, and are you ignorant of these things? 11 Amen, Amen I say to you, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not. 12 If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe? 13 And no man has ascended into heaven, but he that descended from heaven, the Son of man which is in heaven. 14 And as Moses exalted the serpent in the desert, so must the Son of man be exalted: 15 that everyone which believes in him, perish not, but may have life everlasting. 16 For so God loved the world that he gave his only begotten Son: that every one that believes in him, perish not, but may have life everlasting. 17 For God sent not his Son in to the world to judge the world, but that the world may be saved by him. 18 He that believes in him, is not judged. But he that does not believe, is already judged because he has not believed in the name of the only begotten Son of God. 19 And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. 20 For every one that does ill, hates the light, and comes not to the light, that his works may not be controlled. 21 But he that does verity, comes to the light, that his works may be made manifest, because they were done in God.

Jesus Baptizes in Judea by the Ministry of His Disciples

John 3:22

22 After these things Jesus came and his Disciples into the country of Judea: and there he abode with them, and baptized.

A Question is Moved to John About Their Two Baptisms

John 3:23-36

23 And John also was baptizing in Aenon beside Salim: because there was much water there, and they came, and were baptized. 24 For John was not yet cast into prison. 25 And there rose a question of John's disciples with the Jews concerning purification. 26 And they came to John, and said to him, Rabbi, he that was with you beyond Jordan, to whom you did give testimony, behold he baptizes, and all come to him. 27 John answered and said, A man cannot receive anything, unless it be given him from heaven. 28 Yourselves do bear me witness that I said, I am not Christ: but that I am sent before him. 29 He that has the bride is the bridegroom: but the friend of the bridegroom that stands and hears him, rejoices with joy for the voice of the bridegroom. This my joy therefore is filled. 30 He must increase, and I diminish. 31 He that comes from above is above all. He that is of the earth, of the earth he is, and of the earth he speaks. 32 And what he has seen and heard, that he testifies: and his testimony no man receives. 33 He that has received his testimony, has signed that God is true. 34 For he whom God has sent, speaks the words of God, for God does not give the Spirit by measure. 35 The Father loves the Son: and he has given all things in his hand. 36 He that believes in the Son has life everlasting: but he that is incredulous to the Son shall not see life, but the wrath of God remains upon him.

JOHN

The Second Journey into Galilee after John's Imprisonment.

John 4:1-3 Matt 4:12 Mark 1:14 Luke 4:14

John 4

1 WHEN Jesus therefore understood that the Pharisees heard that Jesus makes more Disciples, and baptizes, then John, 2 howbeit Jesus did not baptize, but his Disciples, 3 He left Judea, and went again into Galilee.

Matthew 4

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him.

Aquinas Then when he says, and went again to Galilee, he shows where he was going. He says, again, because above (2:12) he had mentioned another time when Christ went to Galilee: when he went to Capernaum after the miracle at the wedding. Since the other three evangelists did not mention this first trip, the Evangelist says again to let us know that the other evangelists had mentioned none of the matters he mentions up to this point, and that he is now beginning to give his account contemporaneous with theirs. (*St. Thomas Aquinas Com. John.*)

Lapide This was the second departure of Christ from Judea into Galilee. The first is related in John 1:43, and is the same which is referred to by St. Mark 1:14, St. Luke 4:14, and St. John 4:3, 43. (*Cornelius a Lapide Com. On Mt.*)

The Woman of Samaria

John 4:4-42

4 And he had of necessity to pass through Samaria. 5 He came therefore into a city of Samaria which is called Sychar: beside the land that Jacob gave to Joseph his son. 6 And there was there the fountain of Jacob. Jesus therefore wearied of his journey, sat so upon the fountain. It was about the sixth hour. 7 There came a woman of Samaria to draw water, Jesus said to her, Give me to drink. 8 For his Disciples were gone into the city, to buy meats. 9 Therefore that Samaritan woman said to him, How do you being a Jew, ask of me to drink, which am a Samaritan woman? For the Jews do not communicate with the Samaritans. 10 Jesus answered, and said to her, If you did know the gift of God, and who he is that said unto you, Give me to drink: you perhaps would have asked of him, and he would have given to you living water. 11 The woman said to him, Sir, neither have you wherein to draw, and the well is deep: where have you the living water? 12 Are you greater than our father Jacob, who gave us the well, and himself drank of it, and his children, and his cattle? 13 Jesus answered, and said to her, Every one that drinks of this water, shall thirst again: 14 but he that shall drink of the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. 15 The woman said to him, Lord give me this water, that I may not thirst, nor come here to draw. 16 Jesus said to her, Go, call your husband, and come here. 17 The woman answered and said, I have no husband. Jesus said to her, You have said well, that I have no husband. 18 For you have had five husbands: and he whom you now have is not your husband. This you have said truly. 19 The woman said to him, Lord, I perceive that you are a prophet. 20 Our fathers adored in this mountain, and you say, that at Jerusalem is the place where men must adore. 21 Jesus said to her, Woman believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem adore the Father. 22 You adore that you know not: we adore that which we know, for salvation is of the Jews. 23 But the hour comes, and now it is, when the true adorers shall adore the Father in spirit and verity. For the Father also seeks such to adore him. 24 God is a spirit, and they that adore him, must adore in spirit and verity. 25 The woman said to him, I know that the Messiah comes, which is called Christ: therefore when he comes, he will show us all things. 26 Jesus said to her, I am he that speaks with you. 27 And incontinent his Disciples came: and they marveled that he talked with a woman. No man for all that said, What do you seek, or why do you talk with her. 28 The woman therefore left her water pot: and she went into the city, and said to those men, 29 Come, and see a man that has told me all things whatsoever I have done. Is not he Christ? 30 They went forth therefore out of the city, and came to him. 31 In the meantime the Disciples desired him, saying, Rabbi eat. 32 But he said to them, I have meat to eat which you know not. 33 The Disciples therefore said one to another, Has any man brought him for to eat? 34 Jesus said to them, My meat is to do the will of him that sent me, to perfect his work. 35 Do not you say that yet there are four months, and harvest comes? Behold I say to you, lift up your eyes, and see the countries, that they are white already to harvest. 36 And he that reaps, receives hire, and gathers fruit unto life everlasting: that both he that sows, and he that reaps, may rejoice together. 37 For in this is the saying true: that it is one man that sows, and it is another that reaps. 38 I have sent you to reap that which you labored not: others have labored, and you have entered into their labors. 39 And of that city many believed in him of the Samaritans, for the word of the woman giving testimony that he told me all things whatsoever I have done. 40 Therefore when the Samaritans came to him, they desired him that he would tarry there. And he tarried there two days. 41 And many more believed for his own word. 42 And they said to the woman, That now not for your saying do we believe: for ourselves have heard, and do know that this is the Savior of the world indeed.

JOHN

Jesus Welcomed in Galilee

John 4:43-45 Matt 4:13-17 Mark 1:14-15 Luke 4:14-15

John 4

43 And after the two days he departed there: and went into Galilee. 44 For Jesus himself gave testimony that a prophet has not honor in his own country. 45 Therefore when he came into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

Matthew 4

13 and leaving the city Nazareth, came and dwelt in Capernaum a sea town, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was said by Isaiah the prophet, 15 *Land of Zebulun land of Naphtali, the way of the sea beyond Jordan of Galilee, of the Gentiles: 16 the people that sat in darkness, has seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, Do penance, for the kingdom of heaven is at hand.

Mark 1

14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent and believe the Gospel.

Luke 4

14 And Jesus returned in the force of the Spirit into Galilee, and the fame went forth through the whole country of him. 15 And he taught in their synagogues, and was magnified of all.

St. Augustine John relates in his Gospel the calling of Peter, Andrew, and Nathanael, and the miracle of Cana, before Jesus' departure into Galilee; all these things the other Evangelists have omitted, carrying on the thread of their narrative with Jesus' return into Galilee. We must understand then that some days intervened, during which the things took place concerning the calling of the disciples which John relates. (*St. Augustine Harmony of the Gospels 2.*)

Weaved Together Matthew 4:17a And from that time began Jesus to proclaim the gospel of the kingdom of God, and to say, Repent ye, and believe in the gospel. Mark 1:15 The time is fulfilled, and the kingdom of heaven has come near.

Nobleman's Son at Capernaum

John 4:46-54

46 He came again therefore into Cana of Galilee, where he made water wine. And there was a certain lord whose son was sick at Capernaum. 47 He having heard that Jesus came from Judea into Galilee, went to him, and desired him that he would come down and heal his son, for he began to die. 48 Jesus therefore said to him, Unless you see signs and wonders, you believe not. 49 The lord said to him, Lord, come down before that my son die. 50 Jesus said to him, Go, your son lives. 51 The man believed the word that Jesus said to him, and went. And as he was now going down, his servants met him: and they brought word, saying, That his son lived. 52 He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him. 53 The father therefore knew that it was in the same hour wherein Jesus said to him, Your son lives. And he believed and his whole house. 54 This again the second sign Jesus did, when he came from Judea into Galilee.

Aquinas Some think, as Chrysostom reports, that this official in the Gospel of John is the same as the centurion mentioned by Matthew (8:5). This is not so, for they differ in four ways. First, because the illness was not the same in each. The centurion was concerned with a paralytic, "My servant is lying paralyzed at home" (Mt 8:6); while this official's son is suffering from a fever, yesterday at the seventh hour the fever left him. Secondly, those who are sick are not the same. In the first case, it was a servant, "my servant"; but now we have a son, as it says, whose son. Thirdly, what is requested is different. For when Christ wanted to go to the home of the centurion, the centurion discouraged him, and said: "Lord, I am not worthy to have you come under my roof; but only say the word and my servant will be healed" (Mt 8:8). But this official asked Christ to come to his house, Lord, come down before my child dies. Fourthly, the places are different. For the first healing took place at Capernaum, while this one is at Cana in Galilee. So this official is not the same as the centurion, but was from the household of Herod the Tetrarch, or some kind of a herald, or an official of the Emperor. (*St. Thomas Aquinas Commentary on John*)

Second Journey (to Jerusalem)**John 5:1-47**

1 AFTER these things there was a festival of the Jews, and Jesus went up to Jerusalem. 2 And there is at Jerusalem upon Probatica a pond which in Hebrew is surnamed 'Bethsaida', having five porches. 3 In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. 4 And an angel of our Lord descended at a certain time into the pond: and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever infirmity he was holden. 5 And there was a certain man there that had been eight and thirty years in his infirmity. 6 Him when Jesus had seen lying, and knew that he had now a long time, he said to him, Do you want to be made whole? 7 The sick man answered him, Lord, I have no man, when the water is troubled, to put me into the pond. For while I come, another goes down before me. 8 Jesus said to him, Arise, take up your bed, and walk. 9 And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day. 10 The Jews therefore said to him that was healed, It is the Sabbath, you must not take up your bed. 11 He answered them, He that made me whole, he said to me, Take up your bed, and walk. 12 They asked him therefore, What is that man that said to you, Take up your bed, and walk? 13 But he that was made whole, knew not who it was. For Jesus shrunk aside from the multitude standing in the place. 14 Afterward Jesus found him in the temple, and said to him, Behold you are made whole: sin no more, lest some worse thing chance to you. 15 That man went his way, and told the Jews that it was Jesus that made him whole. 16 Thereupon the Jews persecuted Jesus, because he did these things on the Sabbath. 17 But Jesus answered them, My Father works until now: and I do work. 18 Thereupon therefore the Jews sought the more to kill him: because he did not only break the Sabbath, but also he said God was his Father, making himself equal to God. 19 Jesus therefore answered, and said to them, Amen, Amen I say to you, The Son cannot do anything of himself, but that which he sees the Father doing. 20 For the Father loves the Son, and shows him all things that himself does, and greater works than these will he show him, that you may marvel. 21 For as the Father does take the dead and quickens: so the Son also quickens whom he will. 22 For neither does the Father judge any man: but all judgment he has given to the Son, 23 That all may honor the Son, as they do honor the Father. He that honors not the Son does not honor the Father who sent him. 24 Amen, Amen I say to you, that he which hears my word, and believes him that sent me, has life everlasting, and he comes not into judgment, but shall pass from death into life. 25 Amen, Amen I say to you, that the hour comes, and now it is, when the dead shall hear the voice of the Son of God, and they that have heard, shall live. 26 For as the Father has life in himself: so he has given to the Son also to have life in himself: 27 and he has given him power to do judgment also, because he is the Son of man. 28 Marvel not at this, because the hour comes wherein all that are in the graves shall hear his voice. 29 And they that have done good things shall come forth into the resurrection of life: but they that have done evil, into the resurrection of judgment. 30 As I hear, so I judge: and my judgment is just, because I seek not my will, but the will of him that sent me. 31 If I give testimony of myself, my testimony is not true. 32 There is another that gives testimony of me: and I know that the testimony is true which he gives of me. 33 You sent to John: and he gave testimony to the truth. 34 But I receive not testimony of man: but I say these things that you may be saved. 35 He was the lamp burning and shining. And you would for a time rejoice in his light. 36 But I have a greater testimony than John. For the works which the Father has given me to perfect them: the very works themselves which I do give testimony of me that the Father has sent me. 37 And the Father that sent me, himself has given testimony of me, neither have you heard his voice at any time, nor seen his shape. 38 And his word you have not remaining in you: because whom he has sent, him you believe not. 39 Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me: 40 and you will not come to me that you may have life. 41 Glory of men I receive not. 42 But I have known you, that the love of God you have not in you. 43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. 44 How can you believe, that receive glory one of another: and the glory which is of God only, you seek not? 45 Think not that I will accuse you to the Father, there is that accuses you, Moses, in whom you trust. 46 For if you did believe Moses: you would perhaps believe me also. For of me he has written. 47 And if you do not believe his writings: how will you believe my words?

Cornelius a Lapide Observe, John here omits many things which Christ did in Galilee, but which Matthew records from the 4th to the 12th chapter of his Gospel. For what Matthew relates in his 12th chapter concerning the disciples plucking the ears of corn took place after the following feast, as will appear presently.

Feeding the Five Thousand

John 6:1-15 Matt 14:13-21 Mark 6:32-44 Luke 9:10-17

John 6

1 AFTER these things Jesus went beyond the sea of Galilee, which is of Tiberias: 2 And a great multitude followed him, because they saw the signs which he did upon those that were sick. 3 Jesus therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When Jesus therefore had lifted up his eyes, and saw that a very great multitude coming to him, he said to Philip, Where shall we buy bread: that these may eat? 6 And this he said, tempting him. For himself he knew what he would do. 7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, said to him. 9 There is a boy here that has five barley loaves, and two fishes but what are these among so many? 10 Jesus therefore said, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 Jesus therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14 Those men therefore when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15 Jesus therefore when he knew that they would come to take him, and make him king, he fled again into the mountain himself alone.

Matthew 14

13 Which when Jesus had heard, he retired from there by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: you give them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, Bring them here to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven he blessed and broke, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was five thousand men, besides women and children.

Mark 6

32 And going up into the boat, they went into a desert place apart. 33 And they saw them going away, and many knew: and they ran flocking there on foot from all cities, and prevented them. 34 And going forth, Jesus saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: 36 dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. 37 And he answering, said, Give them to eat. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat. 38 And he said to them, How many loaves do you have? Go and see. And when they knew, they say, Five and two fishes. 39 And he commanded them that they should make all sit down by companies upon the green grass. 40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and broke the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. 42 And all did eat, and had their fill. 43 And they took up the leavings, twelve baskets full of fragments: and of the fishes. 44 And they that did eat were five thousand men.

Luke 9

10 And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belonged to Bethsaida. 11 Which the multitudes understanding, followed him: and he received them, and spoke to them of the kingdom of God, and them that had need of cure he healed. 12 And the day began to draw toward an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find food: because here we are in a desert place. 13 And he said to them, Give them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude. 14 And there were men almost five thousand. And he said to his Disciples, make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he broke, and distributed to his Disciples, for to set before the multitudes. 17 And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

St. Augustine After stating how the report of John's death was brought to Christ, Matthew continues his account, and introduces it in the following connection: "When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities. And He went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." (Mt 14:13-14) He mentions, therefore, that this took place immediately after John had suffered. Consequently it was after this that those things took place which have been previously recorded—namely, the circumstances which alarmed Herod, and induced him to say, "John have I beheaded." (Luke 9:9) For it must surely be understood that these incidents occurred subsequently which report carried to the ears of Herod, so that he became anxious, and was in perplexity as to who that person possibly could be of whom he heard things so remarkable, when he had himself put John to death. Mark,

JOHN

again, after relating how John suffered, mentions that the disciples who had been sent forth returned to Jesus, and told Him all that they had done and taught; and that the Lord (a fact which he alone records) directed them to rest for a little while in a desert place, and that He went on board a vessel with them, and departed; and that the crowds of people, when they perceived that movement, went before them to that place; and that the Lord had compassion on them, and taught them many things; and that, when the hour was now advancing, it came to pass that all who were present were made to eat of the five loaves and the two fishes. (Mark 6:30-41) This miracle has been recorded by all the four evangelists. For in like manner, Luke, who has given an account of the death of John at a much earlier stage in his narrative, (Luke 3:20) in connection with the occasion of which we have spoken, in the present context tells us first of Herod's perplexity as to who the Lord could be, and immediately thereafter appends statements to the same effect with those in Mark,—namely, that the apostles returned to Him, and reported to Him all that they had done; and that then He took them with Him and departed into a desert place, and that the multitudes followed Him thither, and that He spake to them concerning the kingdom of God, and restored those who stood in need of healing. Then, too, he mentions that, when the day was declining, the miracle of the five loaves was wrought. (Luke 9:10-17) But John, again, who differs greatly from those three in this respect, that he deals more with the discourses which the Lord delivered than with the works which He so marvelously wrought, after recording how He left Judaea and departed the second time into Galilee, which departure is understood to have taken place at the time to which the other evangelists also refer when they tell us that on John's imprisonment He went into Galilee,—after recording this, I say, John inserts in the immediate context of his narrative the considerable discourse which He spake as He was passing through Samaria, on the occasion of His meeting with the Samaritan woman whom He found at the well; and then he states that two days after this He departed thence and went into Galilee, and that thereupon He came to Cana of Galilee, where He had turned the water into wine, and that there He healed the son of a certain nobleman. (John 4:3,5,43-54) But as to other things which the rest have told us He did and said in Galilee, John is silent. At the same time, however, he mentions something which the others have left unnoticed,—namely, the fact that He went up to Jerusalem on the day of the feast, and there wrought the miracle on the man who had the infirmity of thirty-eight years standing, and who found no one by whose help he might be carried down to the pool in which people afflicted with various diseases were healed. In connection with this, John also relates how He spake many things on that occasion. He tells us, further, that after these events He departed across the sea of Galilee, which is also the sea of Tiberias, and that a great multitude followed Him; that thereupon He went away to a mountain, and there sat with His disciples,—the passover, a feast of the Jews, being then nigh; that then, on lifting up His eyes and seeing a very great company, He fed them with the five loaves and the two fishes; (John 5-6:13) which notice is given us also by the other evangelists. And this makes it certain that he has passed by those incidents which form the course along which these others have come to introduce the notice of this miracle into their narratives. Nevertheless, while different methods of narration, as it appears, are prosecuted, and while the first three evangelists have thus left unnoticed certain matters which the fourth has recorded, we see how those three, on the one hand, who have been keeping nearly the same course, have found a direct meeting-point with each other at this miracle of the five loaves; and how this fourth writer, on the other hand, who is conversant above all with the profound teachings of the Lord's discourses, in relating some other matters on which the rest are silent, has sped round in a certain method upon their track, and, while about to soar off from their pathway after a brief space again into the region of loftier subjects, has found a meeting-point with them in the view of presenting this narrative of the miracle of the five loaves, which is common to them all.

OF THE QUESTION AS TO HOW THE FOUR EVANGELISTS HARMONIZE WITH EACH OTHER ON THIS SAME SUBJECT OF THE MIRACLE OF THE FIVE LOAVES.

Matthew then proceeds and carries on his narrative in due consecution to the said incident connected with the five loaves in the following manner: "And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat;" and so forth, down to where we read, "And the number of those who ate was five thousand men, besides women and children." (Mt 14:15-21) This miracle, therefore, which all the four evangelists record, (Mark 6:34-44 Luke 9:12-17) and in which they are supposed to betray certain discrepancies with each other, must be examined and subjected to discussion, in order that we may also learn from this instance some rules which will be applicable to all other similar cases in the form of principles regulating modes of statement in which, however diverse they may be, the same sense is nevertheless retained, and the same veracity in the expression of matters of fact is preserved. And, indeed, this investigation ought to begin not with Matthew, although that would be in accordance with the order in which the evangelists stand, but rather with John, by whom the narrative in question is told with such particularity as to record even the names of the disciples with whom the Lord conversed on this subject. For he gives the history in the following terms: "When Jesus then lifted up His eyes, and saw a very great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are they among so many? Jesus said therefore, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. And when they were filled, He said unto His disciples, Gather up the fragments that remain, that they be not lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." (John 5:5-13) The inquiry which we have here to handle does not concern itself with a statement given by this evangelist, in which he specifies the kind of loaves; for he has not omitted to mention, what has been omitted by the others, that they were barley loaves. Neither does the question deal with what he has left unnoticed,—namely, the fact that, in addition to the five thousand men, there were also women and children, as Matthew tells us. And it ought now by all means to be a settled matter, and one kept regularly in view in all such investigations, that no one should find any difficulty in the there circumstance that something which is unrecorded by one writer is related by another. But the question here is as to how the several matters narrated by these writers may be [shown to be] all true, so that the one of them, in giving his own peculiar version, does not put out of court the account offered by the other. For if the Lord, according to the narrative of John, on seeing the multitudes before Him, asked Philip, with the view of proving him, whence bread might be got to be given to them, a difficulty may be raised as to the truth of the statement which is made by the others,—namely, that the disciples first said to the Lord that He should send the multitudes away, in order that they might go and purchase food for themselves in the neighboring localities, and that He made this reply to them, according to Matthew: "They need not depart; give ye them to eat." (Mt 14:16) With this last Mc and Lc also agree, only that they leave out the words, "They need not depart." We are to suppose, therefore, that after these words the Lord looked at the multitude, and spoke to Philip in the terms which John records, but which those others have omitted. Then the reply which, according to John, was made by Philip, is mentioned by Mc as having been given by the disciples, —the intention being, that we should understand Philip to have returned this answer as the mouthpiece of the rest; although they may also have put the plural number in place of the singular, according to very frequent usage. The words here actually ascribed to Philip—namely, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6:7) —have their counterpart in this version by Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" (Mark 6:37) The expression, again, which the same Mc relates to

have been used by the Lord, namely, "How many loaves have ye?" has been passed by without notice by the rest. On the other hand, the statement occurring in John, to the effect that Andrew made the suggestion about the five loaves and the two fishes, appears in the others, who use here the plural number instead of the singular, as a notice referring the suggestion to the disciples generally. And, indeed, Lc has coupled Philip's reply together with Andrew's answer in one sentence. For when he says, "We have no more but five loaves and two fishes," he reports Andrew's response; but when he adds, "except we should go and buy meat for all this people," he seems to carry us back to Philip's reply, only that he has left unnoticed the "two hundred pennyworth." At the same time, that [sentence about the going and buying meat] may also be understood to be implied in Andrew's own words. For after saying, "There is a lad here which hath five barley loaves and two fishes," he likewise subjoined, "But what are they among so many?" And this last clause really means the same as the expression in question, namely, "except we should go and buy meat for all this people." From all this variety of statement which is found in connection with a genuine harmony in regard to the matters of fact and the ideas conveyed, it becomes sufficiently clear that we have the wholesome lesson inculcated upon us, that what we have to look to in studying a person's words is nothing else than the intention of the speakers; in setting forth which intention all truthful narrators ought to take the utmost pains when they record anything, whether it may relate to man, or to angels, or to God. For the subjects' mind and intention admit of being expressed in words which should leave no appearance of any discrepancies as regards the matter of fact. In this connection, it is true, we ought not to omit to direct the reader's attention to certain other matters which may turn out to be of a kindred nature with those already considered. One of these is found in the circumstance that Lc has stated that they were ordered to sit down by fifties, whereas Mark's version is that it was by hundreds and by fifties. This difference, however, creates no real difficulty. The truth is, that the one has reported simply a part, and the other has given the whole. For the evangelist who has introduced the notice of the hundreds as well as the fifties has just mentioned something which the other has left unmentioned. But there is no contradiction between them on that account. If, indeed, the one had noticed only the fifties, and the other only the hundreds, they might certainly have seemed to be in some antagonism with each other, and it might not have been easy to make it plain that both instructions were actually uttered, although only the one has been specified by the former writer, and the other by the latter. And yet, even in such a case, who will not acknowledge that when the matter was subjected to more careful consideration, the solution should have been discovered? This I have instanced now for this reason, that matters of that kind do often present themselves, which, while they really contain no discrepancies, appear to do so to persons who pay insufficient attention to them, and pronounce upon them inconsiderately.

Jesus Walks on the Water

John 6:16-21 Matt 14:22-33 Mark 6:45-52

John 6

16 And when evening came, his Disciples were down to the sea. 17 And when they were gone up into the ship, they came beyond the sea into Capernaum and now it was dark, and Jesus did not come unto them. 18 And the sea arose, by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and to draw near to the ship, and they feared. 20 But he said to them, It is I, fear not. 21 They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went.

Matthew 14

22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, until he dismissed the multitudes.²³ And having dismissed the multitude, he ascended into a mountain alone to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves. For the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were for fear they cried out. 27 And immediately Jesus spoke unto them, saying, Have confidence: it is I, fear not. 28 And Peter making answer said, Lord if it be you, bid me to come to you upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, save me. 31 And incontinent Jesus stretching forth his hand took hold of him, and said unto him, O you of little faith, why did you doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying, Indeed you are the Son of God.

Mark 6

45 And immediately he compelled his Disciples to go up into the boat that they might go before him beyond the strait to Bethsaida: while himself did dismiss the people. 46 And when he had dismissed them, he went into the mountain to pray. 47 And when it was late, the boat was in the midst of the sea, and himself alone on the land. 48 And seeing them laboring in rowing, for the wind was against them, and about the fourth watch of the night he came to them walking upon the sea: and he would have passed by them. 49 But they seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear not. 51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: 52 for they understood not concerning the loaves: for their heart was blinded.

St. Augustine Matthew goes on with his account in the following terms: "And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was

JOHN

contrary. And in the fourth watch of the night He came unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit;" and so on, down to the words, "They came and worshipped Him, saying, Of a truth Thou art the Son of God." (Mt 14:23-33) In like manner, Mark, after narrating the miracle of the five loaves, gives his account of this same incident in the following terms: "And when it was late, the ship was in the midst of the sea, and He alone on the land. And He saw them toiling in rowing: for the wind was contrary to them," and so on. (Mark 6:47-54) This is similar to Matthew's version, except that nothing is said as to Peter's walking upon the waters. But here we must see to it, that no difficulty be found in what Mc has stated regarding the Lord, namely, that, when He walked upon the waters, He would also have passed by them. For in what way could they have understood this, were it not that He was really proceeding in a different direction from them, as if minded to pass those persons by like strangers, who were so far from recognizing Him that they took Him to be a spirit? Who, however, is so obtuse as not to perceive that this bears a mystical significance? At the same time, too, He came to the help of the men in their perturbation and outcry, and said to them, "Be of good cheer, it is I; be not afraid." What is the explanation, therefore, of His wish to pass by those persons whom nevertheless He thus encouraged when they were in terror, but that that intention to pass them by was made to serve the purpose of drawing forth those cries to which it was meet to bear succour? Furthermore, John still tarries for a little space with these others. For, after his recital of the miracle of the five loaves, he also gives us some account of the vessel that labored, and of the Lord's act in walking upon the sea. This notice he connects with his preceding narrative in the following manner: "When Jesus therefore perceived that they would come and take Him by force and make Him a king, He departed again into a mountain Himself alone. And when it became late, His disciples went down unto the sea; and when they had entered into a ship, they came over the sea to Capernaum: and it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew," and so on. (John 6:15-21) In this there cannot appear to be anything contrary to the records preserved in the other Gospels, unless it be the circumstance that Matthew tells us how, when the multitudes were sent away, He went up into a mountain, in order that there He might pray alone; while John states that He was on a mountain with those same multitudes whom He fed with the five loaves. But seeing that John also informs us how He departed into a mountain after the said miracle, to preclude His being taken possession of by the multitudes, who wished to make Him a king, it is surely evident that they had come down from the mountain to more level ground when those loaves were provided for the crowds. And consequently there is no contradiction between the statements made by Matthew and John as to His going up again to the mountain. The only difference is, that Matthew uses the phrase "He went up," while John's term is "He departed." And there would be an antagonism between these two, only if in departing He had not gone up. Nor, again, is any want of harmony betrayed by the fact that Matthew's words are, "He went up into a mountain apart to pray;" whereas John puts it thus: "When He perceived that they would come to make Him a king, He departed again into a mountain Himself alone." Surely the matter of the departure is in no way a thing antagonistic to the matter of prayer. For, indeed, the Lord, who in His own person transformed the body of our humiliation in order that He might make it like unto the body of His own glory, (Phil 3:21) hereby taught us also the truth that the matter of departure should be to us in like manner grave matter for prayer. Neither, again, is there any defect of consistency proved by the circumstance that Matthew has told us first how He commanded His disciples to embark in the little ship, and to go before Him unto the other side of the lake until He sent the multitudes away, and then informs us that, after the multitudes were sent away, He Himself went up into a mountain alone to pray; while John mentions first that He departed unto a mountain alone, and then proceeds thus: "And when it became late, His disciples came down unto the sea; and when they had entered into a ship," etc. For who will not perceive that, in recapitulating the facts, John has spoken of something as actually done at a later point by the disciples, which Jesus had already charged them to do before His own departure unto the mountain; just as it is a familiar procedure in discourse, to revert in some fashion or other to any matter which otherwise would have been passed over. But inasmuch as it may not be specifically noted that a reversion, especially when done briefly and instantaneously, is made to something omitted, the auditors are sometimes led to suppose that the occurrence which is mentioned at the later stage also took place literally at the later period. In this way the evangelist's statement really is, that to those persons whom he had described as embarking in the ship and coming across the sea to Capernaum, the Lord came, walking toward them upon the waters, as they were toiling in the deep; which approach of the Lord of course took place at the earlier point, during the said voyage in which they were making their way to Capernaum. On the other hand, Luke, after the record of the miracle of the five loaves, passes to another subject, and diverges from this order of narration. For he makes no mention of that little ship, and of the Lord's pathway over the waters. But after the statement conveyed in these words, "And they did all eat, and were filled, and there was taken up of fragments that remained to them twelve baskets," he has subjoined the following notice: "And it came to pass, as He was alone praying, His disciples were with Him; and He asked them, saying, Who say the people that I am?" (Luke 9:17-18) Thus he relates in this succession something new, which is not given by those three who have left us the account of the manner in which the Lord walked upon the waters, and came to the disciples when they were on the voyage. It ought not, however, on this account, to be supposed that it was on that same mountain to which Matthew has told us He went up in order to pray alone, that He said to His disciples, "Who say the people that I am?" For Luke, too, seems to harmonize with Matthew in this, because his words are, "as He was alone praying;" while Matthew's were, "He went up unto a mountain alone to pray." But it must by all means be held to have been on a different occasion that He put this question, since [it is said here, both that] He prayed alone, and [that] the disciples were with Him. Thus Luke, indeed, has mentioned only the fact of His being alone, but has said nothing of His being without His disciples, as is the case with Matthew and John, since [according to these latter] they left Him in order to go before Him to the other side of the sea. For with unmistakeable plainness Lc has added the statement that "His disciples also were with Him." Consequently, in saying that He was alone, he meant his statement to refer to the multitudes, who did not abide with Him.

JOHN

The Crowd Find Jesus In Capernaum

John 6:22-25 Matt 14:34-36 Mark 6:53-56

John 6

22 The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Jesus had not entered into the boat with his Disciples, but that his Disciples only were departed: 23 But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. 24 When therefore the multitude saw that Jesus was not there, nor his Disciples, they went up into the boats, and came to Capernaum seeking Jesus. 25 And when they had found him beyond the sea, they said to him, Rabbi, when did you get here?

Matthew 14

34 And having passed the water, they came into the country of Genesar. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

Mark 6

53 And when they had passed over, they came into the land of Gennesaret, and set to the shore. 54 And when they were gone out of the boat, incontinent they knew him: 55 and running through the whole country, they began to carry about in couches those that were ill at ease, where they heard he was. 56 And wheresoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

McEvilly Matt 14:34. "Genesar," or, as Mark has it, "Gennesaret" (vi. 53), is not to be confounded with Gerasa (Matt. viii. 28), whose people besought Him to depart from them, after the herd of swine was drowned. "Gennesaret," was some distance from Bethsaida, to which our Lord ordered His disciples to repair (Mark vi. 45). It was on the same side of the lake—the western side—with Capernaum and Bethsaida. From Gennesaret our Lord went to Capernaum, where He delivered the discourse on the blessed Eucharist, recorded by St. John' chap. vi. In this way the accounts given by St. Matthew are perfectly reconciled with that given by St. John, chap. vi.

The Bread of Life

John 6:26-59

26 Jesus answered them, and said, Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled. 27 Work not the meat that perishes, but that endures unto life everlasting, which the Son of man will give you. For him the Father, God, has signed. 28 They said therefore unto him, What shall we do that we may work the works of God. 29 Jesus answered, and said to them, This is the work of God, that you believe in him whom he has sent. 30 They said therefore to him, What sign therefore you do, that we may see, and may believe you? What work do you do? 31 Our fathers did eat manna in the desert, as it is written, *Bread from heaven he gave them to eat*. 32 Jesus therefore said to them, Amen, amen I say to you, Moses gave you not the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God it is that descends from heaven, and gives life to the world. 34 They said therefore unto him, Lord, give us always this bread. 35 And Jesus said to them, I am the bread of life, he that comes to me, shall not hunger: and he that believes in me, shall never thirst. 36 But I said to you that both you have seen me and you believe not. 37 All that the Father gives me, shall come to me: and he that comes to me I will not cast forth. 38 Because I descended from heaven, not to do mine own will, but the will of him that sent me. 39 For this is the will of him that sent me: that all that he has given me I lose not thereof, but raise it in the last day. 40 And this is the will of my Father that sent me: that every one that sees the Son, and believes in him, have life everlasting, and I will raise him in the last day. 41 The Jews therefore murmured at him, because he had said, I am the bread which descended from heaven: 42 and they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then said he, That I descended from heaven? 43 Jesus therefore answered and said to them, Murmur not one to another: 44 no man can come to me, unless the Father that sent me, draw him: and I will raise him up in the last day. 45 It is written in the Prophets, *And all shall be taught of God*. Everyone that has heard of the Father, and has learned, comes to me. 46 Not that any man has seen the Father, but he which is of God: this has seen the Father. 47 Amen, amen I say to you, he that believes in me, has life everlasting. 48 I am the bread of life. 49 Your fathers did eat manna in the desert: and they died. 50 This is the bread that descends from heaven: that if any man eat of it, he die not. 51 I am the living bread that came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Jesus therefore said to them, Amen, amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. 54 He that eats my flesh, and drinks my blood, has life everlasting: and I will raise him up in the last day. 55 For my flesh is meat indeed: and my blood is drink indeed: 56 He that eats my flesh, and drinks my blood, abides in me, and I in him. 57 As the living Father has sent me, and live by the Father: and he that eats me, the same also shall live by me. 58 This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eats this bread, shall live forever. 59 These things he said teaching in the synagogue, in Capernaum.

JOHN

Many Disciples Desert Jesus

John 6:60-66

60 Many therefore of his Disciples hearing it, said, This saying is hard, and who can hear it? 61 But Jesus knowing with himself that his Disciples murmured at this, he said to them, Does this scandalize you? 62 If then you shall see the Son of man ascend where he was before? 63 It is the spirit that quickens, the flesh profits nothing. The words that I have spoken to you be spirit and life. 64 But there be certain of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. 65 And he said, Therefore did I say to you, that no man can come to me, unless it be given him of my Father. 66 After this many of his disciples went back: and now they walked not with him.

The Apostles Proclaim Their Belief

John 6:67-71

67 Jesus therefore said to the Twelve, What, will you also depart? 68 Simon Peter therefore answered him, Lord, to whom shall we go? You have the words of eternal life. 69 And we believe and have known that you are Christ the Son of God. 70 Jesus answered them, Have not I chosen you the Twelve: and of you one is a devil? 71 And he meant Judas Iscariot, Simon's son: for this same was to betray him, whereas he was one of the Twelve.

Jesus Remains in Galilee

John 7:1-9

1 AFTER these things Jesus walked into Galilee, for he would not walk into Judea: because the Jews sought to kill him. 2 And the festival day of the Jews, Scenopagia, was at hand. 3 And his brethren said to him, Pass from here, and go into Judea: that your Disciples also may see your works which you do. 4 For no man does anything in secret, and seeks himself to be in public. If you do these things, manifest yourself to the world. 5 For neither did his brethren believe in him. 6 Jesus therefore said to them, My time is not yet come: but your time is always ready. 7 The world cannot hate you, but me it hates: because I give testimony of it, that the works thereof are evil. 8 Go up to this festival day: I go not up to this festival day: because my time is not yet accomplished. 9 When he said these things, he tarried in Galilee.

Journey to Jerusalem in Secret

John 7:10-13

10 But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret. 11 The Jews therefore sought him in the festival day, and said, Where is he? 12 And there was much murmuring in the multitude of him. For certain ones said, That he is good. And others said, No, but he seduces the multitudes. 13 Yet no man spoke openly of him for fear of the Jews.

JOHN

Jesus Teaches in the Temple

John 7:14-39

14 And when the festivity was now half done, Jesus went up into the temple, and taught, 15 and the Jews marveled, saying, How does this man know letters, whereas he has not learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself. 18 He that speaks of himself, seeks his own glory. But he that seeks the glory of him that sent him, he is true, and injustice in him there is not. 19 Did not Moses give you the law, and none of you does the law? 20 Why do you seek to kill me? The multitude answered, and said, You have a devil, who seeks to kill you? 21 Jesus answered, and said to them, One work I have done: and you do all marvel. 22 Therefore Moses gave you circumcision: not that it is of Moses, but of the fathers, and in the Sabbath you circumcise a man. 23 If a man receive circumcision in the Sabbath, that the law of Moses be not broken: are you angry at me because I have healed a man wholly in the Sabbath? 24 Judge not according to the face, but judge just judgment. 25 Certain therefore of Jerusalem said, Is not this he whom they seek to kill? 26 And behold, he speaks openly, and they say nothing to him. Have the princes known indeed that this is Christ? 27 But this man we know where he is. But when Christ comes, no man knows where he is. 28 Jesus therefore cried in the temple teaching, and saying, Both me you do know, and where I am you know. And of myself I am not come, but he is true that sent me, whom you know not. 29 I know him, because I am of him, and he sent me. 30 They sought therefore to apprehend him: and no man laid hands upon him, because his hour was not yet come. 31 But of the multitude many believed in him, and said, Christ when he comes, shall he do more signs than these which this man does? 32 The Pharisees heard the multitude murmuring these things touching him: and the princes and Pharisees sent ministers to apprehend him. 33 Jesus therefore said to them, Yet a little time I am with you: and I go to him that sent me. 34 You seek me, and shall not find: and where I am, you cannot come. 35 The Jews therefore said among themselves, Where will this man go, that we shall not find him? Will he go into the dispersion of the Gentiles, and teach the Gentiles? 36 What is this saying that he has said, You shall seek me, and shall not find: And where I am, you cannot come. 37 And in the last, the great day of the festivity Jesus stood, and cried, saying, If any man thirst, let him come to me, and drink. 38 He that believes in me, as the Scripture said, *Out of his belly shall flow rivers of living water.* 39 And this he said of the Spirit that they should receive which believed in him, for as yet the Spirit was not given: because Jesus was not yet glorified.

The Crowd is Divided in its Unbelief

John 7:40-52

40 Of that multitude therefore, when they had heard these words of his, some said, This is the Prophet indeed. 41 Others said, This is Christ. But certain ones said, Why does Christ come from Galilee? 42 Does not the Scripture say, that of the seed of David, and from Bethlehem the town where David was, Christ does come? 43 Therefore there arose dissension in the multitude for him. 44 And certain of them would have apprehended him: but no man laid hands upon him. 45 The ministers therefore came to the chief priests and the Pharisees. And they said to them, Why have you not brought him? 46 The ministers answered, Never did there man so speak, as this man. 47 The Pharisees therefore answered them, Why are you also seduced? 48 Has any of the princes believed in him, or of the Pharisees? 49 But this multitude that knows not the law, are accursed. 50 Nicodemus said to them, he that came to him by night, who was one of them, 51 Does our law judge a man, unless it first hear him, and know what he does? 52 They answered, and said to him, Why are you also a Galilean? Search and see that from Galilee a Prophet rises not. 53 And every man returned to his house.

The Woman Caught in Adultery

John 8:1-11

1 AND Jesus went into the Mount Olivet: 2 and early in the morning again he came into the temple, and the people came to him, and sitting he taught them. 3 And the Scribes and Pharisees bring a woman taken in adultery: and they did set her in the midst, 4 and said to him, Most er, this woman was even now taken in adultery. 5 And in the law Moses commanded us to stone such. 6 What do you say therefore? And this they said tempting him: that they might accuse him. But Jesus knowing bowing himself down, with his finger wrote in the earth. 7 When they therefore continued asking him: he lifted up himself, and said to them, He that is without sin of you, let them first throw the stone at her. 8 And again bowing himself, he wrote in the earth. 9 And they hearing, went out one by one, beginning at the seniors: and Jesus alone remained, and the woman standing in the midst. 10 And Jesus lifting up himself, said to her, Woman, where are they that accused you? Has no man condemned you? 11 Who said, No man, Lord. And Jesus said, Neither will I condemn you. Go, and now sin no more.

JOHN

Jesus is the Light of the World

John 8:12-20

12 Again therefore Jesus spoke to them, saying, I am the light of the world. He that follows me, walks not in darkness: but shall have the light of life. 13 The Pharisees therefore said to him, You give testimony of yourself: your testimony is not true. 14 Jesus answered, and said to them, Although I do give testimony of myself, my testimony is true: because I know where I came, and where I go: but you know not where I come, or where I go. 15 You judge according to the flesh: I do not judge any man. 16 And if I do judge, my judgment is true: because I am not alone, but I and he that sent me, the Father. 17 And in your law it is written, that the testimony of two men is true. 18 I am he that gives testimony of myself: and he that sent me, the Father, gives testimony of me. 19 They therefore said to him, Where is your father? Jesus answered, Neither me do you know, nor my Father. If you did know me: perhaps you might know my Father also. 20 These words Jesus spoke in the treasury, reaching in the temple: and no man apprehended him, because his hour was not yet come.

Christ Warns Against Disbelief in Him

John 8:21-29

21 Again therefore Jesus said to them, I go, and you shall seek me, and shall die in your sin. Where I go, you cannot come. 22 The Jews therefore said, Why, will he kill himself, because he said, Where I go, you cannot come? 23 And he said to them, You are from beneath, I am from above, you are of this world, I am not of this world. 24 Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. 25 They said therefore to him, Who are you? Jesus said to them, The beginning who also speak to you. 26 Many things I have to speak and judge of you. But he that sent me is true: and what I have heard of him, these things I speak in the world. 27 And they knew not that he said to them that his Father was God. 28 Jesus therefore said to them, When you shall have exalted the Son of man, then you shall know that I am he, and of myself I do nothing, but as the Father has taught me, these things I speak: 29 And he that sent me is with me: and he has not left me alone, because the things that please him I do always.

“The Truth will Make You Free”

John 8:30-36

30 When he spoke these things, many believed in him. 31 Jesus therefore said to them that believed him, the Jews: If you abide in my word, you shall be my disciples indeed. 32 And you shall know the truth, and the truth shall make you free. 33 They answered him, We are the seed of Abraham, and we never served any man: how do you say, You shall be free? 34 Jesus answered them, Amen, amen I say to you, that everyone which commits sin, is the servant of sin. 35 And the servant abides not in the house forever: the Son abides forever. 36 If therefore the Son makes you free, you shall be free indeed.

Children of the Devil

John 8:37-47

37 I know that you are the children of Abraham: but you seek to kill me, because my word takes not in you. 38 I speak that which I have seen with my Father: and you do the things that you have seen with your father. 39 They answered, and said to him, Our father is Abraham. Jesus said to them, If you be the children of Abraham, do the works of Abraham. 40 But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. This did not Abraham. 41 You do the works of your father. They said therefore to him, We were not born of fornication. We have one Father, God. 42 Jesus therefore said to them, If God were your Father: verily you would love me. For from God I proceeded, and came: for I came not of myself, but he sent me: 43 why do you not know my speech? Because you cannot hear my word. 44 You are of your father the Devil, and the desires of your father you will do. He was a man killer from the beginning, and he stood not in the verity: because verity is not in him. When he speaks a lie, he speaks of his own, because he is a liar, and the father thereof. 45 But because I say the verity, you believe me not. 46 Which of you shall argue me of sin? If I say the verity: why do you not believe me? 47 He that is of God, hears the words of God. Therefore you hear not, because you are not of God.

JOHN

“Before Abraham was, I am”

John 8:48-59

48 The Jews therefore answered, and said to him, Do not we say well that you are a Samaritan, and have a devil? 49 Jesus answered, I have no devil: but I do honor my Father, and you have dishonored me. 50 But I seek not mine own glory. There is that seeks and judges. 51 Amen, amen I say to you, If any man keep my word, he shall not see death forever. 52 The Jews therefore say, Now we have known that you have a devil. Abraham is dead and the prophets: and you say, If any man keep my word, he shall not see death forever. 53 Why, are you greater than our father Abraham, who is dead? And the prophets are dead. Whom do you make yourself? 54 Jesus answered, If I do glorify myself, my glory is nothing. It is my Father that glorifies me, whom you say that he is your God. 55 And you have not known him, but I know him. And if I shall say that I know him not: I shall be like to you, a liar. But I do know him, and do keep his word. 56 Abraham your father rejoiced that he might see my day: and he saw, and was glad. 57 The Jews therefore said to him, You have not yet fifty years, and have you seen Abraham? 58 Jesus said to them, Amen, amen I say to you, before that Abraham was made, I AM. 59 They took stones therefore to cast at him, but Jesus hid himself, and went out of the temple.

Jesus Heals the Man Born Blind

John 9:1-41

1 AND Jesus passing by, saw a man blind from his nativity: 2 And his Disciples asked him, Rabbi, who has sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither has this man sinned, nor his parents: but that the works of God may be manifested in him. 4 I must work the work of him that sent me, while it is day. 5 The night comes, when no man can work. As long as I am in the world, I am the light of the world. 6 When he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes, 7 and said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore, and washed: and he came seeing. 8 Therefore the neighbors, and they which had seen him before, that he was a beggar, said, Is not this he that sat, and begged? 9 Others said, That this is he. But others, No, not so, but he is like him. But he said, That I am he. 10 They said therefore to him, How were your eyes opened? 11 He answered, That man that is called Jesus, made clay: and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash. 12 And I went, and washed, and saw. And they said to him, Where is he? He said, I know not. 13 They bring him that had been blind, to the Pharisees. 14 And it was the Sabbath when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees asked him how he saw. But he said to them, He put clay upon mine eyes, and I washed: and I see. 16 Certain therefore of the Pharisees said, This man is not of God, that keeps not the Sabbath. But others said, How can a man that is a sinner do these signs? And there was a schism among them. 17 They say therefore to the blind again, You, what do you say of him that opened your eyes? And he said, That he is a prophet. 18 The Jews therefore did not believe of him, that he had been blind and saw: until they called the parents of him that saw, 19 and asked them, saying, Is this your son, whom you say that he was born blind? How then does he now see? 20 His parents answered them, and said, We know that this is our son, and that he was born blind: 21 But how he now sees, we know not, or who has opened his eyes, we know not, ask himself: he is of age, let himself speak of himself. 22 These things his parents said, because they feared the Jews. For the Jews had now conspired, that if any man should confess him to be Christ, he should be put out of the synagogue. 23 Therefore did his parents say, That he is of age, ask himself. 24 They therefore again called the man that been blind, and said to him, Give glory to God. We know that this man is a sinner. 25 He therefore said to them, Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26 They said therefore to him, What did he do to you? How did he open your eyes? 27 He answered them, I have now told you, and you have heard: why will you hear it again? Will you also become his Disciples? 28 They reviled him therefore, and said, Be you his disciple: but we are the disciples of Moses. 29 We know that to Moses God did speak: but this man we know not where he is. 30 The man answered and said to them, For in this it is marvelous that you know not where he is, and he has opened mine eyes. 31 And we know that sinners God does not hear. But if a man be a server of God, and do the will of him, him he hears. 32 From the beginning of the world it has not been heard that any man has opened the eyes of one born blind. 33 Unless this man were of God, he could not do anything. 34 They answered and said to him, You was wholly born in sins, and do you teach us? And they did cast him forth. 35 Jesus heard that they cast him forth: and when he had found him, he said to him, Do you believe in the Son of God. 36 He answered, and said, Who is he Lord, that I may believe in him? 37 And Jesus said to him, Both you have seen him: and he that talks with you, he it is. 38 But he said, I believe Lord. And falling down he adored him. 39 And Jesus said to him, For judgment came I into this world: that they that see not may see: and they that see, may become blind. 40 And certain of the Pharisees that were with him, heard: and they said to him, Why, are we also blind? 41 Jesus said to them, If you were blind, you should not have sin. But now you say, That we see. Your sin remains.

JOHN

“I am the Good Shepherd”

John 10:1-18

1 AMEN, amen I say to you, he that enters not by the door into the fold of the sheep, but climbs up another way: he is a thief and a robber. 2 But he that enters by the door, is the Pastor of the sheep. 3 To this man the porter opens: and the sheep hear his voice: and he calls his own sheep by name, and leads them forth. 4 And when he has let forth his own sheep, he goes before them: and the sheep follow him, because they know his voice. 5 But a stranger they follow not, but flee from him: because they know not the voice of strangers. 6 This proverb Jesus said to them. But they knew not what he spoke to them. 7 Jesus therefore said to them again, Amen, amen I say to you, that I am the door of the sheep. 8 And how many soever have come, are thieves and robbers: but the sheep hear them not. 9 I am the door. By me if any enter, he shall be saved: and he shall go in and shall go out, and shall find pastures. 10 The thief comes not but to steal and kill and destroy. I came that they may have life, and may have more abundantly. 11 I am the good Pastor. The good Pastor gives his life for his sheep. 12 But the hireling and he that is not the Pastor, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf ravens, and disperses the sheep. 13 And the hireling flees because he is a hireling: and he has no care of the sheep. 14 I am the good Pastor: and I know mine, and mine know me. 15 As the Father knows me, and I know the Father: and I yield my life for my sheep. 16 And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made one fold and one Pastor. 17 Therefore the Father loves me: because I yield my life, that I may take it again. 18 No man takes it away from me: but I yield it of myself. And I have power to yield it: and I have power to take it again. This commandment I received of my Father.

The Jews are Divided in Their Unbelief

John 10:19-21

19 A dissension rose again among the Jews for these words. 20 And many of them said, He has a devil and is mad: why do you hear him? 21 Others said, These are not the words of one that has a devil. Can a devil open the eyes of blind men?

Jesus at the Feast of Dedication in Jerusalem

John 10:22-39

22 And the dedication was in Jerusalem: and it was winter. 23 And Jesus walked in the temple, in Solomon's porch. 24 The Jews therefore compassed him round about, and said to him, How long do you hold our soul in suspense? If you be Christ, tell us openly. 25 Jesus answered them, I speak to you: and you believe not. The works that I do in the name of my Father, they give testimony of me. 26 But you do not believe, because you are not of my sheep. 27 My sheep hear my voice: and I know them, and they follow me. 28 And I give them life everlasting: and they shall not perish forever, and no man shall pluck them out of my hand. 29 My Father, that which he has given me, is greater than all: and no man can pluck them out of the hand of my Father. 30 I and the Father are one. 31 The Jews took up stones to stone him. 32 Jesus answered them, Many good works I have showed you from my Father, for which of those works do you stone me? 33 The Jews answered him, For a good work we stone you not, but for blasphemy, and because you being a man, making yourself God. 34 Jesus answered them, Is it not written in your law, that *I said, you are gods*? 35 If he called them gods, to whom the word of God was made, and the Scripture cannot be broken: 36 Whom the Father has sanctified and sent into the world, say you, That you blaspheme, because I said I am the Son of God. 37 If I do not the works of my Father, believe me not. 38 But if I do, and if you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father. 39 They sought therefore to apprehend him: and he went forth out of their hands.

Many Disciples of John Accept Christ

John 10:40-42

40 And he went again beyond Jordan into that place where John was baptizing first: and he tarried there. 41 And many came to him. And they said, That John indeed did no sign. But all things whatsoever John said of this man, were true. 42 And many believed in him.

JOHN

The Raising of Lazarus

John 11:1-44

1 AND there was a certain sick man, Lazarus of Bethany, of the town of Mary and Martha her sister. 2 And Mary was she that anointed our Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick. 3 His sisters therefore sent to him saying, Lord, behold, he whom you love, is sick. 4 And Jesus hearing, said to them, This sickness is not to death, but for the glory of God: that the Son of God may be glorified by it. 5 And Jesus loved Martha, and her sister Mary, and Lazarus. 6 As he heard therefore that he was sick, then he tarried in the same place two days: 7 Then after this he said to his Disciples, Let us go into Judea again. 8 The Disciples say to him, Rabbi, now the Jews sought to stone you: and you go there again? 9 Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbles not: because he sees the light of this world: 10 But if he walks in the night, he stumbles, because the light is not in him. 11 These things he said: and after this he said to them, Lazarus our friend sleeps: but I go that I may raise him from sleep. 12 His Disciples therefore said, Lord, if he sleep, he shall be safe. 13 But Jesus spoke of his death: and they thought that he spoke of the sleeping of sleep. 14 Then therefore Jesus said to them plainly, Lazarus is dead: 15 And I am glad for your sake that you may believe, because I was not there. But let us go to him. 16 Thomas therefore, who is called Didymus, said to his fellow disciples, Let us also go, to die with him. 17 Jesus therefore came, and found him now having been four days in the grave. 18 And Bethany was near to Jerusalem about fifteen furlongs. 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Martha therefore when she heard that Jesus was come, went to meet him: but Mary sat at home. 21 Martha therefore said to Jesus, Lord if you had been here, my brother would have not died. 22. But now also I know that what things soever you shall ask of God, God will give you. 23 Jesus said to her, Your brother shall rise again. 24 Martha said to him, I know that he shall rise again in the resurrection, in the last day. 25 Jesus said to her, I am the resurrection and the life: he that believes in me, although he be dead, shall live. 26 And every one that lives, and believes in me, shall not die forever. Do you believe this? 27 She said to him, Yes Lord, I have believed that you are Christ the Son of God that is come into this world. 28 And when she had said these things, she went, and called Mary her sister secretly, saying, The Most er is come, and calls you. 29 She, when she heard, rose quickly, and came to him. 30 For Jesus was not yet come into the town: but he was yet in that place where Martha had met him. 31 The Jews therefore that was with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying, That she goes to the grave, to weep there. 32 Mary therefore when she came where Jesus was, seeing him, fell at his feet, and said to him, Lord, if you had been here, my brother would had not died. 33 Jesus therefore when he saw her weeping, and the Jews that came with her, weeping, he groaned in spirit, and troubled himself, 34 And said, Where have you laid him? They say to him, Lord, come and see. 35 And Jesus wept. 36 The Jews therefore said, Behold how he loved him. 37 But certain of them said, Could not he that opened the eyes of the blind man, make that this man should not die? 38 Jesus therefore again groaning in himself, came to the grave. and it was a cave: and a stone was laid over it. 39 Jesus said, Take away the stone. Martha the sister of him that was dead, said to him, Lord, now he stinks, for he is now of four days. 40 Jesus said to her, Did not I say to you, that if you believe, you shall see the glory of God? 41 They took therefore the stone away. And Jesus lifting his eyes upward, said, Father, I give you thanks that you have heard me. 42 And I did know that you do always hear me, but for the people that stand about, have I said it, that they may believe that you have sent me. 43 When he had said these things, he cried with a loud voice, Lazarus, come forth. 44. And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. Jesus said to them, Loose him, and let him go.

The Chief Priests and Pharisees Take Counsel against Jesus

John 11:45-53

45 Many therefore of the Jews that came to Mary and Martha, and had seen the things that Jesus did, believed in him. 46 And certain of them went to the Pharisees, and told them the things that Jesus did. 47 The chief priests therefore and the Pharisees gathered a council, and said, What do we, for this man does many signs. 48 If we let him alone so, all will believe in him: and the Romans will come, and take away our place and nation. 49 But one of them named Caiphas, being the high priest of that year, said to them, You know nothing, 50 neither do you consider that it is expedient for us that one man die for the people, and the whole nation perish not. 51 And this he said not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation: 52 and not only for the nation, but to gather into one the children of God that were dispersed. 53 From that day therefore they devised to kill him.

Jesus Retires to Ephraim

John 11:54-57

54 Jesus therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephraim, and there he abode with his Disciples. 55 And the Pasch of the Jews was at hand: and many of the country went up to Jerusalem before the Pasch to sanctify themselves. 56 They fought Jesus therefore: and they communed one with another, standing in the temple, What do you think, in that he is not come to the festival day? 57 And the chief priests and Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

The Anointing in Bethany

John 12:1-8 Matt 26:6-13 Mark 14:3-9

John 12

1 JESUS therefore six days before the Pasch came to Bethany, where Lazarus was, that had been dead, whom Jesus raised. 2 And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. 3 Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. 4 One therefore of his, Judas Iscariot, he that was to betray him, said, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in. 7 Jesus therefore said, Let her alone that she may keep it for the day of my burial. 8 For the poor you have always with you: but me you shall not have always.

Matthew 26

3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiaphas: 4 and they consulted how they might by some while apprehend Jesus, and kill him. 6 But they said, Not on the festival day, lest perhaps there might be a tumult among the people. 6 And when Jesus was in Bethany in the house of Simon the leper, 7 there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the Disciples seeing it, had indignation saying, Whereto is this waste? 9 For this might have been sold for much, and given to the poor. 10 And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. 11 For the poor you have always with you: but me you have not always. 12 For she in pouring this ointment upon my body: has done it to bury me. 13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be reported for a memory of her.

Mark 14

3 And when he was at Bethany, in the house of Simon the leper, and sat at the table, there came a woman having an alabaster box of ointment, of precious spikenard: and breaking the alabaster box, she poured it out upon his head. 4 But there were certain who had indignation within themselves, and said, Whereto is this waste of the ointment made? 5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone, why do you trouble her? She has wrought a good work upon me. 7 For the poor you have always with you: and when you will, you may do them good: but me you have not always. 8 That which she had, she has done: she has prevented to anoint my body to the burial. 9 Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be told for a memory of her.

St. Augustine The scene with the woman and the costly ointment at Bethany we have now to consider, as it is thus detailed. For although Luke records an incident resembling this, and although the name which he assigns to the person in whose house the Lord was supping might also suggest an identity between the two narratives (for Luke likewise names the host "Simon"), still, since there is nothing either in nature or in the customs of men to make the case an incredible one, that as one man may have two names, two men may with all the greater likelihood have one and the same name, it is more reasonable to believe that the Simon in whose house [it is thus supposed, according to Luke's version, that] this scene at Bethany took place, was a different person from the Simon [named by Matthew]. For Luke, again, does not specify Bethany as the place where the incident which he records happened. And although it is true that he in no way particularizes the town or village in which that occurrence took place, still his narrative does not seem to deal with the same locality. Consequently, my opinion is, that there is but one interpretation to be put upon the matter. That is not, however, to suppose that the woman who appears in Matthew was an entirely different person from the woman who approached the feet of Jesus on that occasion in the character of a sinner, and kissed them, and washed them with her tears, and wiped them with her hair, and anointed them with ointment, in reference to whose case Jesus also made use of the parable of the two debtors, and said that her sins, which were many, were forgiven her because she loved much. But my theory is, that it was the same Mary who did this deed on two separate occasions, the one being that which Luke has put on record, when she approached Him first of all in that remarkable humility, and with those tears, and obtained the forgiveness of her sins. (Luke 7:36-50) For John, too, although he has not given the kind of recital which Luke has left us of the circumstances connected with that incident, has at least mentioned the fact, in commending the same Mary to our notice, when he has just begun to tell the story of the raising of Lazarus, and before his narrative brings the Lord to Bethany itself. The history which he offers us of that transaction proceeds thus: "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary; and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick." (John 11:1-2) By this statement John attests what Luke has told us when he records a scene of this nature in the house of a certain Pharisee, whose name was Simon. Here, then, we see that Mary had acted in this way before that time. And what she did a second time in Bethany is a different matter, which does not belong to Luke's narrative, but is related by three of the evangelists in concert, namely, John, Matthew, and Mark. (John 12:1-8 Matt 26:3-13 Mark 14:3-9) Let us therefore notice how harmony is maintained here between these three evangelists, Matthew, Mark, and John, regarding whom there is no doubt that they record the self-same occurrence at Bethany, on occasion of which the disciples also, as all three mention, murmured against the woman, ostensibly on the ground of the waste of the very precious ointment. Now the further fact that Matthew and Mark tell us that it was the Lord's head on which the ointment was poured, while John says it was His feet, can be shown to involve no contradiction, if we apply the principle which we have already expounded in dealing with the scene of the feeding of the multitudes with the five loaves. For as there was one writer who, in giving his account of that incident, did not fail to specify that the people sat down at once by fifties and by hundreds, although another spoke only of the fifties, no contradiction could be supposed to emerge. There might indeed have seemed to be some difficulty, if the one evangelist had referred only to the hundreds, and the other only to the fifties; and yet, even in that case, the correct finding should have been to the effect that they were seated both by fifties and by hundreds. And this example ought to have made it plain to us, as I pressed it upon my readers in discussing that section, that even where the several evangelists introduce only the one fact each, we should take the case to

JOHN

have been really, that both things were elements in the actual occurrence. In the same way, our conclusion with regard to the passage now before us should be, that the woman poured the ointment not only upon the Lord's head, but also on His feet. It is true that some person may possibly be found absurd and artful enough to argue, that because Mark states that the ointment was poured out only after the alabaster vase was broken there could not have remained in the shattered vessel anything with which she could anoint His feet. But while a person of that character, in his endeavours to disprove the veracity of the Gospel, may contend that the vase was broken, in a manner making it impossible that any portion of the contents could have been left in it, how much better and more accordant with piety must the position of a very different individual appear, whose aim will be to uphold the truthfulness of the Gospel, and who may therefore contend that the vessel was not broken in a manner involving the total outpouring of the ointment! Moreover, if that calumniator is so persistently blinded as to attempt to shatter the harmony of the evangelists on this subject of the shattering of the vase, he should rather accept the alternative, that the [Lord's] feet were anointed before the vessel itself was broken, and that it thus remained whole, and filled with ointment sufficient for the anointing also of the head, when, by the breakage referred to, the entire contents were discharged. For we allow that there is a due regard to the several parts of our nature when the act commences with the head, but [we may also say that] an equally natural order is preserved when we ascend from the feet to the head. The other matters belonging to this incident do not seem to me to raise any question really involving a difficulty. There is the circumstance that the other evangelists mention how the disciples murmured about the [wasteful] outpouring of the precious ointment, whereas John states that Judas was the person who thus expressed himself, and tells us, in explanation of the fact, that "he was a thief." But I think it is evident that this same Judas was the person referred to under the [general] name of the disciples, the plural number being used here instead of the singular, in accordance with that mode of speech of which we have already introduced an explanation in the case of Philip and the miracle of the five loaves. It may also be understood in this way, that the other disciples either felt as Judas felt, or spoke as he did, or were brought over to that view of the matter by what Judas said, and that Matthew and Mark consequently have expressed in word what was really the mind of the whole company; but that Judas spoke as he did just because he was a thief, whereas what prompted the rest was their care for the poor; and further, that John has chosen to record the utterance of such sentiments only in the instance of that one [among the disciples] whose habit of acting the thief he believed it right to bring out in connection with this occasion).

Weaved Together John 12:1 And Jesus six days before the passover came to Bethany, where was Lazarus, whom Jesus raised from among the dead. John 12:2 And they made a feast for him there: and Martha was serving; while Lazarus was one of them that sat with him. Mark 14:3a And at the time of Jesus' being at Bethany in the house of Simon the leper, John 12:9 great multitudes of the Jews heard that Jesus was there: and they came, not because of Jesus alone, but that they might look also on Lazarus, whom he raised from among the dead. John 12:10 And the chief priests considered how they might kill Lazarus also; John 12:11 because many of the Jews were going on his account, and believing in Jesus. John 12:3a And Mary took a case of the ointment of fine nard, of great price, Mark 14:3b and opened it, and poured it out on the head of Jesus as he was reclining; John 12:3b and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. John 12:4 But Judas Iscariot, one of the disciples, he that was to betray him, said, John 12:5 Why was not this ointment sold for three hundred pence, and given unto the poor? John 12:6 This he said, not because of his care for the poor, but because he was a thief, and the chest was with him, and what was put into it he used to bear. Mark 14:4 And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment to waste? Matthew 26:9 It was possible that it should be sold for much, and the poor be given it. Mark 14:5b And they were angry with Mary. Matthew 26:10a And Jesus perceived it, and said unto them, Mark 14:6b Leave her; why molest ye her? A good work has she accomplished on me: John 12:7b for the day of my burial kept she it. John 12:8a At all times the poor are with you, and when you wish ye can do them a kindness: Mark 14:7b but I am not at all times with you. Matthew 26:12 And for this cause, when she poured this ointment on my body, it is as if she did it for my burial, and anointed my body beforehand. And verily I say unto you, In every place where this my gospel shall be proclaimed in all the world, what she did shall be told for a memorial of her.

Many Jews Accept Christ

John 12:9-11

9 A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus only, but that they might see Lazarus, whom he raised from the dead. 10 But the chief priests devised for to kill Lazarus also: 11 because many for him of the Jews went away, and believed in Jesus.

The Triumphal Entry into Jerusalem

John 12:12-19 Matt 21:1-9 Mark 11:1-10 Luke 19:28-40

John 12

12 And on the next day a great multitude that came to the festival day, when they had heard that Jesus came to Jerusalem: 13 they took the boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that comes in the name of our Lord, the king of Israel.* 14 And Jesus found a young ass and sat upon it, as it is written, 15 *Fear not daughter of Zion: behold, your king comes sitting upon an asses colt.* 16 These things his Disciples did not know at the first: but when Jesus was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Do you see that we prevail nothing? Behold, the whole world is gone after him.

Matthew 21

1 AND when they drew near to Jerusalem, and came to Bethphage unto Mount Olivet, then Jesus sent two Disciples, 2 saying to them, Go into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to me: 3 and if any man shall say ought unto you, you say, that our Lord has need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the prophet, saying, 5 *Say to the daughter of Zion, Behold your king comes to you, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.* 6 And the Disciples going, did as Jesus commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 and the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: Blessed is he that comes in the name of our Lord. Hosanna in the highest.*

Mark 11

1 AND when they came near unto Jerusalem and Bethany to Mount Olivet, he sent two of his Disciples, 2 and said to them, Go into the town that is against you, and immediately entering in there, you shall find a colt tied, upon which no man yet has sat: loose him, and bring him. 3 And if any man shall say to you, What are you doing? Say that he is needful for our Lord: and incontinent he will send him here. 4 And going their ways, they found the colt tied before the gate without in the meeting of two ways and they loose him, and he sat upon him. 5 And certain of them that stood there, said to them, Why are you loosing the colt? 6 Who said to them as Jesus had commanded them: and they did let him go with them. 7 And they brought the colt to Jesus: and they lay their garments upon him. 8 And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. 9 And they that went before and they that followed, cried saying, *Hosanna, blessed is he that comes in the name of our Lord.* 10 *Blessed is the kingdom of our father David that comes, Hosanna in the highest.*

Luke 19

28 And having said these things, he went before ascending to Jerusalem. 29 And it came to pass when he came near to Bethphage and Bethany, unto the mount called Olivet, he sent two of his Disciples, 30 saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever has sat: loose him, and bring him. 31 And if any man asks you, Why do you loose him? You shall say thus to him, because our Lord needs his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing. 33 And when they loosed the colt, the owners thereof said to them, Why do you loose the colt? 34 But they said, Because our Lord has need of him. 35 And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles they had seen, 38 saying, Blessed is he that comes in the name of our Lord, peace in heaven, and glory on high. 39 And certain Pharisees of the multitudes said to him, Master, rebuke your Disciples. 40 To whom he said, I say to you, that if these hold their peace, the stones shall cry.

McEvilly Matthew 21:1. "And were come to Bethphage" that is, were come near to Bethphage, as St. Luke expresses it (xix. 29). This Bethphage was a sacerdotal village, situated, as we are informed by St. Jerome, at the foot of Mount Olivet, to the east, which mount was a mile, or, a Sabbath-day's journey from Jerusalem (Acts i. 12). St. Mark (xi. 1), says, "they were drawing near to Jerusalem and Bethania." St. Luke (xix. 29), "when He was come near to Bethphage and Bethania" We know, however, from St. John (xii. 1-12), that our Redeemer rested the preceding evening at Bethania, which He left on the day referred to here (Palm Sunday) for Jerusalem. Hence, the words? Mark and Luke may mean: when He was near unto Bethania, which He had just left, after sleeping there the preceding evening, for Bethphage, on His way to Jerusalem. Bethania was two miles distant from Jerusalem. The Greek word will bear this interpretation. Or, it may be said, that the Evangelists recorded these circumstances of places without any regular order, as to leaving or approaching them. Thus, when St. Mark says, "they were drawing nigh to Jerusalem and Bethania" or, as the Greek

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of St. Mark has it, "to Jerusalem, to Bethphage, and Bethania" Jerusalem should be placed last, being farthest off. However, the Greek word, may mean, when they were near unto these places... Matthew 21:2 "And immediately" —on your entrance—" you shall find an ass tied and a colt wither." The other Evangelists only mention the "colt, on which no man ever sat" (Mark xi. 2; Luke xix. 30), because it was only on the colt our Redeemer rode. But, St. Matthew mentions all that occurred, and gives a full account of the matter. He speaks of the "ass," as well as of the "colt" as reference is made to both in the words of the Prophet (v. 5)... As the other Evangelists all concur in saying, our Redeemer sat upon the colt (Mark xi. 7 ; Luke xix. 35; John xii. 15), it is disputed by commentators whether He sat on the dam and foal in turn, as is here insinuated by St. Matthew, who more fully quotes the Prophet Zacharias, than the other Evangelists; or on the foal only, as is inferred from the other three Evangelists, who make mention only of the colt. It is a question not easily decided. St. Jerome, and others, in a very decided way, reject the former opinion. These say, the ass is mentioned, because she accompanied the wild colt, and both are mentioned, although only one was used, by a figure common to all languages, which employs oftentimes the singular for the plural number, and vice, versa. Thus, it is said of the thieves on the cross, "they mocked Him," etc., although only one did so. Mathew 21:5 "Tell ye the daughter of Sion," etc. In Zacharias (ix. 9), whence these words are taken, the reading is different, both in the Hebrew and Septuagint. Instead of "Tell ye" it is, "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem." Hence, some expositors think, that the first words of the quotation, "Tell ye," is taken from Isaiah (lxii. 11), where it is read, "tell the daughter of Sion, behold thy Savior cometh." St. John (xii. 15) follows the quotation from Zacharias, in substance, "Fear not, daughter of Sion," which, in substance, is equivalent to "rejoice" and "shout for joy" which are feelings the opposite of fear. By "Sion" is meant Jerusalem, of which Mount Sion was the citadel and stronghold; and "the daughter of Sion" refers, in the first place, and in the literal signification of the words, to the inhabitants of Jerusalem and all the Jewish people, who acknowledged the reign of David, whose rule was from Sion.

Weaved Together Luke 19:28 And when Jesus said that, he went out leisurely to go to Jerusalem. And when he arrived at Bethphage and at Bethany, beside the mount which is called the mount of Olives, Jesus sent two of his disciples, and he said unto them, Go into this village that is opposite you: and when you enter it, you shall find an ass tied, and a colt with him, which no man ever yet mounted: loose him, and bring them unto me. And if any man say unto you, Why loose ye them? Say unto him thus, We seek them for our Lord; and straightway send them hither. All this was, that what was said in the prophet might be fulfilled, which said, Matthew 21:5 Say ye unto the daughter of Zion, Behold, your King comes unto you, Meek, and riding upon an ass, And upon a colt the foal of an ass. John 12:16 And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these things were written of him, and that this they had done unto him. And when the two disciples went, they found as he had said unto them, and they did as Jesus charged them. And when they loosed them, their owners said unto them, Why loose ye them? Luke 19:34 They said unto them, We seek them for our Lord. And they let them go. And they brought the ass and the colt, and they placed on the colt their garments; and Jesus mounted it. Matthew 21:8 And most of the multitudes spread their garments on the ground before him: and others cut branches from the trees, and threw them in the way. Luke 19:37 And when he neared his descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with a loud voice for all the powers which they had seen; and they said, Praise in the highest; Praise to the Son of David: Blessed is he that comes in the name of the Lord; Mark 11:10a and blessed is the kingdom that comes, that of our father David: Luke 19:38c Peace in heaven, and praise in the highest. John 12:12b And a great multitude, that which came to the feast, when they heard that Jesus was coming to Jerusalem, took young palm branches, John 12:13 and went forth to meet him, and cried and said, Praise: Blessed is he that comes in the name of the Lord, the King of Israel. Luke 19:39 Certain therefore of the Pharisees from among the multitudes said unto him, Our Most er, rebuke your disciples. Luke 19:40 He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

Greeks Seek Jesus; Discourse on His Death

John 12:20-36

20 And there were certain Gentiles of them that came up to adore in the festival day. 21 These therefore came to Philip who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Jesus. 22 Philip comes and tells Andrew. Again Andrew and Philip told Jesus. 23 But Jesus answered them, saying, The hour is come, that the Son of man shall be glorified. 24 Amen, amen I say to you, unless the grain of wheat falling into the ground die: itself remains alone. But if it die, it brings much fruit. 25 He that loves his life, shall lose it: and he that hates his life in this world, does keep it to life everlasting. 26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my Father will honor him. 27 Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore I came into this hour. 28 Father, glorify your name. A voice therefore came from heaven, Both I have glorified it, and again I will glorify it. 29 The multitude therefore that stood and had heard, said that it thundered. Others said, An angel spoke to him. 30 Jesus answered, and said, This voice came not for me, but for your sake. 31 Now is the judgment of the world: now the prince of this world shall be cast forth. 32 And I, if I be exalted from the earth, will draw all things to myself. 33 And this he said, signifying what death he should die. 34 The multitude answered him, We have heard out of the law, that Christ abides forever: and how do you say, The Son of man must be exalted? Who is this Son of man. 35 Jesus therefore said to them, Yet a little while, the light is among you. Walk while you have the light, that the darkness overtake you not. And he that walks in darkness, knows not where he goes. 36 While you have the light, believe in the light, that you may be the children of light. These things Jesus spoke and he went away, and hid himself from them.

Many Still Do Not Believe

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John 12:37-43

37 And whereas he had done so many signs before them, they believed not in him: 38 That the saying of Isaiah the prophet might be fulfilled, which he said, *Lord, who has believed the hearing of us? And the arm of our Lord to whom has it been revealed?* 39 Therefore they could not believe, because Isaiah said again, *40 He has blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with the heart, and be converted, and I heal them.* 41 These things said Isaiah, when he saw his glory, and spoke of him. 42 But yet of the princes also many believed in him: but for the Pharisees they did not confess, that they might not be cast out of the synagogue. 43 For they loved the glory of men more, than the glory of God.

Christ Teaches in His Father's Name

John 12:44-50

44 But Jesus cried, and said, He that believes in me, does not believe in me, but in him that sent me. 45 And he that sees me, sees him that sent me. 46 I, a light, am come into this world: that everyone which believes in me, may not remain in the darkness. 47 And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world. 48 He that despises me, and receives not my words, has one that judges him. The word that I have spoken, that shall judge him in the last day. 49 Because of myself I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. 50 And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

Washing the Disciples' Feet

John 13:1-20

1 AND before the festival day of Pasch, Jesus knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. 2 And when supper was done, whereas the devil now had put into the heart of Judas Iscariot the son of Simon, to betray him: 3 Knowing that the Father gave him all things into his hands, and that he came from God, and goes to God: 4 He rises from supper, and lays aside his garments, and having taken a towel, girded himself. 5 After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel wherewith he was girded. 6 He comes therefore to Simon Peter. And Peter said to him, Lord, do you wash my feet? 7 Jesus answered and said to him, That which I do, you know not now, hereafter you shall know. 8 Peter said to him, You shall not wash my feet forever. Jesus answered him, If I wash you not, you shall not have part with me. 9 Simon Peter said to him, Lord, not only my feet, but also hands, and head. 10 Jesus said to him, He that is washed, needs not but to wash his feet, but is clean wholly. 11 And you are clean, but not all. For he knew who he was that would betray him. Therefore he said, You are not all clean. 12 Therefore, after he had washed their feet, and taken his garments, being set down, again he said to them, Do you know what I have done to you? 13 You call me, Most er, and Lord: and you say well, for I am so. 14 If then I have washed your feet, Lord and Most er, you also ought to wash one another's feet. 15 For I have given you an example, that as I have done to you, so you do also. 16 Amen, amen I say to you, a servant is not greater than his lord, neither is an apostle greater than he that sent him. 17 If you know these things, you shall be blessed if you do them. 18 I speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, *He that eats bread with me, shall lift up his heel against me.* 19. From this time I tell you, before it comes to pass: that when it shall come to pass, you may believe, that I am he. 20 Amen, amen I say to you, he that receives any that I send, receives me: and he that receives me, receives him that sent me.

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Jesus Predicts His Betrayal

John 13:21-30 Matt 26:21-25 Mark 14:18-21

John 13

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen, I say to you: that one of you shall betray me. 22 The Disciples therefore looked one upon another, doubting of whom he spoke. 23 There was therefore one of his Disciples leaning in the bosom of Jesus, he whom Jesus loved. 24 Therefore Simon Peter beckoned to him, and said to him, Who is it of whom he speaks? 25 He therefore leaning upon the breast of Jesus, said to him, Lord, who is he? 26 Jesus answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot, Simon's son. 27 And after the morsel, then Satan entered into him. And Jesus said to him, That which you do, do it quickly. 28 But no man knew of those that sat at table, to what purpose he said this unto him. 29 For certain thought, because Judas had the purse, that Jesus had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor. 30 He therefore having received the morsel, incontinent went forth. And it was night.

Matthew 26

21 And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22 And they being very sad, began everyone to say, Is it I Lord? 23 But he answering said, He that dips his hand with me in the dish, he shall betray me. 24 The Son of man indeed goes as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said, Is it I Rabbi? He said to him, You have said.

Mark 14

18 And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eats with me. 19 But they began to be sad, and to say to him severally, Is it I? 20 Who said to them, One of the Twelve, he that dips with me his hand in the dish. 21 And the Son of man indeed goes, as it is written of him, but woe to that man by whom the Son of man shall be betrayed, it were good for him, if that man had not been born.

McEvilly John says, "And He testified" openly declared what He before had only insinuated (v. 19), "and said," adding solemnly, to His seemingly incredible declaration, "Amen, amen, I say to you, one of you shall betray Me." When did our Lord say this? Was it before the institution of the Blessed Eucharist? Some hold it was. Others, following the order of narrative given by St. Luke (xxii. 21), hold that it was after the institution, He uttered these words; and that Matthew and Mark describe this by anticipation. St. Augustine (*Lib. 3, de Consensi Evang. c. 1*), and other Expositors, reconcile the narrative of the Evangelists, by saying, our Lord referred to the treason of Judas both before and after the institution of the Blessed Eucharist. The order of events was, probably, as follows; after the Paschal supper was over, and when the common Jewish supper, which succeeded it, had commenced, our Lord rose from table, while they were engaged at the common supper, and washed His disciples' feet, and then reclining, said all that is recorded in this chapter from verse 12 to this verse 21. Then, troubled in spirit, He refers to the traitor, and on each one asking, "Is it I Lord?" and Jesus replying, "Thou hast said it" (Matthew xxvi. 25), He instituted the Blessed Eucharist. After which, He again refers to the traitor, as in Luke (xxii. 21). Then, Peter asked John, to know of whom He spoke, and our Lord answers, "to whom I shall reach bread dipped" (v. 26). Whereupon Judas, on receiving the morsel at our Lord's hands, after the devil had entered into Him, withdraws. After that, our Lord delivered the following beautiful discourse to His disciples.

Weaved Together John 13:21a Jesus said that, and was agitated in his spirit, and testified, and said, Verily, verily, I say unto you, One of you, he that eats with me, shall betray me. And they were very sorrowful; and they began to say unto him, one after another of them, Can it be I, Lord? Mark 14:20 He answered and said unto them, One of the twelve, he that dips his hand with me in the dish, will betray me. Luke 22:21 And lo, the hand of him that betrays me is on the table. Mark 14:21 And the Son of man goes, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! For it would have been better for that man had he not been born. John 13:22 And the disciples 50 looked one on another, for they knew not to whom he referred; Luke 22:23 and they began to search among themselves, who that might be who was to do this. John 13:23 And one of his disciples was sitting in his bosom, he whom Jesus loved. John 13:24 To him Simon Cephas beckoned, that he should ask him who this was, concerning whom he spoke. John 13:25 And that disciple leaned on Jesus' breast, and said unto him, My Lord, who is this? John 13:26 Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. John 13:27 And after the bread, Satan entered him. And Jesus said unto him, What you desirest to do, hasten the doing of it. John 13:28 And no man of them that sat knew why he said this unto him. John 13:29 And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay something to the poor. Matthew 26:25 Judas the betrayer answered and said, Can it be I, my Most er? Jesus said unto him, You have said. John 13:30 And Judas took the bread straightway, and went forth without: and it was still night.

The New Commandment**John 13:31-35**

31 When he therefore was gone forth, Jesus said, Now the Son of man is glorified, and God is glorified in him. 32 If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him. 33 Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, Where I go, you cannot come: to you also I say now. 34 A new commandment I give to you, That you love one another: as I have loved you, that you also love one another. 35 In this all men shall know that you are my Disciples, if you have love one to another.

Peter's Denial Predicted**John 13:36-38 Matt 26:30-35 Mark 14:26-31 Luke 22:31-34****John 13**

36 Simon Peter said to him, Lord where will you go? Jesus answered, where I go, you cannot now follow me, but hereafter you shall follow. 37 Peter said to him, Why cannot I follow you now? I will yield my life for you. 38 Jesus answered him, Your life you will yield for me? Amen, amen, I say to you, the cock shall not crow, until you deny me thrice.

Matthew 26

30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus said to them, All you shall be scandalized in me in this night. For it is written, *I will strike the Pastor, and the sheep of the flock shall be dispersed.* 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in you, I will never be scandalized. 34 Jesus said to him, Amen I say to you, that in this night before the cock crow, you shall deny me thrice. 35 Peter said to him, Yes though I should die with you, I will not deny you. Likewise also said all the Disciples.

Mark 14

26 And a hymn being said, they went forth into Mount Olivet. 27 And Jesus said to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheep shall be dispersed.* 28 But after that I shall be risen again, I will go before you into Galilee. 29 And Peter said to him, Although all shall be scandalized: yet not I. 30 And Jesus said to him, Amen, I say to you, that you in this day in this night, before the cock crow twice, shall thrice deny me. 31 But he spoke more vehemently, Although I should die together with you, I will not deny you. And in like manner also they all said.

Luke 22

31 And our Lord said, Simon, Simon, behold Satan has required to have you for to sift as wheat: 32 but I have prayed for you, that your faith fail not: and you once converted, confirm your brethren. 33 Who said to him, Lord, with you I am ready to go both into prison and unto death. 34 And he said, I say to you Peter, the cock shall not crow today, until you deny thrice that you know me.

St. Augustine John is not the only evangelist who details this incident of the prophetic announcement of his own denial to Peter. The other three also record the same thing. (Mt 26:30-35 Mark 14:26-31 Luke 22:31-34) They do not, however, take one and the same particular point in the discourses [of Christ] as their occasion for proceeding to this narration. For Matthew and Mark both introduce it in a completely parallel order, and at the same stage of their narrative, namely, after the Lord left the house in which they had eaten the Passover; while Luke and John, on the other hand, bring it in before He left that scene. Still we might easily suppose, either that it has been inserted in the way of a recapitulation by the one couple of evangelists, or that it has been inserted in the way of an anticipation by the other; only such a supposition may be made more doubtful by the circumstance that there is so remarkable a diversity, not only in the Lord's words, but even in those sentiments of His by which the incident in question is introduced, and by which Peter was moved to venture his presumptuous asseveration that he would die with the Lord or for the Lord. These considerations may constrain us rather to understand the narratives really to import that the man uttered his presumptuous declaration thrice over, as it was called forth by different occasions in the series of Christ's discourses, and that also three several times the answer was returned him by the Lord, which intimated that before the rooster crew he would deny Him thrice. And surely there is nothing incredible in supposing that Peter was moved to such an act of presumption on several occasions, separated from each other by certain intervals of time, as he was actually instigated to deny Him repeatedly. Neither should it seem unreasonable to fancy that the Lord gave him a reply in similar terms at three successive periods, especially when [we see that] in immediate connection with each other, and without the interposition of anything else either in fact or word, Christ addressed the question to him three several times whether he loved Him, and that, when Peter returned the same answer thrice over, He also gave him thrice over the self-same charge to feed His sheep. (John 21:15-17) That it is the more reasonable thing to suppose that Peter displayed his presumption on three different occasions, and that thrice over he received from the Lord a warning with respect to his triple denial, is further proved, as we may see, by the very terms employed by the evangelists, which record sayings uttered by the Lord in diverse form and of diverse import. Let us here call attention again to that passage which I introduced a little ago from the Gospel of John. There we certainly find that He had expressed Himself in this way "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I

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give unto you, That ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto Him, Lord, whither goest Thou?" (John 13:33-36) Now, surely it is evident here that what moved Peter to utter this question, "Lord, whither goest Thou?" was the words which the Lord Himself had spoken. For he had heard Him say, "Whither I go, ye cannot come." Then Jesus made this reply to the said Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Thereupon Peter expressed himself thus: "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." (John 13:37) And to this presumptuous declaration the Lord responded by predicting his denial. Luke, again, first mentions how the Lord said, "Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren." next he proceeds immediately to tell us how Peter replied to this effect: "Lord, I am ready to go with Thee, both unto prison and to death;" and then he continues thus: "And He said, I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:31-33) Now, who can fail to perceive that this is an occasion by itself, and that the incident in connection with which Peter was incited to make the presumptuous declaration already referred to is an entirely different one? But, once more, Matthew presents us with the following passage: "And when they had sung an hymn," he says, "they went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." (Mt 26:30-32) The same passage is given in precisely the same form by Mark. (Mark 14:26-28) What similarity is there, however, in these words, or in the ideas expressed by them, either to the terms in which John represents Peter to have made his presumptuous declaration, or to those in which Luke exhibits him as uttering such an asseveration? And so we find that in Matthew's narrative the connection proceeds immediately thus: "Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus saith unto him, Verily, I say unto thee, that this night, before the rooster crow, thou shalt deny me thrice. Peter saith unto him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all His disciples." (Mt 26:33-35) All this is recorded almost in the same language also by Mark, only that he has not put in so general a form what the Lord said with regard to the manner in which the event [of Peter's failure] was to be brought about, but has given it a more particular turn. For his version is this: "Verily I say unto thee, That this day, even in this night, before the rooster crow twice; thou shalt deny me thrice." (Mark 14:30) Thus it appears that all of them tell us how the Lord foretold that Peter would deny Him before the rooster crew, but that they do not all mention how often the rooster was to crow, and that Mark is the only one who has presented a more explicit notice of this incident in the narrative. Hence some are of opinion that Mark's statement is not in harmony with those of the others. But this is simply because they do not give sufficient attention to the facts of the case, and, above all, because they approach the question under the cloud of a prejudiced mind, in consequence of their being possessed by a hostile disposition towards the gospel. The fact is, that Peter's denial, when taken as a whole, is a threefold denial. For he remained in the same state of mental agitation, and harbored the same mendacious intention, until what had been foretold regarding him was brought to his mind, and healing came to him by bitter weeping and sorrow of heart. It is evident, however, that if this complete denial—that is to say, the threefold denial—is taken to have commenced only after the first crowing of the rooster, three of the evangelists will appear to have given an incorrect account of the matter. For Matthew's version is this: "Verily I say unto thee, That this night, before the rooster crow, thou shalt deny me thrice;" and Luke puts it thus: "I tell thee, Peter, the rooster shall not crow this day, before that thou shalt thrice deny that thou knowest me;" and John presents it in this form: "Verily, verily, I say unto thee, the rooster shall not crow till thou hast denied me thrice." And thus, in different terms and with words introduced in diverse successions, these three evangelists have expressed one and the same sense as conveyed by the words which the Lord spake—namely, the fact that, before the rooster should crow, Peter was to deny Him thrice. On the other hand, if [we suppose that] he went through the whole triple denial before the rooster began to crow at all, then Mark will be made to underlie the charge of having given a superfluous statement when he puts these words into the Lord's mouth: "Verily I say unto thee, That this day, before the rooster crow twice, thou shalt deny me thrice." For to what purpose would it be to say, "before the rooster crow twice," when, on the supposition that this entire threefold denial was gone through previous to the first crowing of the rooster, it is self-evident that a negation, which would thus be proved to have been completed before the first cockcrow, must also, as matter of course, be understood to have been fully uttered before the second cockcrow and before the third, and, in short, before all the cockcrowings which took place on that same night? But, inasmuch as this threefold denial was begun previous to the first crowing of the rooster, those three evangelists concerned themselves with noticing, not the time at which Peter was to complete it, but the extent to which it was to be carried, and the period at which it was to commence; that is to say, their object was to bring out the facts that it was to be thrice repeated, and that it was to begin previous to the cockcrow. At the same time, so far as the man's own mind is concerned, we might also quite well understand it to have been engaged in, as a whole, previous to the first cockcrow. For although it is true that, so far as regards the actual utterance of the individual who was guilty of the denial, that threefold negation was only entered upon previous to the first cockcrow, and really finished before the second cockcrow, still it is equally true that, in so far as the disposition of mind and the apprehensions indulged by Peter were concerned, it was conceived, as a whole, before the first cockcrow. Neither is it a matter of any consequence of what duration those intervals of delay were which elapsed between the several utterances of that thrice-recurring voice, if it is the case that the denial completely possessed his heart even previous to the first cockcrow,—in consequence, indeed, of his having imbibed a spirit of terror so abject as to make him capable of denying the Lord when he was questioned regarding Him, not only once, but a second time, and even a third time. Thus, a more correct and careful consideration of the matter might show us that, precisely as it is declared that the man who looketh on a woman to lust after her has committed adultery with her already in his heart, (Mt 5:28) so, in the present instance, inasmuch as in the words which he spoke, Peter merely expressed the apprehension which he had already conceived with such intensity in his mind as to make it capable of enduring even on to a third repetition of his denial of the Lord, this threefold negation is to be assigned as a whole to that particular period at which the fear that sufficed thus to carry him on to a threefold denial took possession of him. In this way, too, it may be made apparent that, even if the words in which the denial was couched began to break forth from him only after the first cockcrow, when his heart was smitten by the inquiries addressed to him, it would involve neither any absurdity nor any untruthfulness, although it were said that before the rooster crew he denied Him thrice, seeing that, in any case, previous to the crowing of the rooster, his mind had been assailed by an apprehension violent enough to be able to draw him on even to a third denial. All the less, therefore, ought we to feel any difficulty in the matter, if it appears that the threefold denial, as expressed also in the thrice-recurring utterances of the person who made the denial, was entered upon previous to the crowing of the rooster, although it was not completed before the first cockcrow. We may take a parallel case, and suppose an intimation to be made to the following effect to a person: "This night, before the rooster crow, you will write a letter to me, in which you will revile me thrice." Well, surely in this instance, if the man began to write the letter] before the rooster had crowed at all, and finished it after the rooster had crowed for the first time, that would be no reason for alleging that the intimation previously made was false. The fact, therefore, is that, in putting these words into the Lord's lips, "Before the rooster crow twice, thou shalt deny me thrice," Mark has given us a plainer indication of the intervals of time which separated the utterances themselves. And when we come to the said section of the evangelical narrative, we shall see that the circumstances are presented in a manner which exhibits, in that connection also, the harmony subsisting among the evangelists. If, however, the demand is to get at the very words, literally and completely, which the Lord addressed to Peter, we answer that it is impossible to discover these; and further, that it is simply superfluous to ask them, inasmuch as the speaker's meaning—to intimate which wasthe object He had in view in uttering the words—admits of being understood with the utmost plainness, even under the diverse terms employed by the evangelists. And whether, then, it be the case that Peter, instigated at different occasions in the course of the Lord's sayings, made his presumptuous declaration three several times, and had his denial foretold him thrice

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over by the Lord, as is the more probable result to which our investigation points us; or whether it may appear that the accounts given by all the evangelists are capable of being reduced to a single statement, when a certain order of narration is adopted, so that it could be proved that it was only on one occasion that the Lord predicted to Peter, on the exhibition of his presumptuous spirit, the fact that he would deny Him;—in either case, any contradiction between the evangelists will fail to be detected, as nothing of that nature really exists.

Weaved Together John 13:36 Simon Cephas said unto him, Our Lord, where are you going? Jesus answered and said unto him, Whither I go, you can not now follow me; but later you shall come. Matthew 26:31 Then said Jesus unto them, You all shall desert me this night: it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. Matthew 26:32 But after my rising, I shall go before you into Galilee. Matthew 26:33 Simon Cephas answered and said unto him, My Lord, if every man desert you, I shall at no time desert you. Luke 22:33b I am with you ready for imprisonment and for death. John 13:37b And my life will I give up for you. John 13:38a Jesus said unto him, Will you give up your life for me? Mark 14:30b Verily, verily, I say unto you, You shall today, during this night, before the cock crow twice, three times deny me, that you know me not. But Cephas said the more, Even if it lead to death with you, I shall not deny you, my Lord. And in like manner said all the disciples also.

“Let Not Your Hearts be Troubled”

John 14:1-14

1 LET not your heart be troubled. You believe in God believe in me also. 2 In my Father's house there be many mansions. If not, I would have told you, because I go to prepare you a place. 3 And if I go and prepare you a place: I come again and will take you to myself, that where I am, you also may be. 4 And where I go you know, and the way you know. 5 Thomas said to him, Lord, we know not where you go: and how can we know the way. 6 Jesus said to him, I am the way and the verity, and the life, no man comes to the Father, but by me. 7 If you had known me, my Father also certainly you had known: and from henceforth you shall know him, and you have seen him. 8 Philip said to him, Lord, show us the Father, and it suffices us. 9 Jesus said to him, So long time I am with you: and have you not known me? Philip, he that sees me, sees the Father also. How do you say, Show us the Father? 10 Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, of myself I speak not. But my Father that abides in me, he does the works. 11 Do you not believe, that I am in the Father, and the Father in me? Otherwise for the works themselves believe. 12 Amen, amen, I say to you, he that believes in me the works that I do he also shall do, and greater than these shall he do. 13 Because I go to the Father, and whatsoever you shall ask in my name, that will I do: that the Father may be glorified in the Son. 14 If you ask me anything in my name, that I will do.

The Promise of the Paraclete

John 14:15-26

15 If you love me, keep my commandments. 16 And I will ask the Father, and he will give you another Paraclete, that he may abide with you forever. 17 The Spirit of truth whom the world cannot receive, because it sees him not, neither knows him, but you know him: because he shall abide with you, and shall be in you. 18 I will not leave you orphans: I will come to you. 19 Yet a little while: and the world sees me no more. But you see me, because I live, and you shall live. 20 In that day you shall know that I am in my Father, and you in me, and I in you. 21 He that has my commandments, and keeps them: he it is that loves me. And he that loves me, shall be loved of my Father: and I will love him, and will manifest myself to him. 22 Judas said to him, not that Iscariot, Lord, what is done, that you will manifest yourself to us, and not to the world? 23 Jesus answered, and said to him, If any love me, he will keep my word, and my Father will love him, and we will come to him, and will make abode with him. 24 He that loves me not, keeps not my words. And the words which you have heard, is not mine: but his that sent me, the Father's. 25 These things have I spoken to you abiding with you. 26 But the Paraclete the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and suggest unto you all things whatsoever I shall say unto you.

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His Disciples Are Promised Peace of Soul

John 14:27-31

27 Peace I leave to you, my peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled, nor fear. 28 You have heard that I said unto you, I go and I come to you, If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. 29 And now I have told you before it come to pass: that when it shall come to pass, you may believe. 30 Now I will not speak many things with you, for the prince of this world comes, and in me he has not anything. 31 But that the world may know that I love the Father: and as the Father has given me commandment, so do I: Arise, let us go hence.

Jesus the True Vine

John 15:1-8

1 I am the true vine: and my Father is the husbandman. 2 Every branch in me, not bearing fruit, he will take it away: and every one that bears fruit, he will purge it, that it may bring more fruit. 3 Now you are clean for the word which I have spoken to you. 4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so you neither, unless you abide in me. 5 I am the vine: you the branches, he that abides in me, and I in him, the same bears much fruit, for without me you can do nothing. 6 If any abide not in me: he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burnt. 7 If you abide in me, and my words abide in you: you shall ask what thing soever you will, and it shall be done to you. 8 In this my Father is glorified: that you bring very much fruit, and become my disciples

“Abide in My Love”

John 15:9-17

9 As my Father has loved me, I also have loved you. Abide in my love. 10 If you keep my precepts you shall abide in my love: as I also have kept my Father's precepts, and do abide in his love. 11 These things I have spoken to you, that my joy may be in you, and your joy may be filled. 12 This is my precept, that you love one another, as I have loved you. 13 Greater love than this no man has, that a man yield his life for his friends. 14 You are my friends, if you do the things that I command you. 15 Now I call you not servants: for the servant knows not what his lord does. But you I have called friends because all things whatsoever I heard of my Father, I have notified unto you. 16 You chose not me but I chose you; and have appointed you: that you go, and bring fruit: and your fruit abide: that whatsoever you ask the Father in my name, he may give it to you. 17 These things I command you, that you love one another.

The World's Hatred

John 15:18-25

18 If the world hates you: you know that it has hated me before you. 19 If you had been of the world, the world would love his own but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. 20 Remember my word that I said to you, The servant is not greater than his most er. If they have persecuted me, you also will they persecute, if they have kept my word, yours also will they keep. 21 But all these things they will do to you for my name's sake: because they know not him that sent me. 22 If I had not come, and spoken to them, they should not have sin: but now they have no excuse of their sin. 23 He that hates me, hates my Father also. 24 If I had not done among them works that no other man has done, they should not have sin: but now both they have seen, and they do hate both me and my Father, 25 But that the word may be fulfilled which is written in their law: *That they hated me gratis.*

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The Witness of the Paraclete

John 15:26-27

26 But when the Paraclete comes whom I will send you from the Father, the Spirit of truth, which proceeds from the Father, he shall give testimony of me: 27 and you shall give testimony because you are with me from the beginning.

On Persecutions

John 16:1-4

1 THESE things I have spoken to you, that you be not scandalized. 2 Out of the synagogues they will cast you: but the hour comes, that everyone which kills you, shall think that he does service to God. 3 And these things they will do to you: because they have not known the Father, nor me. 4 But these things I have spoken to you: that when the hour shall come, you may remember them, that I told you.

The Work of the Paraclete

John 16:5-15

5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asks me, Where do you go? 6 But because I have spoken these things to you, sorrow has filled your heart. 7 But I tell you the truth, it is expedient for you that I go. For if I go not, the Paraclete shall not come to you: but if I go, I will send him to you. 8 And when he is come, he shall argue the world of sin, and of justice, and of judgment. 9 Of sin: because they believe not in me. 10 But of justice: because I go to the Father: and now you shall not see me. 11 And of judgment: because the prince of this world is now judged. 12 Yet many things I have to say to you: but you cannot bear them now. 13 But when he, the Spirit of truth, comes, he shall teach you all truth, for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. 14 He shall glorify me: because he shall receive of mine, and shall show to you. 15 All things whatsoever the Father has, be mine. Therefore I said, that he shall receive of mine, and shall show to you.

Sorrow Turned to Joy

John 16:16-22

16 A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. 17 Some therefore of his disciples said one to another, What is this that he said to us: A little while, and you shall not see me: and again a little while, and you shall see me, and, because I go to the Father? 18 They said therefore, What is this that he said, A little while we know not what he speaks. 19 And Jesus knew that they would ask him: and he said to them, Of this you do question among yourselves, because I said to you, A little while, and you shall not see me: and again a little while, and you shall see me. 20 Amen, amen, I say to you, that you shall weep, and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. 21 A woman when she travails, has sorrow, because her hour is come: but when she has brought forth the child, now she remembers not the anguish for joy, that a man is born into the world. 22 And you therefore, now indeed you have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

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Prayer in the Name of Jesus

John 16:23-28

23 And in that day you shall not ask me anything. Amen, amen, I say to you, if you ask the Father anything in my name, he will give it you. 24 Until now you have not asked anything in my name, Ask and you shall receive: that your joy may be full. 25 These things in proverbs I have spoken to you. The hour comes when in proverbs I will no more speak to you, but plainly of the Father I will show you. 26 In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. 27 For the Father himself loves you, because you have loved me, and have believed that I came forth from God. 28 I came forth from the Father, and came into the world: again I leave the world, and I go to the Father.

Prediction of the Disciples' Flight

John 16:29-33

29 His Disciples say to him, Behold now you speak plainly, and say no proverb. 30 Now we know that you know all things, and you need not that any man ask you, in this we believe that you came forth from God. 31 Jesus answered them, Now do you believe. 32 Behold the hour comes, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone, because the Father is with me. 33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

The Intercessory Prayer

John 17:1-26

1 THESE things spoke Jesus and lifting up his eyes into heaven, he said, Father the hour is come, glorify your Son, that your Son may glorify you. 2 As you have given him power over all flesh that all which you have given him, to them he may give life everlasting. 3 And this is life everlasting that they know you, the only true God, and whom you have sent Jesus Christ. 4 I have glorified you upon earth: I have consummated the work which you gave me to do. 5 And now glorify me, O Father, with yourself, with the glory which I had before the world was, with you. 6 I have manifested your name to the men whom you gave me out of the world. Yours they were, and to me you gave them: and they have kept your word. 7 Now they have known that all things which you gave me, are from you: 8 because the words which you gave me, I have given them: and they have received, and known in very deed that I came forth from you, and have believed that you did send me. 9 For them do I pray: Not for the world do I pray, but for them whom you have given me: 10 because they be yours: and all my things be yours, and yours be mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to you. 11 Holy Father, keep them in your name, whom you have given me: that they may be one, as also we. 12 When I was with them, I kept them in your name. Those whom you gave me, have I kept: and none of them perished, but the son of perdition, that the Scripture may be fulfilled. 13 And now I come to you: and these things I speak in the world, that they may have my joy filled in themselves, 14 I have given them your word, and the world has hated them, because they are not of the world: as I also am not of the world. 15 I pray not that you take them away out of the world, but that you preserve them from evil. 16 Of the world they are not: as I also am not of the world. 17 Sanctify them in truth. Your word is truth. Your word is truth. 18 As you did send me into the world, I also have sent them into the world. 19 And for them I do sanctify myself: and they also may be sanctified in truth. 20 And not for them only do I pray, but for them also that by their word shall believe in me: 21 that they all may be one, as you, Father, in me, and I in you, that they also in us may be one: that the world may believe that you have sent me. 22 And the glory that you have given me, have I given to them: that they may be one, as we also are one. 23 I in them, and you in me: that they may be consummate in one: and the world may know that you have sent me, and have loved them, as me also you have loved. 24 Father, whom you have given me, I will, that where I am, they also may be with me: that they may see my glory which you have given me, because you have loved me before the creation of the world. 25 Just Father, the world has not known you, but I have known you: and these have known, that you did send me. 26 And I have notified your name to them, and will notify it: that the love wherewith you have loved me may be in them, and I in them.

Jesus in Gethsemane

John 18:1 Matt 26:36-46 Mark 14:32-42 Luke 22:39-46

John 18

1 WHEN Jesus had said these things, he went forth with his Disciples beyond the torrent Cedron, where was a garden, into the which he entered and his Disciples.

Matthew 26

36 Then Jesus came with them into a village called Gethsemane: and he said to his Disciples, Sit here until I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. 38 Then he said to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My Father, if it be possible, let this chalice pass from me, nevertheless not as I will, but as you. 40 And he came to his Disciples, and finds them sleeping, and he said to Peter, Even so? Could you not watch one hour with me? 41 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it, your will be done. 43 And he came again, and found them sleeping: for their eyes became heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he came to his Disciples, and said to them, Sleep now and take rest: behold the hour approaches, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold, he approaches that shall betray me.

Mark 14

32 And they came unto a farm place called Gethsemane. And he said to his Disciples, Sit here until I pray. 33 And he took Peter and James and John with him: and he began to fear and to be heavy. 34 And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: 36 and he said, *Abba*, Father, all things are possible to you, transfer this chalice from me, but not that which I will, but that which you. 37 And he came, and found them sleeping. And he said to Peter, Simon, You sleep? Could you not watch one hour? 38 Watch, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh infirm. 39 And going away again, he prayed, saying the self-same word. 40 And returning, again he found them asleep, for their eyes were heavy, and they knew not what they should answer him. 41 And he came the third time, and said to them, Sleep now, and take rest, it suffices, the hour is come: behold the Son of man shall be betrayed into the hands of sinners. 42 Arise, let us go, behold, he that shall betray me, is at hand.

Luke 22

39 And going forth he went, according to his custom, into Mount Olivet. And his Disciples also followed him. 40 And when he came to the place, he said to them, Pray lest you enter into temptation. 41 And he was pulled away from them a stone's cast: and kneeling, he prayed, 42 saying, Father, if you will, transfer this Chalice from me. But yet not my will, but yours be done. 43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth. 45 And when he was risen up from prayer, and came to his Disciples, he found them sleeping for pensiveness. 46 And he said to them, Why do you sleep? Arise, pray, lest you enter into temptation.

St. Augustine Matthew then proceeds with his narrative in the same connection as follows: "Then cometh Jesus with them unto a place called Gethsemane." (Mt 26:36-46) This is mentioned also by Mark. (Mark 14:32-42) Luke, too, refers to it, although he does not notice the piece of ground by name. For he says: "And He came out, and went, as was His wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation." (Luke 22:39-46) That is the place which the other two have instanced under the name of Gethsemane. There, we understand, was the garden which John brings into notice when he gives the following narration: "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." (John 18:1) Then taking Matthew's record, we get this statement next in order: "He said unto His disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is

weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." (Mt 26:36-46) Mark also records these passages, introducing them quite in the same method and succession. Some of the sentences, however, are given with greater brevity by him, and others are somewhat more fully explained. These sayings of our Lord, indeed, may seem in one portion to stand in some manner of contradiction to each other as they are presented in Matthew's version. I refer to the fact that [it is stated there that] He came to His disciples after His third prayer, and said to them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me." For what are we to make of the direction thus given above, "Sleep on now, and take your rest," when there is immediately subjoined this other declaration, "Behold, the hour is at hand," and thereafter also the instruction, "Arise, let us be going"? Those readers who perceive something like a contradiction here, seek to pronounce these words, "Sleep on now, and take your rest," in a way betokening that they were spoken in reproach, and not in permission. And this is an expedient which might quite fairly be adopted were there any necessity for it. Mark, however, has reproduced these sayings in a manner which implies that after He had expressed himself in the terms, "Sleep on now, and take your rest," He added the words, "It is enough," and then appended to these the further statement, "The hour is come; behold, the Son of man shall be betrayed." (Mark 14:41) Hence we may conclude that the case really stood thus: namely, that after addressing these words to them, "Sleep on now, and take your rest," the Lord was silent for a space, so that what He had thus given them permission to do might be [seen to be] really acted upon; and that thereafter He made the other declaration "Behold the hour is come" Thus it is that in Mark's Gospel we find those words [regarding the sleeping] followed immediately by the phrase, "It is enough;" that is to say, "the rest which you have had is enough now." But as no distinct notice is introduced of this silence on the Lord's part which intervened then, the passage comes to be understood in a forced manner, and it is supposed that a peculiar pronunciation must be given to these words. Luke, on the other hand, has omitted to mention the number of times that He prayed. He has told us, however, a fact which is not recorded by the others—namely, that when He prayed He was strengthened by an angel, and that, as He prayed more earnestly, He had a bloody sweat, with drops falling down to the ground. Thus it appears that when he makes the statement, "And when He rose up from prayer, and was come to His disciples," he does not indicate how often He had prayed by that time. But still, in so doing, he does not stand in any kind of antagonism to the other two. Moreover, John does indeed mention how He entered into the garden along with His disciples. But he does not relate how He was occupied there up to the period when His betrayer came in along with the Jews to apprehend Him. These three evangelists, therefore, have in this manner narrated the same incident, just as, on the other hand, one man might give three several accounts of a single occurrence, with a certain measure of diversity in his statements, and yet without any real contradiction. Luke, for example, has specified the distance to which He went forward from the disciples—that is to say, when He withdrew from them in order to pray—more definitely than the others. For he tells us that it was "about a stone's cast." Mark, again, states first of all in his own words how the Lord prayed that, "If it were possible, the hour might pass from Him," referring to the hour of His Passion, which he also expresses presently by the term "cup." He then reproduces the Lord's own words, in the following manner: "Abba, Father, all things are possible unto Thee: take away this cup from me." And if we connect with these terms the clause which is given by the other two evangelists, and for which Mark himself has also already introduced a clear parallel, presented as a statement made in his own person instead of the Lord's, the whole sentence will be exhibited in this form: "Father, if it be possible, (for) all things are possible unto Thee, take away this cup from me." And it will be so put just to prevent any one from supposing that He made the Father's power less than it is when He said, "If it be possible." For thus His words were not "If Thou canst do it" but "If it be possible. And anything is possible which He wills. Therefore, the expression, "If it be possible," has here just the same force as, "If Thou wilt." For Mark has made the sense in which the phrase, "If it be possible," is to be taken quite plain, when he says, "All things are possible unto Thee." And further, the fact that these writers have recorded how He said, "Nevertheless, not what I will, but what Thou wilt" (an expression which means precisely the same as this other form, "Nevertheless, not my will but Thine be done"), shows us clearly enough that it was with reference not to any absolute impossibility on the Father's side, but only to His will, that these words, "If it be possible," were spoken. This is made the more apparent by the plainer statement which Luke has presented to the same effect. For his version is not, "If it be possible," but, "If Thou be willing." And to this clearer declaration of what was really meant we may add, with the effect of still greater clearness, the clause which Mark has inserted, so that the whole will proceed thus: "If Thou be willing, (for) all things are possible unto Thee, take away this cup from me." Again, as to Mark's mentioning that the Lord said not only "Father," but "Abba, Father," the explanation simply is, that "Abba" is in Hebrew exactly what "Pater" is in Latin. And perhaps the Lord may have used both words with some kind of symbolical significance, intending to indicate thereby, that in sustaining this sorrow He bore the part of His body, which is the Church, of which He has been made the corner-stone, and which comes to Him [in the person of disciples gathered] partly out of the Hebrews, to whom He refers when He says "Abba," and partly out of the Gentiles, to whom He refers when He says "Pater" [Father]. (Eph 2:11-22) The Apostle Paul also makes use of the same significant expression. For he says, "In whom we cry, Abba, Father;" (Rom 8:13) and, in another passage, "God sent His Spirit into your hearts, crying, Abba, Father." (Gal 4:6) For it was meet that the good Most er and true Saviour, by sharing in the sufferings of the more infirm, should in His own person illustrate the truth that His witnesses ought not to despair, although it might perchance happen that, through human frailty, sorrow might steal in upon their hearts at the time of suffering; seeing that they would overcome it if, mindful that God knows what is best for those whose well-being He regards, they gave His will the preference over their own. On this subject, however, as a whole, the present is not the time for entering on any more detailed discussion. For we have to deal simply with the question concerning the harmony of the evangelists, from whose varied modes of narration we gather the wholesome lesson that, in order to get at the truth, the one essential thing to aim at in dealing with the terms is simply the intention which the speaker had in view in using them. For the word "Father" means just the same as the phrase "Abba, Father." But with a view to bring out the mystic significance, the expression, "Abba, Father," is the clearer form; while, for indicating the unity, the word "Father" is sufficient. And that the Lord did indeed employ this method of address, "Abba, Father," must be accepted as matter of fact. But still His intention would not appear very obvious were there not the means (since others use simply the term "Father") to show that under such a form of expression those two Churches, which are constituted, the one out of the Jews, and the other out of the Gentiles, are presented as also really one. In this way, then, [we may suppose that] the phrase, "Abba, Father," was adopted in order to convey the same idea as was indicated by the Lord on another occasion, when He said, "Other sheep I have which are not of this fold." (John 10:16) In these words He certainly referred to the Gentiles, since He had sheep also among the people of Israel. But in that passage He goes on immediately to add the declaration, "Them also I must bring, that there may be one fold and one Shepherd." And so we may say that, just as the phrase, "Abba, Father," contains the idea of [the two races,] the Israelites and the Gentiles, the word "Father," used alone, points to the one flock which these two constitute.

Jesus Arrested

John 18:2-12 Matt 26:47-56 Mark 14:43-52 Luke 22:47-53

John 18

2 And Judas also, that betrayed him knew the place: because Jesus had often resorted there together with his Disciples. 3 Judas therefore having received the band of men, and of the chief priests and the Pharisees, ministers, came there with lanterns and torches and weapons. 4 Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom do you seek? 5 They answered him, Jesus of Nazareth. Jesus said to them, I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he: they went backward and fell to the ground. 7 Again therefore he asked them, Whom do you seek? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he, if therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, *That of them whom you have given me, I have not lost any.* 10 Simon Peter therefore having a sword, drew it out: and smote the servant of the high priest: and cut off his right ear. And the name of the servant was Malchus. 11 Jesus therefore said to Peter, Put up your sword into the scabbard. The chalice which my Father has given me, shall not I drink? 12 The band therefore and the tribune and the ministers of the Jews apprehended Jesus, and bound him:

Matthew 26

47 As he yet spoke, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto are you come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. 52 Then Jesus said to him, Return your sword into its place: for all that take the sword, shall perish with the sword. 53 Do you think that I cannot ask my Father: and he will give me presently more than twelve legions of angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You have come out as it were to a thief with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled.

Mark 14

43 And as he was yet speaking, came Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief priests and the scribes and the ancients. 44 And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he came, immediately going to him, he said, Rabbi, and he kissed him. 46 But they laid hands upon him: and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief priest, and cut off his ear. 48 And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him with sindon upon the bare: and they took him. 52 But he casting off the sindon fled from them naked.

Luke 22

47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached Jesus for to kiss him. 48 And Jesus said to him, Judas, with a kiss do you betray the Son of man? 49 And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? 50 And one of them smote the servant of the high priest: and cut off his right ear: 51 but Jesus answering, said, Suffer you thus far. And when he had touched his ear, he healed him. 52 And Jesus said to them that came unto him, the chief priests, and magistrates of the temple, and ancients, As it were to a thief do you come forth with swords and clubs? 53 When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness.

St. Augustine When we follow the versions presented by Matthew and Mark, we find that the history now proceeds thus: "And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him, gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him." (Mt 26:47-56) First of all, however, as we gather from Luke's statement, He said to the traitor, "Judas, betrayest thou the Son of man with a kiss?" (Luke 12:48) Next, as we learn from Matthew, He spoke thus: "Friend, wherefore art thou come?" Thereafter He added certain words which are found in John's narrative, which runs in the following strain: "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way; that the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none." (John 18:4-9) Next

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comes in a passage, which is given by Luke as follows: "When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest," as is noticed by all the four historians, "and cut off his ear," which, as we are informed by Luke and John, was his "right ear." Moreover, we gather also from John that the person who smote the servant was Peter, and that the name of the man whom he thus struck was Malchus. Next we take what Luke mentions, namely, "Jesus answered and said, Suffer ye thus far;" (Luke 22:51) with which we must connect the words appended by Matthew, namely, "Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Mt 26:52-55) Along with these words we may also place the question to which John tells us He gave utterance on the same occasion, namely, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) And then, as is recorded by Luke, He touched the ear of the person who had been struck, and healed him. Neither should we let the idea disturb us, that some contradiction may be found in the circumstance that Luke tells us how, when the disciples asked Him whether they should smite with the sword, the Lord replied in these words, "Suffer ye thus far," in a manner which might seem to imply that He thus expressed Himself, after the blow had been struck, in terms bearing that He was satisfied with what had been done so far, but desired nothing further to be done; whereas the language which is employed by Matthew might give us rather to understand that this whole incident of the use which Peter made of the sword was displeasing to the Lord. For it is more correct to suppose that when they put the question to Him, "Lord, shall we smite with the sword?" He replied then, "Suffer ye thus far," His meaning being this: "Let not what is about to take place agitate you. These men are to be suffered to go thus far; that is to say, so far as to apprehend me, and thus to effect the fulfillment of those things which are written of me." We have further to suppose, however, that during the time which passed in the interchange of the question addressed by them to the Lord, and the reply returned by Him to them, Peter was borne on by his intense desire to appear as defender, and by his stronger excitement in the Lord's behalf, to deal the blow. But while these two things might easily have happened at the same time, two different statements could not have been uttered by the same person in one breath. For the writer would not have used the expression, "And Jesus answered and said," unless the words were a reply to the question which had been addressed by those who were about Him, and not a statement directed to Peter's act. For Matthew is the only one who has recorded the judgment passed by Jesus on Peter's act. And in that passage the phrase which Matthew has employed is also not in the form, "Jesus answered Peter thus, Put up thy sword;" but it runs in these terms: "Then said Jesus unto him, Put up thy sword;" from which it appears that it was after the deed that Jesus thus declared Himself. What is contained, again, in the phraseology used by Luke, namely, "And Jesus answered and said, Suffer ye thus far," must be taken to have been the reply which was returned to the parties who had put the question to Him. But inasmuch as, according to our previous explanation, the single blow with which the servant was struck was delivered just during the time when the terms of the said question and answer were passing between these persons and the Lord, the writer has considered it right to record that act in the same particular order, so that it stands inserted between the words of the interrogation and those in which the response was couched. Consequently, there is nothing here in antagonism to the statement introduced by Matthew, namely, "For all they that take the sword shall perish with the sword,"—that is to say, those who may have used the sword. But there might appear to be some inconsistency here if the Lord's answer were taken in a sense which would show Him to have expressed approval on this occasion of the voluntary use of the sword, even although it was only to the effect of a single wound, and that, too, not a fatal one. The words, however, which were addressed to Peter may be understood, as a whole, in an application quite in harmony with the rest; so that, bringing in also what Luke and Matthew have reported, as I have stated above, we obtain the following connection: "Suffer ye thus far. Put up thy sword into its place; for all they that take the sword shall perish with the sword," etc. In what way, moreover, this sentence, "Suffer ye thus far," is to be understood, I have explained already. And if there is any better method of interpreting it, be it so. Only let the veracity of the evangelists be maintained in any case. After this, Matthew continues the narrative, and mentions that in that hour He addressed the multitude as follows: "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." (Mt 26:53) Then He added also certain words, which Luke introduces thus: "But this is your hour, and the power of darkness." (Luke 22:53) Next comes the sentence given by Matthew: "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." This last fact is recorded also by Mark. The same evangelist makes also the following addition: "And there followed Him a certain young man, having a linen cloth cast about his naked body; and when they laid hold on him, he left the linen cloth, and fled from them naked." (Mark 14:52)

Jesus before the Sanhedrin (Peter's Denial)

John 18:13-24 Matt 26:57-68 Mark 14:53-65 Luke 22:54-71

John 18

13 and they brought him to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. 14 And Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. 15 And Simon Peter followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. 16 But Peter stood at the door without. The other disciple therefore that was known to the high priest, went forth, and spoke to the gatekeeper, and brought in Peter. 17 The wench therefore that was gatekeeper, said to Peter, Are not you also of this man's disciples? He said to her, I am not. 18 And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high priest therefore asked Jesus of his Disciples, and of his doctrine. 20 Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple where all the Jews resort together: and in secret I have spoken nothing. 21 Why do you ask me? Ask them that have heard what I have spoken unto them: behold they know what things I have said. 22 When he said these things, one of the ministers standing by, gave Jesus a blow, saying, Is this the way you answer the high priest? 23 Jesus answered him, If I have spoken ill, give testimony of evil: but if well, why do you strike me? 24 And Annas sent him bound to Caiphas the high priest.

Matthew 26

57 But they taking hold of Jesus, led him to Caiphas the high priest, where the scribes and ancients were assembled. 58 And Peter followed him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. 59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 and they said, This man said, I am able to destroy the temple of God, and after three days to re-edify it. 62 And the high priest rising up, said to him: You answer nothing to the things which these do testify against you? 63 But Jesus held his peace. And the high priest said to him: I adjure you by the living God, that you tell us if you be Christ the Son of God. 64 Jesus said to him, You have said, nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high priest rent his garments, saying, He has blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy. 66 What do you think? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 saying, Prophecy unto us O Christ: who is he that struck you?

Mark 14

53 And they brought Jesus to the chief priest: and all the priests and the scribes and the ancients assembled together. 54 And Peter followed him afar off even in unto the court of the high priest: and he sat with the servants at the fire, and warmed himself. 55 And the chief priests and all the council sought testimony against Jesus, that they might put him to death, neither found they. 56 For many spoke false witness against him: and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying, 58 That we heard him say, I will dissolve this temple made by hand, and in three days will I build another not made by hand. 59 And their testimony was not convenient. 60 And the high priest rising up into the midst, asked Jesus, saying, You answer nothing to these things that are objected to you of these? 61 But he held his peace and answered nothing. Again the high priest asked him, and said to him, Are you Christ the Son of the blessed God? 62 And Jesus said to him, I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. 63 And the high priest renting his garments, said, What need we witnesses any further? 64 You have heard blasphemy: What do you think? Who all condemned him to be guilty of death. 65 And certain began to spit upon him, and to cover his face: and to beat him with buffets, and to say unto him, Prophecy: and the servants gave him blows.

Luke 22

54 And apprehending him, they led him to the high priest's house: but Peter followed afar off. 55 And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crew, you shall thrice deny me. 62 And Peter going out, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blindfold him, and smote his face. And they asked him, saying, Prophecy, who is it that smote you? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the ancients of the people and the chief priests and scribes, and they brought him into their council, saying, 67 If you be Christ, tell us. And he said to them, If I tell you, you will not believe me: 68 if also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of man shall be sitting on the right hand of the power of God. 70 And they all said, Are you then the Son of God? Who said, You say that I am. 71 But they said, What need we testimony any further? For ourselves have heard of his own mouth.

See all notes below that are combined for Jesus before the Sanhedrin and Peter's Denial.

Peter's Denial

John 18:25-27 Matt 26:69-75 Mark 14:66-72 Luke 22:56-62

John 18

25 And Simon Peter was standing, and warming himself. They said therefore to him, Are not you also of his disciples? He denied and said: I am not. 26 One of the servants of the high priest said to him, his cousin whose ear Peter did cut off, Did not I see you in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew.

Matthew 26

69 But Peter sat without in the court: and there came to him one wench, saying: You also were with Jesus the Galilean. 70 But he denied before them all, saying, I was not what you say. 71 And as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the Nazarene. 72 And again he denied with an oath, That I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely you also are of them: for even your speech does reveal you. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crow, you shall deny me thrice. And going forth, he wept bitterly.

Mark 14

66 And when Peter was in the court beneath, there came one of the woman servants of the high priest. 67 And when she had seen Peter warming himself, beholding him she said, And you was with Jesus of Nazareth. 68 But he denied, saying, Neither do I know, neither do I understand what you say. And he went forth before the court: and the cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again, they that stood by, said to Peter, Verily you are of them: for you are also a Galilean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him, Before the cock crow twice, you shall thrice deny me. And he began to weep.

Luke 22

56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after a while another man seeing him, said, And you are of them. But Peter said, O man, I am not. 59 And after the space as it were, of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what you say. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, That before the cock crow, you shall thrice deny me. 62 And Peter going out, wept bitterly.

St. Augustine In the line of Matthew's narrative we come next upon this statement: "And they that laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled." (Mt 26:57) We learn, however, from John that He was conducted first to Annas, the father-in-law of Caiaphas. (John 18:13) On the other hand, Mark and Luke omit all mention of the name of the high priest. (Mark 14:53 Luke 22:54) Moreover [we find that] He was led away bound. For, as John informs us, there were at hand there, in the multitude, a tribune and a cohort, and the servants of the Jews. (John 18:12) Then in Matthew we have these words: "But Peter followed Him afar off unto the high priest's palace, and went in and sat with the servants to see the end." (Mt 26:58) To this passage in the narrative Mark makes this addition: "And he warmed himself at the fire." (Mark 14:54) Luke also makes a statement which amounts to the same, thus: "Peter followed afar off: and when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them." (Luke 22:54-55) And John proceeds in these terms: "And Simon Peter followed Jesus, and so did another disciple. That disciple (namely, that other) was known unto the high priest, and went in (as John also tells us) with Jesus into the palace of the high priest. But Peter (as the same John adds) stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." (John 18:15-18) For, the last fact we are thus indebted to John's narrative. And in this way we see how it came about that Peter also got inside, and was within the hall, as the other evangelists mention. Then Matthew's report goes on thus: "Now the chief priests and elders and all the council sought false witness against Jesus, to put Him to death, but found none: yea, though many false witnesses came, yet found they none." (Mt 26:59-60) Mark comes in here with the explanation, that "their witness agreed not together." (Mark 14:56) But, as Matthew continues, "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." (Mt 26:61) Mark states that there were also others who said, "We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. And therefore (as Mark also observes in the same passage) their witness did not agree together." (Mark 14:57-59) Then Matthew gives us the following relation: "And the high priest arose and said unto Him, Answerest thou nothing? What is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Mt 26:62-64) Mark reports the same passage in different terms, only he omits to mention the fact that the high priest adjured Him. He makes it plain, however, that the two expressions ascribed to Jesus as the reply to the high priest,—namely, "Thou hast said," and, "I am," (Mark 14:62) —really amount to the same. For, as the said Mark puts it, the narrative goes on thus: "And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." (Mark 14:62) This is just as Matthew also presents the passage, with the solitary exception that he does not say that Jesus replied in the phrase "I am." Again, Matthew goes on further in this strain: "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? And they answered and said, He is guilty of death." (Mt 26:65-

JOHN

66) Mark's version of this is entirely to the same effect. So Matthew continues, "Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?" (Mt 26:67-68) Mark reports these things in like manner. He also mentions a further fact, namely, that they covered His face. (Mark 14:65) On these incidents we have likewise the testimony of Luke. These things the Lord is understood to have passed through on to the early morning in the high priest's house, to which He was first conducted, and in which Peter was also tempted. With respect, however, to this temptation of Peter, which took place during the time that the Lord was enduring these injuries, the several evangelists do not present the same order in the recital of the circumstances. For Matthew and Mark first narrate the injuries offered to the Lord, and then this temptation of Peter. Luke, again, first describes Peter's temptation, and only after that the reproaches borne by the Lord; while John, on the other hand, first recounts part of Peter's temptation, then introduces some verses recording what the Lord had to bear, next appends a statement to the effect that the Lord was sent away thence (i.e. from Annas) to Caiaphas the high priest, and then at this point resumes and sums up the relation which he had commenced of Peter's temptation in the house to which he was first conducted, giving a full account of that incident, thereafter reverting to the succession of things befalling the Lord, and telling us how He was brought to Caiaphas. Accordingly, Matthew proceeds as follows: "Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And as he went out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying that he knew not the man. And immediately the rooster crew." (Mt 26:69-74) Such is Matthew's version. But we are also given to understand that after he had gone outside, and when he had now denied the Lord once, the first rooster crew,—a fact which Matthew does not specify, but which is intimated by Mark. But it was not when he was outside at the gate that he denied the Lord the second time. That took place after he had come back to the fire-place. There was no need, however, to mention the precise time at which he did thus return. Consequently Mark goes on with his narrative of the incident in these terms: "And he went out into the porch, and the rooster crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again." (Mark 14:68-70) This is not the same maid, however, as the former one, but another, as Matthew tells us. Nay, we gather further that on the occasion of the second denial he was addressed by two parties, namely, by the maid who is mentioned by Matthew and Mark, and also by another person who is noticed by Luke. For Luke's account runs in this style: "And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied Him, saying, Woman, I know Him not. And after a little while, another saw him, and said, 'Thou art also of them.'" (Luke 22:54-58) Now the clause, "And after a little while," which Luke introduces, covers the period during which [we may suppose that] Peter went out and the first rooster crew. By this time, however, he had come in again; and thus we can understand the consistency of John's narrative, which informs us that he denied the Lord the second time as he stood by the fire. For in his version of Peter's first denial, John not only says nothing about the first crowing of the rooster (which holds good of the other evangelists, too, with the exception of Mark), but also leaves unnoticed the fact that it was as he sat by the fire that the maid recognized him. For all that John says there is this, "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not." (John 18:17) Then he brings in the statement which he deemed it right to make on the subject of what took place with Jesus in that same house. His record of this is to the following effect: "And the servants and officers stood there, who had made a fire of coals, for it was cold. And they warmed themselves; and Peter stood with them, and warmed himself." (John 18:18) Here, therefore, we may suppose Peter to have gone out, and by this time to have come in again. For at first he was sitting by the fire; and after a space, as we gather, he had returned, and commenced to stand [by the hearth]. It may be, however, that someone will say to us: Peter had not actually gone out as yet, but had only risen with the purpose of going out. This may be the allegation of one who is of opinion that the second interrogation and denial took place when Peter was outside at the door. Let us therefore look at what follows in John's narrative. It is to this effect: "The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? And Annas sent Him bound to Caiaphas the high priest." (John 18:19-24) This certainly shows us that Annas was high priest. For Jesus had not been sent to Caiaphas as yet, when the question was thus put to Him, "Answerest thou the high priest so?" Mention is also made of Annas and Caiaphas as high priests by Luke at the beginning of his Gospel. (Luke 3:2) After these statements, John reverts to the account which he had previously begun of Peter's denial. Thus he brings us back to the house in which the incidents took place which he has recorded, and from which Jesus was sent away to Caiaphas, to whom He was being conducted at the commencement of this scene, as Matthew has informed us. (Mt 26:57) Moreover, it is in the way of a recapitulation that John records the matters regarding Peter which he has introduced at this point. Falling back upon his narration of that incident with the view of making up a complete account of the threefold denial, he proceeds thus: "And Simon stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not." (John 18:25) Here, therefore, we find that Peter's second denial occurred, not when he was at the door, but as he was standing by the fire. This, however, could not have been the case, had he not returned by this time after having gone outside. For it is not that by this second occasion he had actually gone out, and that the other maid who is referred to saw him there outside; but the matter is put as if it was on his going out that she saw him; or, in other words, it was when he rose to go out that she observed him, and said to those who were there,—that is, to those who were gathered by the fire inside, within the court,—"This fellow was also with Jesus of Nazareth." Then we are to suppose that the man who had thus gone outside, on hearing this assertion, came in again, and swore to those who were now inimically disposed, "I do not know the man." (Mt 26:71) In like manner, Mark also says of this same maid, that "she began to say to them that stood by, This is one of them." (Mark 14:69) For this damsel was speaking not to Peter, but to those who had remained there when he went out. At the same time, she spoke in such a manner that he heard her words; whereupon he came back and stood again by the fire, and met their words with a negative. Then we have the statement made by John in these terms: "They said, Art not thou also one of his disciples?" We understand this question to have been addressed to him on his return as he stood there; and we also recognize the harmony in which this stands with the position that on this occasion Peter had to do not only with that other maid who is mentioned by Matthew and Mark in connection with this second denial, but also with that other person who is introduced by Luke. This is the reason why John uses the plural, "They said." The explanation then may be, that when the maid said to those who were with her in the court as he went out, "This is one of them," he heard her words and returned with the purpose of clearing himself, as it were, by a denial. Or, in accordance with the more probable theory, we may suppose that he did not catch what was said about him as he went out, and that on his return the maid and the other person who is introduced by Luke addressed him thus, "Art not thou also one of his disciples?" that he met them with a denial, "and said, I am not;" and further, that when this other person of whom Luke speaks insisted more pertinaciously, and said, "Surely thou art one of them," Peter answered thus, "Man, I am not." Still, when we compare together all the statements made by the several evangelists on this subject, we come clearly to the conclusion, that Peter's second denial took place, not when he was at the door, but when he was within, by the fire in the court. It becomes evident, therefore, that Matthew and Mark, who have told us how he went without, have left the fact of his return unnoticed simply with a view to brevity. Accordingly, let us next examine into the consistency of the evangelists so far as the third denial is concerned, which we have previously instanced in the statement given by Matthew only. Mark then goes on with his version in these terms: "And a little after, they that stood by said again to Peter, Surely thou art one of

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them; for thou art a Galilean. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the second time the rooster crew." (Mark 14:70-72) Luke, again, continues his narrative, relating the same incident in this fashion: "And about the space of one hour after, another confidently affirmed, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake the rooster crew." (Luke 22:59-60) John follows with his account of Peter's third denial, which is thus given: "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the rooster crew." (John 18:26-27) Now what precise period of time is meant under the phrase, "a little after," which is employed by Matthew and Mark, is made clear by Luke, when he says, "And about the space of one hour after." John, however, conveys no intimation of this space of time. Again, with respect to the circumstance that Matthew and Mark use the plural number instead of the singular, and speak of the persons who were engaged with Peter, while Luke mentions only a single individual, and John, too, specifies but one, particularizing him further as kinsman to him whose ear Peter cut off; we may easily explain it either by understanding Matthew and Mark to have adopted a familiar method of speech here in employing the plural number simply instead of the singular, or by supposing that one of the persons present—one who knew Peter and had seen him—took the lead in making the declaration, and that the rest, imitating his confidence, joined him in pressing the assertion upon Peter. If this is the case, then two of the evangelists have given the general statement, using simply the plural number; while the other two have preferred to particularize only the one special individual who played the chief part in the transaction. But, once more, Matthew affirms that the words, "Surely thou also art one of them, for thy speech bewrayeth thee," were spoken to Peter himself. In like manner, John tells us that the question, "Did not I see thee in the garden with him?" was addressed directly to Peter. But Mark, on the other hand, gives us to understand that the sentence, "Surely he is one of them, for he is also a Galilean," was what those who stood by said to each other about Peter. And, in the same way, Luke indicates that the declaration uttered by the other person, who said, "Of a truth, this fellow also was with him, for he is a Galilean," was not addressed to Peter, but was made regarding Peter. These variations, however, may be explained either by understanding the evangelists, who speak of Peter as the person directly addressed, to have fairly reproduced the general sense, inasmuch as what was spoken about the man in his own presence was much the same as if it had been spoken immediately to him; or by supposing that both these methods of address were actually practiced, and that the one has been noticed by the former evangelists, and the other by the latter. Moreover, we take the second cockcrow to have occurred after the third denial, as Mark has expressly informed us. Matthew then proceeds with his narrative in these terms: "And Peter remembered the word of Jesus which He had said unto him, Before the rooster crow thou shalt deny me thrice. And he went out and wept bitterly." (Mt 26:75) Mark, again, gives it thus: "And Peter called to mind the word that Jesus had said unto him, Before the rooster crow twice thou shalt deny me thrice. And he began to weep." (Mark 14:72) Luke's version is as follows: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the rooster crow thou shalt deny me thrice. And Peter went out and wept bitterly." (Luke 22:61-62) John says nothing about Peter's recollection and weeping. Now, the statement made here by Luke, to the effect that "the Lord turned and looked upon Peter," is one which requires more careful consideration, with a view to its correct acceptance. For although there are also inner halls (or courts), so named, it was in the outer court (or hall) that Peter appeared on this occasion among the servants, who were warming themselves along with him at the fire. And it is not a credible supposition that Jesus was heard by the Jews in this place, so that we might also understand the look referred to have been a look with the bodily eye. For Matthew presents us first with this narrative: "Then did they spit in His face and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?" (Mt 26:67-68) And then he follows this up immediately with the paragraph about Peter: "Now Peter sat without in the palace." He would not, however, have used this latter expression, had it not been the case that the things previously alluded to were done to the Lord inside the house. And, indeed, as we gather from Mark's version, these things took place not simply in the interior, but also in the upper parts of the house. For, after recording the said circumstances, Mark goes on thus: "And as Peter was beneath in the palace." (Mark 14:66) Thus, as Matthew's words, "Now Peter sat without in the palace," show us that the things previously mentioned took place inside the house, so Mark's words, "And as Peter was beneath in the palace," indicate that they were done not only in the interior, but in the upper parts of the house. But if this is the case, how could the Lord have looked on Peter with the actual glance of the bodily eye? These considerations bring me to the conclusion, that the look in question was one cast upon Peter from Heaven, the effect of which was to bring up before his mind the number of times he had now denied [his Master], and the declaration which the Lord had made to him prophetically, and in this way (the Lord thus looking mercifully upon him), to lead him to repent, and to weep salutary tears. The expression, therefore, will be a parallel to other modes of speech which we employ daily, as when we thus pray, "Lord, look upon me;" or as when, in reference to one who has been delivered by the divine mercy from some danger or trouble, we say that the "Lord looked upon him." In the Scriptures, also, we find such words as these: "Look upon me and hear me;" (Ps 13:3) and "Return, O Lord, and deliver my soul." (Ps 6:4) And, according to my judgment, a similar view is to be taken of the expression adopted here, when it is said that "the Lord turned and looked upon Peter; and Peter remembered the word of the Lord." Finally, we have to notice how, while it is the more usual practice with the evangelists to employ the name "Jesus" in preference to the word "Lord" in their narratives, Luke has used the latter term exclusively in the said sentence, saying expressly, "The 'Lord' turned and looked upon Peter; and Peter remembered the word of the 'Lord:'" whereas Matthew and Mark have passed over this "look" in silence, and consequently have said that Peter remembered not the word of the "Lord," but the word of "Jesus." From this, therefore, we may gather that the "look" thus proceeding from Jesus was not one with the eyes of the human body, but a look cast from Heaven.

Jesus Delivered to Pilate

John 18:28 Matt 27:1-2 Mark 15:1 Luke 23:1

John 18

28 They therefore bring Jesus from Caiaphas into the palace. And it was morning: and they went not in into the palace, that they might not be contaminated, but that they might eat the Pasch.

Matthew 27

1 And when morning came, all the chief priests and ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Pontius Pilate the president.

Mark 15

1 AND forthwith in the morning the chief priests, with the ancients and the scribes and the whole council, consulting together, binding Jesus, led and delivered him to Pilate.

Luke 23

1 AND all the multitude of them rising up, led him to Pilate.

St. Augustine Matthew next proceeds as follows: "When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put Him to death; and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor." (Mt 26:1-2) Mark's version is to the like effect: "And straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate." (Mark 15:1-2) Luke, again, after completing his account of Peter's denial, recapitulates what Jesus had to endure when it was now about daybreak, as it appears, and continues his narrative in the following connection: "And the men that held Jesus mocked Him, and smote Him; and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led Him into their council, saying, Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we further witness? For we ourselves have heard of His own mouth. And the whole multitude of them arose, and led Him unto Pilate." (Luke 22:63-23:1) Luke has thus recorded all these things. His statement contains certain facts which are also related by Matthew and Mark; namely, that the Lord was asked whether He was the Son of God, and that He made this reply, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And we gather that these things took place when the day was now breaking, because Luke's expression is, "And as soon as it was day." Thus Luke's narrative is similar to those of the others, although he also introduces something which these others have left unnoticed. We gather further, that when it was yet night, the Lord faced the ordeal of the false witnesses,—a fact which is recorded briefly by Matthew and Mark, and which is passed over in silence by Luke, who, however, has told the story of what was done when the dawn was coming in. The former two—namely, Matthew and Mark—have given connected narratives of all that the Lord passed through until early morning. After that, however, they have reverted to the story of Peter's denial; on the conclusion of which they have come back upon the events of the early morning, and have introduced the other circumstances which remained for recital with a view to the completion of their account of what befell the Lord. But up to this point they have given no account of the occurrences belonging specifically to the morning. (Mt 26:59-27:1-2 Mark 14:55-15:2) In like manner John, after recording what was done with the Lord as fully as he deemed requisite, and after telling also the whole story of Peter's denial, continues his narrative in these terms: "Then lead they Jesus to Caiaphas, unto the hall of judgment. And it was early." (Jn 18:28) Here we might suppose either that there had been something imperatively requiring Caiaphas' presence in the hall of judgment, and that he was absent on the occasion when the other chief priests held an inquiry on the Lord; or else that the hall of judgment was in his house; and that yet from the beginning of this scene they had thus only been leading Jesus away to the personage in whose presence He was at last actually conducted. But as they brought the accused person in the character of one already convicted, and as it had previously approved itself to Caiaphas' judgment that Jesus should die, there was no further delay in delivering Him over to Pilate, with a view to His being put to death.¹¹² And thus it is that Matthew here relates what took place between Pilate and the Lord.

Weaved Together And all of their assembly arose, and took Jesus, and brought him bound to the praetorium, and delivered him up to Pilate the judge; John 18:28c but they entered not into the praetorium, that they might not be defiled when they should eat the Passover.

JOHN

The Trial before Pilate

John 18:29-38 Matt 27:11-14 Mark 15:2-5 Luke 23:2-5

John 18

29 Pilate therefore went forth to them without, and said, What accusation do you bring against this man? 30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to you. 31 Pilate therefore said to them, You take him, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. 32 That the word of Jesus might be fulfilled which he said, signifying what death he should die. 33 Pilate therefore went into the palace again, and called Jesus and said to him, Are you the king of the Jews? 34 Jesus answered, Did you say this of yourself, or have others told you of me? 35 Pilate answered, Why, am I a Jew? Your nation and the chief priests have delivered you up to me, what have you done? 36 Jesus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews, but now my kingdom is not from here. 37 Pilate therefore said to him, Are you a king then? Jesus answered, you say that I am a king. For this I was born, and for this I came into the world: that I should give testimony to the truth. Every one that is of the truth, hears my voice. 38 Pilate said to him, What is truth? And when he had said this, he went forth again to the Jews, and said to them, I find no cause in him.

Matthew 27

11 And Jesus stood before the president, and the president asked him, saying, Are you the king of the Jews? Jesus said to him, You say. 12 And when he was accused of the chief priests and ancients, he answered nothing. 13 Then Pilate said to him, Do you not hear how many testimonies they allege against you? 14 And he answered him not a word: so that the president did marvel exceedingly.

Mark 15

2 And Pilate asked him, Are you the King of the Jews? But he answering, said to him, You say. 3 And the chief priests accused him in many things. 4 And Pilate again asked him, saying, You answer nothing? See in how many things they accuse you. 5 But Jesus answered nothing more, so that Pilate marveled.

Luke 23

2 And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to Caesar, and saying that he is Christ the King. 3 And Pilate asked him saying, Are you the King of the Jews? But he answering said, You say. 4 And Pilate said to the chief priests and multitudes, I find no cause in this man. 5 But they were more earnest, saying, He stirred the people, teaching throughout all Judea, beginning from Galilee even here.

McEvilly As each of the Evangelists has only recorded a part of the circumstances of the Life and Passion of our Lord, several, circumstances are described by St. John (xix. 28-32), which are omitted by St. Matthew, and which should be prefixed to this verse (11), as having taken place before what is recorded here. Pilate being no way moved by their general charges against our Lord, and their clamorous demands for His punishment, they then proceed to more specific charges, which are recorded by St. Luke (xxiii. 2).

Pilate Offers to Release Jesus

John 18:39-40 Matt 27:15-23 Mark 15:6-14 Luke 23:17-23

John 18

39 But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the king of the Jews? 40 They all therefore cried again saying, Not him, but Barabbas. And Barabbas was a thief.

Matthew 27

15 And upon the solemn day the president had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom do you desire that I release to you, Barabbas, or Jesus that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of judgment, his wife sent unto him, saying: Have nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the president answering, said to them: Which of the two do you want do you want to be released unto you? But they said, Barabbas. 22 Pilate said to them, What shall I do then with Jesus that is called Christ? They all said, Let him be crucified. 23 The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified.

Mark 15

6 And upon the festival day he was wont to release unto them one of the prisoners, whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in sedition had committed murder. 8 And when the multitude came up, they began to require according as always he did unto them. 9 And Pilate answered them, and said, Do you desire that I release unto you the king of the Jews? 10 For he knew that the chief priests for envy had delivered him. 11 But the chief priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them, What do you desire then that I do to the king of the Jews. 13 But they again cried, Crucify him. 14 And Pilate said to them, Why, what evil has he done? But they cried the more, Crucify him.

Luke 23

17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, until the kingdom of God do come. 19 And taking bread, he gave thanks, and broke: and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. 20 In like manner the Chalice also, after he had supped, saying, This is the Chalice, the New Testament in my Blood, which shall be shed for you. 21 But yet behold, the hand of him that betrays me, is with me at the table. 22 And the Son of man indeed goes according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this.

St. Augustine Mark also presents an almost entire identity with Matthew, both in language and in subject. The words, however, in which Pilate replied to the people when they asked him to release one prisoner according to the custom of the feast, are reported by this evangelist as follows: "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" (Mark 15:9) On the other hand, Matthew gives them thus: "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" There need be no difficulty in the circumstance that Matthew says nothing about the people having requested that one should be released unto them. But it may fairly be asked, what were the words which Pilate actually uttered, whether these reported by Matthew, or those recited by Mark. For there seems to be some difference between these two forms of expression, namely, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" and, "Will ye that I release unto you the King of the Jews?" Nevertheless, as they were in the habit of calling their kings "anointed ones," and one might use the one term or the other, it is evident that what Pilate asked them was whether they would have the King of the Jews, that is, the Christ, released unto them. And it matters nothing to the real identity in meaning that Mark, desiring simply to relate what concerned the Lord Himself, has not mentioned Barabbas here. For, in the report which he gives of their reply, he indicates with sufficient clearness who the person was whom they asked to have released unto them. His version is this: "But the chief priests moved the people, that he should rather release Barabbas unto them." Then he proceeds to add the sentence, "And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?" This makes it plain enough now, that in speaking of the King of the Jews, Mark meant to express the very sense which Matthew intended to convey by using the term "Christ." For kings were not called "anointed ones" except among the Jews; and the form which Matthew gives to the words in question is this, "Pilate saith unto them, What shall I do then with Jesus which is called Christ?" So Mark continues, "And they cried out again, Crucify him." which appears thus in Matthew, "They all say unto him, Let him be crucified." Again Mark goes on, "Then Pilate said unto them Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." Matthew has not recorded this passage; but he has introduced the statement, "When Pilate saw that he could prevail nothing, but that rather a tumult was made," and has also informed us how he washed his hands before the people with the view of declaring himself innocent of the blood of that just person (a circumstance not reported by Mark and the others). And

JOHN

thus he has also shown us with all due plainness how the governor dealt with the people with the intention of securing His release. This has been briefly referred to by Mark, when he tells us that Pilate said, "Why, what evil hath he done?" And thereupon Mark also concludes his account of what took place between Pilate and the Lord in these terms: "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." The above is Mark's recital of what occurred in presence of the governor. (Mark 15:2-15)...Here we notice that Luke has omitted to mention how Pilate asked the Lord what answer He had to make to His accusers.

Weaved Together Matthew 27:15 And at every feast the custom of the judge was to release to the people one prisoner, him whom they would. Matthew 27:16 And there was in their prison a well-known prisoner, called Barabbas. Matthew 27:17a And when they assembled, Pilate said unto them, John 18:39 You have a custom, that I should release unto you a prisoner at the Passover: will you that I release unto you the King of the Jews? John 18:40 And they all cried out and said, Release not unto us this man, but release unto us Barabbas. And this Barabbas was a robber, Luke 23:19 who for sedition and murder, which was in the city, was cast into the prison. Mark 15:8 And all the people cried out and began to ask him to do as the custom was that he should do with them. And Pilate answered and said unto them, Whom will you that I release unto you? Barabbas, or Jesus which is called the Messiah, the King of the Jews? Matthew 27:18 For Pilate knew that envy had moved them to deliver him up. Matthew 27:20 And the chief priests and the elders asked the multitudes to deliver Barabbas, and to destroy Jesus. Matthew 27:21 The judge answered and said unto them, Whom of the two will ye that I release unto you? They said, Barabbas. Matthew 27:22a Pilate said unto them, And Jesus which is called the Messiah, what shall I do with him? Mark 15:13 They all cried out and said, Crucify him. Luke 23:20 And Pilate spoke to them again, for he desired to release Jesus; Luke 23:21 but they cried out and said, Crucify him, crucify him, and release unto us Barabbas. Luke 23:22 And Pilate said unto them a third time, What evil has this man done? I have not found in him any cause to necessitate death: I will chastise him and let him go. Luke 23:23 But they increased in importunity with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for:

Jesus Mocked by the Soldiers

John 19:1-3 Matt 27:27-31 Mark 15:16-20

John 19

1 THEN therefore Pilate took Jesus, and scourged him. 2 And the soldiers plating a crown of thorns, put it upon his head; and they put about him a purple garment. 3 And they came to him, and said, Hail king of the Jews, and they gave him blows.

Matthew 27

27 Then the president's soldiers taking Jesus into the palace, gathered together unto him the whole band: 28 and stripping him, put a scarlet cloak about him. 29 And plating a crown of thorns put it upon his head, and a reed in his right hand. And bowing their knee before him, they mocked him, saying, Hail, king of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

Mark 15

16 And the soldiers led him into the court of the palace, and they called together the whole band: 17 and they clothed him in purple, and plating a crown of thorns, they put it upon him. 18 And they began to salute him, Hail king of the Jews. 19 And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him.

St. Augustine Mark speaks of purple, with which He was clothed. The explanation may be that the said scarlet robe was employed instead of the royal purple by these scoffers. There is also a certain red-colored purple which resembles scarlet very closely. And it may also be the case that Mark has noticed the purple which the robe contained, although it was properly scarlet. Luke has left this without mention. On the other hand, previous to stating how Pilate delivered Him up to be crucified, John has introduced the following passage: "Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! And they smote Him with their hands." (John 19:1-3) This makes it evident that Matthew and Mark have reported this incident in the way of a recapitulation, and that it did not actually take place after Pilate had delivered Him up to be crucified. For John informs us distinctly enough that these things took place when He yet was with Pilate. Hence we conclude that the other evangelists have introduced the occurrence at that particular point, just because, having previously passed it by, they recollected it there. This is also borne out by what Matthew proceeds next to relate. He continues thus: "And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him." (Mt 27:30-31) Here we are given to understand that the taking the robe off Him and the clothing Him with His own raiment were done at the close, when He was being led away. This is given by Mark, as follows: "And when they had mocked Him. they took off the purple from Him, and put His own clothes on Him." (Mark 15:20)

Weaved Together Matthew 27:27 Then the footsoldiers of the judge took Jesus, and went into the praetorium, and gathered unto him all of the footsoldiers. Matthew 27:28 And they stripped him, and put on him a scarlet cloak. John 19:2 And they clothed him in garments of purple, and platted a crown of thorns, and placed it on his head, and a reed in his right hand; Matthew 27:29b and while they mocked at him and laughed, they fell down on their knees before him, and bowed down to him, and said, Hail, King of the Jews! Matthew 27:30 And they spat in his face, and took the reed from his hand, and struck him on his head, John 19:3b and smote his cheeks.

JOHN

The Crowd Demands That Jesus Be Crucified

John 19:4-7

4 Pilate went forth again, and said to them, Behold, I bring him forth unto you, that you may know that I find no cause in him. 5 Jesus therefore went forth carrying the crown of thorns, and the purple vestment, and Pilate said to them, Lo the man. 6 When the chief priests therefore and the ministers had seen him, they cried saying, Crucify, crucify him. Pilate said to them, You take him, and crucify him, for I find no cause in him. 7 The Jews answered him, We have a Law: and according to the Law he ought to die, because he has made himself the Son of God.

Pilate Questions Jesus Again

John 19:8-11

8 When Pilate therefore had heard this saying, he feared more. 9 And he entered into the palace again: and he said to Jesus, Where are you from? But Jesus gave him no answer. 10 Pilate therefore said to him, Do you not speak to me? Do you not know that I have power to crucify you, and I have power to release you? 11 Jesus answered, You should not have any power against me, unless it were given you from above. Therefore he that has betrayed me to you, has the greater sin.

Pilate Seeks A Way To Release Jesus

John 19:12

12 From there forth Pilate sought to release him. But the Jews cried, saying, If you release this man, you are not Caesar's friend, every one that makes himself a king, speaks against Caesar.

Pilate Condemns Jesus To Death

John 19:13-15

13 But Pilate when he had heard these words, brought forth Jesus: and he sat in the judgment seat, in the place that is called Lythostrotos, and in Hebrew Gabbatha. 14 And it was the Parasceve of Pasch, about the sixth hour, and he said to the Jews, Lo your king. 15 But they cried, Away, away with him, crucify him. Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king, but Caesar.

JOHN

Pilate Delivers Jesus to be Crucified

John 19:16 Matt 27:24-26 Mark 15:15 Luke 23:24-25

John 19

16 Then therefore he delivered him unto them for to be crucified. And they took Jesus and led him forth.

Matthew 27

24 And Pilate seeing that he prevailed nothing, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look to it yourselves. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified.

Mark 15

15 And Pilate willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified.

Luke 23

24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure.

McEvilly Here Pilate devises another and most cruel expedient for satisfying the fury of the people, without involving himself in the crime of condemning Him. He orders Him to be scourged, hoping, that the fury of the people would relent on beholding the pitiable condition to which the cruel flagellation would reduce Him. Hence, he afterwards presented Him to the multitude, "Behold the Man" (John xix. 5). The washing of his hands by Pilate, etc. (vv. 24, 25), occurred after our Lord was scourged (Luke xxiii. 22), and is given here by anticipation. The circumstances and order of this flagellation are recorded more fully by SS. Luke and John. St. Luke mentions (xxiii. 18-22), that Pilate, after our Lord's return from Herod, calling together the Chief Priests, etc., said, "I shall chastise Him" that is, scourge Him, "and release Him" He does not, however, tell us afterwards, what this chastisement was, how or when it took place. He ends his narrative of Pilate's conversation with the Jews, by simply informing us, that overcome by their clamorous importunity, after releasing Barabbas, "he delivered Jesus up to their will" (v. 25). But, St. John, who wrote after St. Luke, distinctly informs us (xix. 1, etc.), that this chastisement was scourging; and that its object was to cause the people to relent at the sight of the man presented to them in such a pitiable state after his flagellation. St. Matthew and St. Mark, however, refer to the scourging of our Lord in such a way, as if it would seem to have taken place, not so much for the purpose of appeasing the multitude, as preparatory for crucifixion. For, as we are informed by St. Jerome, the custom with the Romans was to scourge first, those who were doomed to the ignominious death of the cross. And as St. John insinuates, that the scourging had for object to appease the multitude; hence, some expositors hold, that our Redeemer was scourged twice, and mocked twice by the soldiers; once, before the sentence of death was pronounced upon Him, in order to appease the fury of the Jews;—to this, St. John refers (xix. 1, etc.)—and a second time after the sentence, in compliance with the law or custom of the Romans, in such cases. This latter scourging, they say, is referred to by Matthew and Mark. The more probable and more common opinion, however, is, that He was scourged, etc., but once; and that, before the sentence was pronounced, as in St. John. To the same scourging, St. Matthew refers, when he says (xxvii. 26), "having scourged Jesus," I already. This one flagellation answered the requirement of the Roman law quoted from St. Jerome, and the Greek word for, "having scourged" which refers to a past action, will fully bear out the meaning. Hence, in referring after the sentence of death was pronounced by Pilate, to the scourging and the insulting treatment of our Redeemer in Pilate's hall by the soldiers, both St. Matthew and St. Mark repeat, out of the proper order of narration, what took place before the sentence of death was pronounced, as we are informed by St. John. (xix. 1, etc.)

JOHN

The Road to Golgotha

John 19:17 Matt 27:31-32 Mark 15:20-21 Luke 23:26-32

John 19

17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha.

Matthew 27

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his cross.

Mark 15

20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. 21 And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross.

Luke 23

26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* 31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two male factors with him to be executed.

St. Augustine From all this we understand that Jesus was carrying the cross Himself as He went forth into the place mentioned. But on the way the said Simon, who is named by the other three evangelists, was pressed into the service, and got the cross to carry for the rest of the course until the spot was reached. Thus we find that both circumstances really took place; namely, first the one noticed by John, and thereafter the one instanced by the other three.

Weaved Together And the Jews took Jesus, and went away to crucify him. And when he bare his cross and went out, they stripped him of those purple and scarlet garments which he had on, and put on him his own garments. And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: Matthew 27:32b and they compelled this man to bear the cross of Jesus. Luke 23:26b And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

JOHN

The Crucifixion

John 19:18-27 Matt 27:33-37 Mark 15:22-26 Luke 23:33-34

John 19

18 Where they crucified him, and with him two others, one on the one side and on the other, and in the midst Jesus. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, Jesus of Nazareth the King of the Jews. 20 This title therefore many of the Jews did read: because the place where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin. 21 The chief priests therefore of the Jews said to Pilate, Write not, *The king of the Jews*: but that he said, I am king of the Jews. 22 Pilate answered, That which I have written, I have written. 23 The soldiers therefore when they had crucified him, took his garments, and they made four parts, to every soldier a part, and his coat. And his coat was without seam, wrought from the top throughout. 24 They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying, *They have parted my garments among them: and upon my vesture they have cast lots*. And the soldiers did these things. 25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalene. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold your son. 27 After that, he said to the disciple, Behold your mother. And from that hour the disciple took her to his own.

Matthew 27

33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots*. 36 And they sat and watched him. 37 And they put over his head his cause written, THIS IS JESUS THE KING OF THE JEWS.

Mark 15

22 And they brought him into the place Golgotha, which being interpreted is, The place of Calvary. 23 And they gave him to drink wine mingled with myrrh: and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was superscribed, KING OF THE JEWS.

Luke 23

33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots.

McEvilly Matthew says, "And they gave Him wine" etc. In some Greek copies, for wine we read vinegar. However, St. Jerome and St. Hilary read, wine, as in our Vulgate. St. Mark (xv. 23), has, "wine mixed with myrrh." The most probable mode of reconciling this discrepancy is, that the Greek word for vinegar, sometimes denotes a poor sort of wine, and the Greek word for "gall" sometimes means, a bitter drug. It is used by the LXX. to signify, absinthium, so that it denotes the same thing with the myrrh, referred to by St. Mark. It may be, that both ingredients, "myrrh" and "gall," were

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added, to render it more bitter. It was customary, before crucifixion, to give persons, about to be executed, a potion, out of pity and humanity, in order to give them some consolation and refreshment, and also to strengthen them to bear their torments with greater fortitude. But, such was the malice of the Jews, that this potion was converted into a nauseous, bitter draught, not to be endured. The drink here given is different from that referred to (v. 48), and by St. Luke (xxiii. 36), St. John (xix. 29). In the former are verified the words of the Psalmist, "dederunt in escam meam fel;" in the latter, "et in siti mea potaverunt me aceto." The former was given before His crucifixion, and it was wine; the latter, in the crucifixion, and it was vinegar.... The day of our Redeemer's crucifixion was the 25th of March; the hour, about mid-day. St. John says, it was "the sixth hour" (xix. 14), from sunrise, which was mid-day. "It was the third hour," according to St. Mark (xv. 25). But, he means "the third hour," now closing, which was the commencement of the sixth hour. For, each hour in the computation of their four watches contained three hours among the Jews and Romans. Tertullian (Lib. contra Marcion), and others, say, that our Lord was crucified on the same day, in the vernal equinox, on which Adam was created, and was crucified at the same hour, at which he ate the forbidden fruit... The four Evangelists describe the division of the garments, the inscription of the title, and the crucifixion of the two robbers, not in the same order. St. Mark (xv. 24, etc.), follows the same order of narrative with St. Matthew. St. Luke (xxiii. 33, etc.), describes the crucifixion of the robbers first; then, the division of the garments, and finally, the inscription of the title. St. John, whose order of narrative is deemed the most accurate, as he wrote after the others (xix. 18, etc.), places the crucifixion of the robbers first, the title next, and the division of the garments in the last place. The words of our Redeemer on the cross, described by St. Luke (xxiii. 34), "Father, forgive them" etc., should be inserted before these words, in the order of narrative. Then, "they divided His garments, casting lots." This is more circumstantially and more distinctly narrated by St. John. (xix. 23, etc.) He informs us, that the soldiers divided His garments into four parts, so that the soldiers, who were four in number, received a part, each. From the words of the soldiers, in reference to the seamless (inner) garment... Matthew says, "And they" that is, the soldiers, His executioners, by the command of Pilate (John xix. 19), "put over His head," that is, on the portion of the cross, which was above His head, "His cause written." that is, the alleged crime for which He was condemned to death. Mark (xv. 26) calls it, "the inscription of His cause;" Luke (xxiii. 38), "a superscription;" John (xix. 19), "a title." They all mean the same thing, viz., the words written, or, rather, legibly cut on a board or tablet placed over His head, and indicating to all the charge on which He was condemned to death. It is not likely, that the words were inscribed on the arm of the cross, placed above His head, as it would hardly contain space enough to have the words inscribed in large, legible characters, in three languages. It is a very ancient Oriental custom to have these titles either attached to every malefactor condemned to death, or borne before him. This title of our Redeemer was written in three languages, which were consecrated on the cross of Christ; the Hebrew, the vernacular of the country; the Greek, then most extensively diffused; and the Latin, on account of the majesty of the Roman Empire. It is given differently by the four Evangelists, who agree, however, in substance. That given by St. John, "Jesus of Nazareth, King of the Jews," is generally considered to be the most exact title, because St. John saw it at the crucifixion, and wrote after the other Evangelists; and also, this corresponds with the title, which, as a most precious relic, is preserved at Rome, in the Church of the Holy Cross. In this relic, the only word perfectly legible is "Nazarenes." As the Hebrew form, like all Hebrew writings, was written from right to left; so, in the Greek and Latin inscriptions, the same order, contrary to the usual custom, was observed. The writing of the title in three languages, the language of the Jews, and the principal languages among the Gentiles.

Weaved Together Luke 23:33 And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: Luke 23:33b they crucified with him these two malefactors, one on his right, and the other on his left. Mark 15:28 And the scripture was fulfilled, which says, He was numbered with the transgressors. Mark 15:23a And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; and he tasted, and would not drink; and he received it not. John 19:23 And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was without sewing, from the top woven throughout. John 19:24 And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which says, They divided my garments among them, And cast the lot for my vesture. Matthew 27:36 This the soldiers did. And they sat and guarded him there. John 19:19 And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. Matthew 27:37 And there was written upon it thus: This is Jesus the Nazarene, the King of the Jews. John 19:20 And this tablet read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. John 19:21 And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is that said, I am the King of the Jews. John 19:22 Pilate said unto them, What has been written has been written. And the people were standing beholding; and they that passed by were reviling him, and shaking their heads, and saying, You who destroys the temple, and builds it in three days, The savior of others cannot save himself. If he is the Messiah, the chosen of God, and the King of Israel, let him come down now from the cross, that we may see, and believe in him.

The Death of Jesus

John 19:28-30 Matt 27:45-54 Mark 15:33-39 Luke 23:44-48

John 19

28 Afterwards Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he said, I thirst. 29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 Jesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost.

Matthew 27

45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabachthani?* That is, My God, my God, why have you forsaken me? 47 And certain that stood there and heard, said, He called Elijah. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And another said, Let be, let us see whether Elijah comes to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. 52 And the graves were opened: and many bodies of the saints that had slept, rose. 53 And they going forth out of the graves after his resurrection came into the holy city: and appeared to many. 54 And the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God.

Mark 15

33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma-sabachthani?* Which is being interpreted, *My God, my God, why have you forsaken me?* 35 And certain of the standers about hearing, said, Behold, he calls Elijah. 36 And one running and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Let be: let us see if Elijah comes to take him down. 37 And Jesus putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Son of God.

Luke 23

44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened: and the veil of the temple was rent in the midst. 46 And Jesus crying with a loud voice, said, *Father, into your hands I commend my spirit.* And saying this he gave up the ghost. 47 And the centurion seeing that which was done, glorified God, saying, Indeed this man was just. 48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

St. Augustine *OF THE HARMONY OF THE FOUR EVANGELISTS IN THEIR NOTICES OF THE DRAUGHT OF VINEGAR* Matthew proceeds in the following terms: "Now from the sixth hour there was darkness over all the land unto the ninth hour." (Mt 27:45) The same fact is attested by two others of the evangelists. (Mark 15:33-36 Luke 23:44-45) Luke adds, however, a statement of the cause of the darkness, namely, that "the sun was darkened." Again, Matthew continues thus: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani! that is to say, My God, my God, why hast Thou forsaken me? And some of them that stood there, when they heard that, said, This man calleth for Elias." (Mt 27:46-47) Mark's agreement with this is almost complete, so far as regards the words, and not only almost, but altogether complete, so far as the sense is concerned. Matthew next makes this statement: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." (Mt 27:48) Mark presents it in a similar form: "And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down." (Mark 15:36) Matthew, however, has represented these words about Elias to have been spoken, not by the person who offered the sponge with the vinegar, but by the rest. For his version runs thus: "But the rest said, Let be; let us see whether Elias will come to save Him;" (Mt 27:49) —from which, therefore, we infer that both the man specially referred to and the others who were there expressed themselves in these terms. Luke, again, has introduced this notice of the vinegar previous to his report of the robber's insolence. He gives it thus: "And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If thou be the King of the Jews, save thyself." (Luke 23:36-37) It has been Luke's purpose to embrace in one statement what was done and what was said by the soldiers. And we ought to feel no difficulty in the circumstance that he has not said explicitly that it was "one" of them who offered the vinegar. For, adopting a method of expression which we have discussed above, he has simply put the plural number for the singular.²¹⁶ Moreover, John has also given us an

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account of the vinegar, where he says: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." (John 19:28-29) But although the said John thus informs us that Jesus said "I thirst," and also mentions that there was a vessel full of vinegar there, while the other evangelists leave these things unspecified, there is nothing to marvel at in this. OF THE LORD'S SUCCESSIVE UTTERANCES WHEN HE WAS ABOUT TO DIE Matthew proceeds as follows: "And Jesus, crying again with a loud voice, yielded up the ghost." (Mt 27:50) In like manner, Mark says, "And Jesus cried with a loud voice, and gave up the ghost." (Mark 15:37) Luke, again, has told us what He said when that loud voice was uttered. For his version is thus: "And Jesus, crying with a loud voice, said, Father, into Thy hands I commend my spirit: and saying this, He gave up the ghost." (Luke 23:46) John, on the other hand, as he has left unnoticed the first voice, which Matthew and Mark have reported—namely, "Eli, Eli"—has also passed over in silence the one which has been recited only by Luke, while the other two have referred to it under the designation of the "loud voice." I allude to the cry, "Father, into Thy hands I commend my spirit." Luke has also attested the fact that this exclamation was uttered with a loud voice; and hence we may understand this particular cry to be identified with the loud voice which Matthew and Mark have specified. But John has stated a fact which is noticed by none of the other three, namely, that He said "It is finished," after He had received the vinegar. This cry we take to have been uttered previous to the loud voice referred to. For these are John's words: "When Jesus, therefore, had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost." (John 19:30) In the interval elapsing between this cry, "It is finished," and what is referred to in the subsequent sentence, "and He bowed His head and gave up the ghost," the voice was uttered which John himself has passed over without record, but which the other three have noticed. For the precise succession appears to be this, namely, that He said first "It is finished," when what had been prophesied regarding Him was fulfilled in Him, and that thereafter—as if He had been waiting for this, like one, indeed, who died when He willed it to be so—He commended His spirit [to His Father], and resigned it. But, whatever the order may be in which a person may consider it likely that these words were spoken, he ought above all things to guard against entertaining the notion that any one of the evangelists is in antagonism with another, when one leaves unmentioned something which another has repeated, or particularizes something which another has passed by in silence. OF THE RENDING OF THE VEIL OF THE TEMPLE Matthew proceeds thus: "And, behold, the veil of the temple was rent in twain from the top to the bottom." (Mt 27:51) Mark's version is also as follows: "And the veil of the temple was rent in twain from the top to the bottom." (Mark 15:38) Luke likewise gives a statement in similar terms: "And the veil of the temple was rent in the midst." (Luke 23:45) He does not introduce it, however, in the same order. For, with the intention of attaching miracle to miracle, he has told us first how "the sun was darkened," and then has deemed it right to subjoin the said sentence in immediate succession, namely, "And the veil of the temple was rent in the midst." Thus it would appear that he has introduced at an earlier point this incident, which really took place when the Lord expired, so as to give us there a summary description of the circumstances relating to the drinking of the vinegar, and the loud voice, and the death itself, which are understood to have taken place previous to the rending of the veil, and after the darkness had come in. For Matthew has inserted this sentence, "And, behold, the veil of the temple was rent," in immediate succession to the statement, "And Jesus, crying again with a loud voice, yielded up the ghost;" and has thus given us clearly to understand that the time when the veil was rent was after Jesus had given up His spirit. If, however, he had not added the words, "And behold," but had said simply, "And the veil of the temple was rent," it would have been uncertain whether Mark and he had narrated the incident in the form of a recapitulation, while Luke had kept the exact order, or whether Luke had given the summary account of what these others had introduced in the correct historical succession. ON THE SUBJECT OF THE ASTONISHMENT FELT BY THE CENTURION AND THOSE WHO WERE WITH HIM Matthew proceeds thus: "And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many." (Mt 27:51-53) There is no reason to fear that these facts, which have been related only by Matthew, may appear to be inconsistent with the narratives presented by any one of the rest. The same evangelist then continues as follows: "Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Mt 27:54) Mark offers this version: "And when the centurion which stood over against Him saw that He so cried out, and gave up the ghost, he said, Truly this was the Son of God." (Mark 15:39) Luke's report runs thus: "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." (Luke 23:47) Here Matthew says that it was when they saw the earthquake that the centurion and those who were with him were thus astonished, whereas Luke represents the man's amazement to have been drawn forth by the fact that Jesus uttered such a cry, and then gave up the ghost; thus making it clear how He had it in His own power to determine the time for His dying. But this involves no discrepancy. For as the said Matthew not only tells us how the centurion "saw the earthquake," but also appends the words, "and those things that were done," he has indicated that there was room enough for Luke to represent the Lord's death as itself the thing which called forth the centurion's wonder. For that event is also one of the things which were done in so marvelous a manner then. At the same time, even although Matthew had not added any such statement, it would still have been perfectly legitimate to suppose, that as many astonishing things did take place at that time, and as the centurion and those who were with him may well have looked upon them all with amazement, the historians were at liberty to select for narration any particular incident which they were severally disposed to instance as the subject of the man's wonder. And it would not be fair to impeach them with inconsistency, simply because one of them may have specified one occurrence as the immediate cause of the centurion's amazement, while another introduces a different incident. For all these events together had really been matters for the man's astonishment. Again, the mere fact that one evangelist tells us that the centurion said, "Truly this was the Son of God," while another informs us that the words were, "Truly this man was the Son of God," will create no difficulty to anyone who has retained some recollection of the numerous statements and discussions bearing upon similar cases, which have already been given above. For these different versions of the words both convey precisely the same sense and although one writer introduces the word "man" while another does not, that implies no kind of contradiction. A greater appearance of discrepancy may be supposed to be created by the circumstance, that the words which Luke reports the centurion to have uttered are not "This was the Son of God," but "This was a righteous man." But we ought to suppose either that both things were actually said by the centurion, and that two of the evangelists have recorded the one expression, and the third the other; or else perhaps that it was Luke's intention to bring out the exact idea which the centurion had in view when he said that Jesus was the Son of God. For it may be the case that the centurion did not really understand Him to be the Only-begotten, equal with the Father; but that he called Him the Son of God simply because he believed Him to be a righteous man, as many righteous men have been named sons of God. Moreover, when Luke says, "Now when the centurion saw what was done," he has really used terms which cover all the marvelous things which occurred on that occasion, commemorating a single deed of wonder, so to speak, of which all those miraculous incidents were, as we may say, members and parts. But, once more, as regards the circumstance that Matthew has also referred to those who were with the centurion, while the others have left these parties unnoticed, to whom will this not explain itself on the well-understood principle that there is no contradiction necessarily involved in the mere fact that one writer records what another passes by without mention? And, finally, as to Matthew's having told us that "they feared greatly," while Luke has said nothing about the man being afraid, but has informed us that "he glorified God," who can fail to understand that he glorified [God] just by the fear which he exhibited?

Weaved Together Luke 23:39 And one of those two malefactors who were crucified with him reviled him, and said, If you are the Messiah, save yourself, and save us also. Luke 23:40 But his comrade rebuked him, and said, Do you not even fear God, being yourself also in this condemnation?

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Luke 23:41 And we with justice, and as we deserved, and according to our deed, have we been rewarded: but this man has not done anything unlawful. Luke 23:42 And he said unto Jesus, Remember me, my Lord, when you come in your kingdom. Luke 23:43 Jesus said unto him, Verily I say unto you, Today shall you be with me in Paradise. John 19:25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary that was related to Clopas, and Mary Magdalene. John 19:26 And Jesus saw his mother, and that disciple whom he loved standing by; and he said to his mother, Woman, behold, your son! John 19:27 And he said to that disciple, Behold, your mother! And from that hour that disciple took her unto him self. And from the sixth hour darkness was on all the land unto the ninth hour, and the sun became dark. And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili, why have you forsaken me? Which is, My God, my God, why have you forsaken me? Matthew 27:47 And some of those that stood there, when they heard, said, This man called Elijah. John 19:28 And after that, Jesus knew that all things were finished; and that the scripture might be accomplished, he said, I thirst. And there was set a vessel full of vinegar: and in that hour one of them hasted, and took a sponge, and filled it with that vinegar, Mark 15:36b and fastened it on a reed, and brought it near his mouth to give him a drink. John 19:30a And when Jesus had taken that vinegar, he said, Everything is finished. But the rest said, Let be, that we may see whether Elijah comes to save him. Luke 23:46a And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into your hands I commend my spirit. John 19:30b He said that, and bowed his head, and gave up his spirit.

Jesus' Side Pierced

John 19:31-37

31 The Jews therefore, because it was the Parasceve, that the bodies might not remain upon the cross on the Sabbath, for that was a great Sabbath day, they desired Pilate that their legs might be broken, and they might be taken away. 32 The soldiers therefore came; and of the first indeed they broke the legs, and of the other that was crucified with him. 33 But after they came to Jesus when they saw that he was dead, they did not break his legs, 34 But one of the soldiers with a spear opened his side, and incontinent there came forth blood and water. 35 And he that saw it has given testimony: and his testimony is true. And he knows that he said true, that you also may believe. 36 For these things were done that the Scripture might be fulfilled, *You shall not break a bone of his.* 37 And again another Scripture said, *They shall look on him whom they pierced.*

The Burial of Jesus

John 19:38-42 Matt 27:57-61 Mark 15:42-47 Luke 23:50-56

John 19

38 And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secret for fear of the Jews, desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore and took away the body of Jesus. 39 Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parascave of the Jews, they laid Jesus because the monument was hard by.

Matthew 27

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapped it in clean sinderon. 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Mark 15

42 And when evening came (because it was the Parascave, which is the Sabbath-eve) 43 came Joseph of Arimathea a noble senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. 44 But Pilate marveld if he were now dead. And sending for the centurion, asked him if he were now dead. 48 And when he understood by the centurion, he gave the body to Joseph. 46 And Joseph buying sinderon, and taking him down, wrapped him in the sinderon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalene and Mary of Joseph beheld where he was laid.

Luke 23

50 And behold a man named Joseph, which was a senator, a good man and a just. 51 He had not consented to their counsel and doings, of Arimathea a city of Judea, who also himself expected the kingdom of God. 52 This man came to Pilate, and asked for the body of Jesus. 53 And taking it down, wrapped it in sinderon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Parascave, and the Sabbath drew near. 55 And the women that came with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

St. Augustine *OF THE QUESTION WHETHER THE EVANGELISTS ARE ALL AT ONE ON THE SUBJECT OF THE NARRATIVE REGARDING JOSEPH* Matthew proceeds as follows: "Now when the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered." (Mt 27:57-58) Mark presents it in this form: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable councilor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveld if He were already dead: and, calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." (Mark 15:42-45) Luke's report runs in these terms: "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just (the same had not consented to the counsel and deed of them): he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus." (Luke 23:50-52) John, on the other hand, first narrates the breaking of the legs of those who had been crucified with the Lord, and the piercing of the Lord's side with the lance (which whole passage has been recorded by him alone), and then subjoins a statement which is of the same tenor with what is given by the other evangelists. It proceeds in these terms: "And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." (John 19:38) There is nothing here to give any one of them the appearance of being in antagonism with another. But someone may perhaps ask whether John is not inconsistent with himself, when he at once unites with the rest in telling us how Joseph begged the body of Jesus, and comes forward as the only one who states here that Joseph had been a disciple of Jesus secretly for fear of the Jews. For the question may reasonably be raised as to how it happened that the man who had been a disciple secretly for fear had the courage to beg His body—a thing which not one of those who were His open followers was bold enough to do. We must understand, however, that this man did so in the confidence which his dignified position gave him, the possession of which rendered it possible for him to make his way on familiar terms into Pilate's presence. And we must suppose, further, that in the performance of that last service relating to the interment, he cared less for the Jews, however he tried in ordinary circumstances, when hearing the Lord, to avoid exposing himself to their enmity. *OF THE QUESTION WHETHER THE FIRST THREE EVANGELISTS ARE QUITE IN HARMONY WITH JOHN IN THE ACCOUNTS GIVEN OF HIS BURIAL* Matthew proceeds thus: "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchers, and departed." (Mt 27:59-60) Mark's version is as follows: "And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchers which was hewn out of a rock, and rolled a stone unto the door of the sepulchers." (Mark 15:46) Luke reports it in those terms: "And he took it down, and wrapped it in linen, and laid it in a sepulchers that was hewn in stone, wherein never man before was laid." (Luke 23:53) So far as these three narratives are concerned, no allegation of a want of harmony can possibly be raised. John, however, tells us that the burial of the Lord was attended to not only by Joseph, but also by Nicodemus. For he begins with Nicodemus in due connection with what proceeds, and goes on with his narrative as follows: "And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight." (John 19:39) Then, introducing Joseph again at this

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point, he continues in these terms: "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchers, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchers was nigh at hand." (John 19:40-42) But there is really as little ground for supposing any discrepancy here as there was in the former case, if we take a correct view of the statement. For those evangelists who have left Nicodemus unnoticed have not affirmed that the Lord was buried by Joseph alone, although he is the only one introduced into their records. Neither does the fact, that these three are all at one in informing us how the Lord was wrapped in the linen cloth by Joseph, preclude us from entertaining the idea that other linen stuffs may have been brought by Nicodemus, and added to what was given by Joseph, so that John may be perfectly correct in his narrative, especially as what he tells us is that the Lord was wrapped not in a linen cloth, but in linen clothes. At the same time, when we take into account the handkerchief which was used for the head, and the bandages with which the whole body was swathed, and consider that all these were made of linen, we can see how, even although there was really but a single linen cloth [of the kind referred to by the first three evangelists] there, it could still have been stated with the most perfect truth that "they wound Him in linen clothes." For the phrase, linen clothes, is one applied generally to all textures made of flax.

Weaved Together Mark 15:42 And when the evening of the Friday had come, because of the entering of the Sabbath, Luke 23:50 there came a rich man, Matthew 27:57 a noble of Ramah, Luke 23:51b a city of Judah, named Joseph, and he was a good man and upright; John 19:38b and he was a disciple of Jesus, but was concealing himself for fear of the Jews. Luke 23:51a And he did not agree with the accusers in their desire and their deeds: Luke 23:51c and he was looking for the kingdom of God. Mark 15:43b And this man went boldly, and entered in unto Pilate, and asked of him the body of Jesus. Mark 15:44 And Pilate wondered how he had died already: and he called the officer of the footsoldiers, and asked him concerning his death before the time. Mark 15:45a And when he knew, he commanded him to deliver up his body unto Joseph. And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, and wound it in it; and they came and took it. And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume of myrrh and aloes, about a hundred pounds. John 19:40 And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

The Women at the Tomb

John 20:1-13 Matt 28:1-8 Mark 16:1-8 Luke 24:1-12

John 20

1 AND the first of the Sabbath, Mary Magdalene came early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. 2 She ran therefore, and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, they have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and they came to the monument. 4 And both ran together, and that other disciple did outrun Peter, and came first to the monument. 5 And when he had stooped down, he saw the linen clothes lying: but yet he went not in. 6 Simon Peter therefore came, following him, and went into the monument, and saw the linen clothes lying, 7 And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. 8 Then therefore went in that other disciple also, which came first to the monument: and he saw, and believed. 9 For as yet they knew not the Scripture, that he should rise again from the dead. 10 The Disciples therefore departed again to themselves. 11 But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument: 12 And she saw two angels in white, sitting, one at the head, and the one at the feet, where the body of Jesus had been laid. 13 They say to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I know not where they have put him.

Matthew 28

1 And in the evening of the Sabbath, which dawned on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulcher. 2 And behold, there was made a great earthquake. For an angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it; 3 and his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the angel answering, said to the women, Fear not: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell his Disciples that he is risen: and behold, he goes before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples.

Mark 16

1 AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint Jesus. 2 And very early the first of the Sabbaths, they come to the monument: the sun being now risen. 3 And they said one to another, Who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back, for it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. 6 Who said to them, be not dismayed: you seek Jesus of Nazareth that was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and Peter that he goes before you into Galilee: there you shall see him, as he told you. 8 But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to anybody, for they were afraid.

Luke 24

1 AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. 2 And they found the stone rolled back from the monument. 3 And going in, they found not the body of our Lord Jesus. 4 And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them, Why do you seek the living with the dead? 6 He is not here, but is risen, remember how he spoke to you, when he yet was in Galilee, 7 saying, That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. 8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them. 12 But Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marveling with himself at that which was done.

Lapide In the evening of the Sabbath, as the first day of the week was dawning, etc. (Mt 28:1) How could it be called evening if day was dawning, or even if, as St. Mark says, the sun were risen? (Mark 16:2) Firstly, St. Jerome answers that these women had gone forth frequently to the sepulchre,

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both in the evening and in the morning, so that the Evangelists refer to different occasions of their going forth. Secondly, St. Ambrose thinks that they were different women who went out in the evening and in the morning. So St. Gregory of Nyssa (Orat. 2, on the Resurrection) thinks that the women went four times to the sepulchre. But it is clear to anyone who compares the different accounts, that the Evangelists speak of the same visit made by the same women to the sepulchre of Christ. I say, therefore, that by the evening of the Sabbath is signified the night which followed the Sabbath. That it was so clear, first, from St. Mark, who says, and when the Sabbath was passed; (Mark 16:1) secondly, because St. Matthew is wont to sum up many things in a few words. Accordingly, he here sums up the time when the women came together and made preparations for visiting and anointing Christ, which was in the evening, or immediately the Sabbath was passed; and he also wished to indicate the time when they came to the sepulchre, which was at the dawn of the Lord's day. For this is what St. Luke says (Luke 23:56), "And they returned (after Christ had been buried), and prepared spices and ointments, and rested on the Sabbath day, according to the commandment; and on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared." And St. Mark (Mark 16:1) says, "When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Jesus. And very early in the morning on the first day of the week, they came to the sepulchre." Mark is generally the interpreter of Matthew. St. Augustine says, "Thus, on the evening of the Sabbath is just the same as if he had said on the night of the Sabbath, that is, the night which follows the day of the Sabbath, which is sufficiently proved by the words which follow, as it began to dawn towards the first day of the week." This could not be if we understood only the first portion of the night, its beginning, to be signified by the word evening. For the evening, or beginning of the night, does not begin to dawn towards the first day of the week, but only the night which is concluded by the dawn. For the end of the first part of the night is the beginning of the second; and the dawn is the end of the whole night. Whence the evening could not be said to dawn towards the first day of the week, unless by the word evening the night itself is understood, which is concluded by the dawn. Matthew, therefore, declares that these women had prepared ointments at night, but came to the sepulchre at the rising of the dawn, as Luke, John, and Mark say. But John adds that they came early in the morning, while it was yet dark. (Jn 20:1) I answer, That also is true, because it was dawn, since the sun not having yet appeared, but only his rays reflected from the hills or clouds, there still remained a measure of darkness in the air. Mary Magdalene and the other Mary. (Mt 28:1) That is, the wife of Cleophas and mother of James. These were the leaders and standard-bearers of the rest who were wont to follow Christ; for that there were several others is clear from Luke 23:55, where, among others, he names Joanna, the wife of Chuza, Herod's steward: and Mark adds Salome. (Mark 16:1) The Blessed Virgin Mother of God did not come with them, because she certainly knew and expected that Christ would rise on that same day; whence she knew that the anointing would be useless. You will say, How do Matthew and Mark say that the angel sat, (Mt 28:5 Mark 16:5) when Luke says that he stood? (Luke 24:4) I answer, that by a Hebraism, to stand is a term applicable to any position; for it only signifies that a thing is present, whether standing upright, or sitting, or lying. Then, also, the account given by Matthew and Mark is a different one from that given by Luke, as I shall presently show. You will say, secondly, How does Matthew say that the angel sat upon the stone rolled back, that is, outside the sepulchre, (28:2) when Mark says that the women saw the angel not outside, (Mark 16:5) but on entering into the tomb? I answer, that the angel first removed the stone which closed the sepulchre, and then terrified the watch who were outside, and drove them away, so that they might not hinder the women from approaching the sepulchre; then, that he entered the sepulchre itself, and was there seen by the women, that he might show them the empty sepulchre, and that Christ had risen. Whence he says, "He is risen, as He said; come, see the place where the Lord lay." (Mt 28:6 Mark 16:6) So Theophylact. Or, rather, the angel of whom Matthew speaks was a different one from that of whom Mark speaks. So Barradius. But I maintain that the same angel is spoken of by Mark as by Matthew. For Mark is generally the interpreter of Matthew. Wherefore, what Mark says about their entering into the tomb is to be understood thus, when they were preparing or beginning to enter the tomb; for they had not yet entered it, but were still outside, and there they saw and heard the angel, as Matthew has it. For to enter signifies, here and elsewhere, an act begun and not finished. And the angel answered, etc. (Mt 28:5) You will say, How is it that Matthew and Mark speak only of one angel as seen by the women, when Luke affirms that two were seen, who comforted the women with different words from those which Matthew and Mark have? I answer that the account of Luke (24:4) is different from that of Matthew, and that he relates what happened later, as I shall hereafter show. The women. Namely, the Magdalene, Mary the mother of James, Joanna, and the rest (see Luke 24:10). Those are mistaken, therefore, who think that Magdalene, after she had seen the empty sepulchre, immediately ran back to tell the Apostles, without seeing the angels, and that they were only seen by Mary the mother of James and the rest. John, therefore (Jn 20:1), while he mentions Magdalene only, with her understands all the rest of her companions; for she was the leader and chief of them all. In the historical order of the events must be brought in here what Luke mentions (24:3), namely, that Magdalene and her companions, while at the invitation of the angel they had entered the sepulchre and seen that it was empty, yet were affrighted; on account of which the angels cheered them, and at the same time gently reproved their want of faith. For that Luke's account is not the same as that of Matthew and Mark, as some think, is clear from the words themselves, which are evidently different. Also, from the circumstance that in Luke two angels are said to have appeared, while in Matthew and Mark only one is mentioned. Tell His disciples. (Mt 28:7) Matthew does not mention what they told; but John and Luke explain it, but in different ways. For John says that Magdalene only said to Peter, (Jn 20:2) They have taken away my Lord out of the sepulchre, and we know not where they have laid Him. But Luke says that they related to the Apostles all the things they had seen and heard. (Luke 24:10) You will say, Whence this difference? I answer, It arises from the women being possessed with fear and doubt, and therefore they told no one anything by the way. And because they did not firmly and certainly believe that Christ had risen, they spoke alternating words, in accordance with the alternations of their thoughts; for at one time they speak of the vision of angels, at another they declare their opinion that the body of the Lord had been taken away. At this point we must bring into the history what S. John relates (Jn 20:2-19). Magdalene, then, was the first to see Christ, as Mark says. Afterwards, at the command of Christ, she hastened after the other women, and overtook them, and then with them again saw Christ, and heard His salutation. So St. Chrysostom, St. Jerome, and others.

Weaved Together And in the evening of the sabbath, which is the morning of the first day, and in the dawning while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. They brought with them the perfume which they had prepared, and said among themselves, Mark 16:3 Who is it that will remove for us the stone from the door of the tomb? For it was very great. And when they said thus, there occurred a great earthquake; and an angel came down from heaven, and came and removed the stone from the door. And they came and found the stone removed from the sepulchre, and the angel sitting upon the stone. Matthew 28:3 And his appearance was as the lightning, and his raiment white as the snow: Matthew 28:4 and for fear of him the guards were troubled, and became as dead men. Luke 24:3 And when he went away, the women entered into the sepulchre; and they found not the body of Jesus. Mark 16:5b And they saw there a young man sitting on the right, arrayed in a white garment; and they were amazed. Matthew 28:5 And the angel answered and said unto the women, Fear ye not: for I know that you seek Jesus the Nazarene, who has been crucified. He is not here; but he is risen, as he said. Matthew 28:6 Come and see the place where our Lord lay. Luke 24:4 And while they marvelled at that, behold, two men standing above them, their raiment shining: Luke 24:5 and they were seized with fright, and bowed down their face to the earth: and they said unto them, Why do you seek the living one with the dead? Luke 24:6 He is not here; he is risen: remember what he was speaking unto you while he was in Galilee, and saying, Luke 24:7 The Son of man is to be delivered up into the hands of sinners, and to be crucified, and on the third day to rise. Matthew 28:7a But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goes before you into Galilee; and there you shall see him, where he said unto you: lo, I have told you. And they

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remembered his sayings; and they departed in haste from the tomb with joy and great fear, and hastened and went; Mark 16:8b and perplexity and fear encompassed them; and they told no man anything, for they were afraid. John 20:2 And Mary hastened, and came to Simon Cephas, and to that other disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I know not where they have laid him. John 20:3 And Simon went out, and that other disciple, and came to the sepulchre. John 20:4 And they hastened both together: and that disciple outran Simon, and came first to the sepulchre; John 20:5 and he looked down, and saw the linen laid; but he went not in. John 20:6 And Simon came after him, and entered into the sepulchre, and saw the linen laid; John 20:7 and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. John 20:8 Then entered that disciple which came first to the sepulchre, and saw, and believed. John 20:9 And they knew not yet from the scriptures that the Messiah was to rise from among the dead. John 20:10 And those two disciples went to their place. John 20:11 But Mary remained at the tomb weeping: and while she wept, she looked down into the tomb; John 20:12 and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been laid. John 20:13 And they said unto her, Woman, why do you weep? She said unto them, They have taken my Lord, and I know not where they have left him.

Jesus Appears to the Women

John 20:14-18 Matt 28:9-10 Mark 16:9-11 Luke 24:10-11

John 20

14 When she had said thus, she turned backward, and saw Jesus standing: and she knew not that it is Jesus. 15 Jesus said to her, Woman, why are you weeping? Whom do you seek? She thinking that it was the gardener, said to him, Sir, if you have carried him away, tell me where you have laid him: and I will take him away. 16 Jesus said to her, Mary. She turning, said to him, Rabboni, which is to say, Master. 17 Jesus said to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18 Mary Magdalene came and told the Disciples, That I have seen our Lord, and thus he said unto me.

Matthew 28

9 And behold Jesus met them, saying, All hail. But they came near and took hold of his feet, and adored him. 10 Then Jesus said to them, Fear not: go, tell my brethren that they go into Galilee, there they shall see me.

Mark 16

9 And he rising early the first of the Sabbath, appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 She went and told them that had been with him that were mourning and weeping. 11 And they hearing that he was alive and had been seen of her, did not believe.

Luke 24

10 And it was Mary Magdalene, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as idle tales, and they did not believe them.

McEvilly The apparent discrepancy between the account of what the women announced, as recorded in St. Luke (xxiv.), and St. John (xx. 2), is easily cleared up. The women being timid, and in doubt whether the whole thing was a reality or not, said nothing of it on their way back (Mark xvi. 8), and when they reached the Apostles, they informed them alternately of what they saw and heard, and of their own doubts and fears on the subject, which made them imagine our Lord's body was taken away. This latter point, regarding their doubts, is recorded by St. John only (xx. 2), and omitted by the other Evangelists. The Apostles, too, in the first instance, regarded the women's account "as an idle tale, and they did not believe them" (Luke xxiv. 11). Here, we must insert what is described by St. John (xx. 2-19), in order to fill up the Gospel narrative, and remove the apparent discrepancies in the narratives of the Evangelists. Magdalene and her companions, in obedience to the Angels injunctions, hasten to Jerusalem from the sepulcher, to announce to the Apostles what they saw and heard (Luke xxiv. 9). While doing this, they give expression to their own fears and doubts (John xx. 2). (Some expositors hold that at her first visit Magdalene did not wait for the vision of Angels seen by the other women, she at once, on seeing the stone removed, hastened back to tell the Apostles. This opinion is not easily reconciled with Luke xxiv. 9, 10.) Immediately, Peter and John hasten to the sepulcher, followed by Magdalene and her companions. Peter and John enter the sepulcher, and return home, wondering at what they saw. The companions of Magdalene also return, leaving Magdalene behind them, weeping from fear, and a desire to find the body of our Lord. While stooping down and looking into the sepulcher, she saw two Angels, who were exhibiting reverence to our Lord, who was standing behind Magdalene. On

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looking behind her, to see who it was that the Angels were reverencing, she saw our Lord, and mistook Him for the gardener in charge of the garden where the sepulcher was. But immediately after recognizing Him, from His usual tone of voice, when pronouncing her name, she would lay hold of His feet (verse 9), which in Scripture denotes a species of adoration; but this He would not allow. Magdalene was, then, the first to whom, according to the Gospel History, our Lord showed Himself after His resurrection (Mark xvi. 9). She merited this favor by her love and affection, owing to which she clung to the sepulcher where His sacred body had been deposited. After this, overtaking the other women on their way (verse 9), she had the privilege of seeing Him a second time, in company with these others. It is supposed by many, as a matter of congruity—although the Gospel makes no mention of it—that He appeared first of all to His Blessed Mother, on the day of His resurrection. Matthew 28:9. "And Jesus met them saying" etc. This occurred on their second return from the sepulcher, after the Apostles had left, Mary Magdalene remaining alone after them at the tomb. That it could not refer to the first time they ran back in haste to inform the Apostles of what they saw and heard, expressing at the same time their anxious doubts about His sacred body, appears clear from the fact, that from SS. Mark and John, it is certain that our Lord appeared to Magdalene first, early on the morning of His resurrection, and that at the tomb, not on the road. Moreover, the women said nothing of our Lord appearing to them, when first they announced these things to the Apostles (John xx. 2; Luke xxiv. 9, etc. 23, 24). It was on their return, after the Apostles had examined the tomb, that this apparition occurred to the women, and to Mary Magdalene, who had overtaken them, after having seen Him already alone at the sepulcher. Maldonatus, quoting the authority of St. Athanasius, holds, that the apparition referred to is the same as that in Mark (xvi. 9; John xx. 16), which was made to Magdalene only; and that Magdalene alone is mentioned by St. Mark as having been first favored with the apparition of our Lord, not in opposition to the other women, but to the Apostles; or, that she was the first among them who saw Him, and to her alone did He speak; and that she is spoken of alone out of the rest, because she was the most prominent among them for her love and deep affection for Him.

Weaved Together John 20:14 She said that, and turned behind her, and saw Jesus standing, and knew not that it was Jesus. John 20:15 Jesus said unto her, Woman, why do you weep? Whom do you seek? And she supposed him to be the gardener, and said, My lord, if you have taken him, tell me where you have laid him, that I may go and take him. John 20:16 Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being interpreted, Teacher. John 20:17 Jesus said unto her, Touch me not; for I have not ascended yet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God. Mark 16:9 And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.

Jesus Appears to His Disciples

John 20:19-23

19 Therefore when it was late that day, the first of the Sabbaths, and the doors were shut, where the Disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you. 20 And when he had said this, he showed them his hands and side. The Disciples therefore were glad when they saw our Lord. 21 He said therefore to them again, Peace be to you. As my Father has sent me, I also do send you. 22 When he had said this, he breathed upon them: and he said to them, Receive the Holy Ghost: 23 whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.

McEvilly There is clearly question of the same apparition here, and Luke 24:36. St. Luke mentions some circumstances omitted by John; while John, in turn, states circumstances omitted by Luke.

Jesus Appears to His Disciples (Thomas being Present)

John 20:24-29

24 But Thomas one of the twelve, who is called Didymus, was not with them when Jesus came. 25 The other Disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe. 26 And after eight days, again his Disciples were within: and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace be to you. 27 Then he said to Thomas, Put in your finger here, and see my hands, and bring here your hand, and put it into my side: and be not incredulous but faithful. 28 Thomas answered, and said to him, My Lord, and my God. 29 Jesus said to him, Because you have seen me, Thomas, you have believed: blessed are they that have not seen and have believed. 30 Many other signs also did Jesus in the sight of his Disciples, which are not written in this book. 31 And these are written, that you may believe that Jesus is Christ the Son of God: and that believing, you may have life in his name.

Jesus Appears to His Disciples by the Sea of Tiberias**John 21:1-25**

1 After this, Jesus manifested himself again at the sea of Tiberias. And he manifested thus: 2 there were together Simon Peter and Thomas who is called Didymus, and Nathaniel which was of Cana in Galilee, and the sons of Zebedee, and two others of his Disciples. 3 Simon Peter said to them, I go to fish. They say to him, We also will come with you. And they went forth and got up into the boat: and that night they took nothing. 4 But when morning was now come, Jesus stood on the shore: yet the Disciples knew not that it was Jesus. 5 Jesus therefore said to them, Children, have you any meat? They answered him, No. 6 He said to them, Cast the net on the right side of the boat: and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7 That his Disciple therefore whom Jesus loved, said to Peter, It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coat unto him, for he was naked, and cast himself into the sea. 8 But the other Disciples came in the boat, for they were not far from the land, but as it were two hundred cubits, drawing the net of fishes. 9 Therefore after they came down to the land, they saw hot coals lying, and fish laid thereon and bread. 10 Jesus said to them, Bring here of the fishes that you took now. 11 Simon Peter went up, and drew the net to the land, full of great fishes, a hundred fifty three. And although they were so many, the net was not broken. 12 Jesus said to them, Come, dine. And none of them that sat at meat, did ask him, Who are you? Knowing that it is our Lord. 13 And Jesus came and took the bread and gave it them, and the fish in like manner. 14 This now the third time Jesus was manifested to his Disciples, after he was risen from the dead. 15 Therefore when they had dined, Jesus said to Simon Peter, Simon of John, do you love me more than these? He said to him, Yes Lord: you know that I love you: he said to him, Feed my lambs. 16 He said to him again, Simon of John, do you love me? He said to him, Yes Lord, you know that I love you. He said to him, Feed my lambs. 17 He said to him the third time, Simon of John, do you love me? Peter was stricken sad, because he said unto him the third time, Do you love me? And he said to him, Lord you know all things: you know that I love you. He said to him, Feed my sheep. 18 Amen, amen, I say to you, when you was younger, you did gird yourself, and did walk where you would, but when you shall be old, you shall stretch forth your hands, and another shall gird you, and lead you where you will not. 19 And this he said, signifying by what death he should glorify God. And when he had said this, he said to him, Follow me. 20 Peter turning, saw the disciple whom Jesus loved, following, who also leaned at the supper upon his breast, and said, Lord who is he that shall betray you? 21 Him therefore when Peter had seen, he said to Jesus, Lord, and this man what? 22 Jesus said to him, So I will have him to remain until I come, what is it to you? You follow me. 23 This saying therefore went abroad among the brethren, that that disciple died not. And Jesus did not say to him, he dies not: but, so I will have him to remain until I come, what is it to you? 24 This is that disciple which gives testimony of these things, and has written these things: and we know that his testimony is true. 25 But there are many other things also which Jesus did: which if they were written in particular, neither the world itself I think were able to contain these books that should be written.

McEvilly St. John would seem to have concluded his Gospel at verse 31 of preceding chapter. Hence, the authenticity of this chapter has been called in question by some, who doubted whether St. John was its author, or whether it may not have emanated from the pen of some other inspired writer. But, as it has been quoted from by the Fathers, and is found in all the codices of St. John's Gospel, it is generally believed as certain and undoubted that St. John was its author, that the entire chapter was from his pen, and that no other inspired writer had a hand in any portion of it. Some say, it was added by him by way of appendix, for special reasons, as he would seem to have closed his Gospel at verse 31, of preceding chapter. But its inspiration, whoever its author may be, no Catholic can question after the Decree of the Council of Trent, "*De Canonicis Scripturis*."

St. Augustine But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, "This is now the third time that Jesus showed himself to his disciples after he was risen from the dead. [John 21:14]" So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection.

1. At the sepulcher to the women.
 2. To the same women on their way back from the sepulcher.
 3. To Peter.
 4. To two disciples as they went into the country.
 5. To many together in Jerusalem;
 6. when Thomas was not with them.
 7. At the sea of Tiberias.
 8. At the mountain in Galilee, according to Matthew.
 9. To the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. [Mark 16:14]
 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke.
- But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, "being seen of them, and speaking unto them of the things pertaining to the kingdom of God." [Acts 1:3]

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